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(up to 1985)

annotated and with indexes

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S – Z, Indexes

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6183 S. K. De memorial volume [Engl.]. Hazra, R[ajendra] C[handra]; Banerji, S[ures] C[handra] [ed.]. Calcutta: Firma K. L. Mukhopadhyay, 1972. - 14, 378 pp.

Includes some »Biographical notes« on Prof. S. K. De, a »Bibliography« of his writings (books only), and a »Reminiscence« (by R. C. Majumdar). The following contributions are directly related to Epic matters: Basak, Radhagovinda: The Rāmacarita of Sandhyākaranandin and king Madanapāla as depicted therein and in the Manahali copper-plate grant; Raghavan, V.: The author of the Laghu-Yogavāsiṣṭha; *Hara, Minoru: Vālmīki, the singer of tales; Sen, Nilmadhav: Irregular* treatment of the augment in the Rāmāyaṇa. (AK)

6184* SACCIDĀNANDA, SVĀMĪ / DĀMALE, K. N. ŚĀSTRĪ: Ekaślokī gītā [Mar.]. Dhula: Ātmārāma Press, 1908.

I.e. BhG 8.7. [source:] Callewaert/Hemraj, p. 381. (PS)

[quoted passages:] BhG 8 7

6185* SADĀNANDA, SVĀMĪ: Gītā aura śaraṇāgati [Hi.]. In: Mahāmahopādhyāya smāraka grantha ... 1964. - pp. 107-109.

6186* SADARJOSHI, D. A.: Acharya Drona: a human drama from the Mahabharata [Engl.]. Calcutta: Alpha-Beta Publications, 1963. - 110 pp.

6187 SADASIVA AIYAR, R.: The Rāmāyaṇa in the light of Aristotle's Poetics [Engl.]. In: JUBombay (N.S.) 12,2, 1943, pp. 25-40.

A broadly literary appreciation of the Rm in Indian terms, but using the Aristotelian concepts of peripéteia and amartía to illuminate the central episode of Sītā's abduction (JLB)

6188 SADHU RAM: Rāmāyaṇa notes [Engl.] In: Kavirāja-abhinandana-grantha ... 1967. - pp. 322-327.

Discusses A. »misinterpretation of certain [viz. six] passages in Rāma's commentary, ›Tilaka‹, on the Rm«, B »notes on certain words occurring in the Rm of Vālmīki«, these words being *brāhmaṇī, vāsitā* and *kīrtti*. (F)

[quoted passages.] Rm (NSPr) 2,2.23; 2,29.5-6; 2,29.15; 2,76 2; 3,29.5; 3,39 5; 3,58.9; 4,8 42; 4,64 21; 5,21 18.

6189* Ṣaḍviṃśatyekādaśīmāhātmya. Bombay 1947.

Various texts from various Purāṇas. (SP)

6190* Sagen und Märchen Altindiens [Ger.] Essigmann, Alois [tr., adapt.]. Berlin 1915.

Contains pp. 98-237 a re-narration of the complete MBh. [source:] Mahabharata ... [Ger.] Beer, Roland [ed] Leipzig 1982. - p 218 (F)

6191* SĀHA, KSHETRALĀL: Principles of spiritual life in the Gita [Engl.]. In: KK 10, 1944, p. 390 and 505.

6192 SAHAI, SACHCHIDANAND: Some Brahmanical rock-sculptures from Sultanganj [Engl.] In: JBiharRS 49, 1963, pp. 137-146, 7 pl.

Quotes from VDhottP, MkP, HV, MtP, SauP, MBh as well as from Raghuvamsa and Vaikhānasāgama Identifies several early Visnu images with *ayudhapurusas*, one Visnu on Garuda one Visnu Anantaśāyin Of the *avataras*, only Varāha Narasimha, Trivikrama and Paraśurāma are represented *in this location* The sculptures belong to the Gupta and post Gupta *periods* (vSt)

[quoted passages] HV 40, MkP 4 50, MtP 167-170, SauP 24 5 3-6, 24,5 4, VDhottP 3,78, 3,79 6, 3 85 1ff

6193 SAHAI, SUDHA Pratyabhijñāna philosophy as propounded by the Skanda Purāna [Engl] In Purāna 16,2, July 1974, pp 139-142

»The *pratyabhijnāna* school of Kashmir Śaivism is a type of monism or advaitism the founder of this school [is] Somānanda the principal treatise of the school was composed by his pupil Udayakāra the SkP *propounds the doctrines of pratyabhijnana* philosophy As this *system was not fully developed at that time, so the* SkP *could not borrow all its doctrines* « (F)

[quoted passages not included]

6194 SAHAI, SUDHA Śaiva sects as found in the Skanda Purāna [Engl] In ABORI 57,1-4, 1976, pp 188-191

On Kāpālikas and Kālāmukhas (including the *kapalavrata*, also called *mahapasupatavrata rudravrata* or *mahāvrata*) and on Virasaivas or Lingāyatas (including their Śakti Visistādvaita doctrine the *linga* worship and the cosmogonical concepts) (vSt)

[quoted passages] SkP 1/1,1 32-33, 1/1,7 3, 1/1,7 27, 1/1,8 14 1/1,10 45 1/1 10 48 1/1,10 62, 1/1 13 39, 1/1,13 57, 1/1,13 61, 1/1,20 7, 1/1,22 36, 1/1 32 84, 5/1 6 17-20, 5/1,6 88, 5/1 6 92-94, 5/1,6 93-95, 5/1 6 98

6195* SAHAL, KANHAIYALAL Arjuna kā visādayoga eka manovaijñānika vislesana [Hi] In Nagari Pracārini Patrikā 69, VS 2021 [AD 1964] pp 241-260

6196 SAHASRABUDDHE, M T The horses of the sun [Engl] In Rtam 2-6, 1970-1975 Prof K. A S Iyer felicitation volume [1976] - pp 189-198

Deals with several motifs from the Veda more or less connected with the sun quoting parallels from later Vedic literature as well as from Epics and Purānas Concludes that »the whole mass of Vedic literature is one in spirit and conviction and the Epics, Purānas and other works express the same thoughts« (KPG)

[quoted passages] ViP 2 8 7, VāP 50 99, 53 44, MBh 12 280 33-44, 12 328 31-52 NāP 2 56 14

6197* SAHAY, BINOD KISHORE The concept of jivanmukti according to the Gita and the Dham[m]apada [Engl] Bihar University, 1970-1975

6198 SAHĀY, B[INOD] K[ISHORE] The equanimity taught in the Gita [Engl] In PBh 84, 1979, pp 230-232

6199 SAHDEV, MANJULA Valmīki Rāmāyana a conflict between Vaisnavism and Śaivism [Engl] In PTAIOC 30, 1980, pp 261-268

After reviewing the opinions of Wheeler and other scholars on the historical origin of the Rm *story* the author discusses the hypothesis of Swami Brahmavratam who had *argued in a* Malayalam weekly *magazine* that the story of the Rm depicts the

conflict between Vaiṣṇavas and Śaivas. He defeats the arguments of the Swami, but *refrains from putting forward any suggestion of his own on this point.* (KPG)

6200 SAHI, M. D. N.: Famine in the Gangetic valley mentioned in Yuga-Purana: its date and economic aspect [Engl.]. In: PIHC 32, 1970, pp. 163–173.

Translates a passage from the YugaP describing a famine and tries to corroborate this account with evidence from MBh, Buddhist, Jaina, and archaeological evidence. Fixes the date of the famine between 102 B.C. to 90 B.C. Then discusses the economic consequences of the event. The situation in the Gangetic valley during the 2nd and 1st cent. B C. is characterized by a growth of commerce and stagnation of agriculture. (AM)

6201* SAHOO, K[RISHNA] C[HARANA]: The date of Sarala Mahabharat [Engl.] In: JhR 11,1, 1968, pp. 51–56.

6202 SAHOO, K[RISHNA] C[HARANA]: Rāma-literature in Orissa and its influence on Indonesia [Engl.]. In: The Ramayana tradition in Asia ... 1980. – pp. 561–572.

The first half of this article surveys the historical evidence (mainly in fact personal names) for the prevalence of the Rāma story or cult in Orissa up to the 12th century. The second half comments on the literary or popular origins of various episodes in the Oriya Rms and notes the similarity of some of these folk elements with the Rāma-literature of Indonesia. (JLB)

6203* SAI BABA, SATHYA: Githa vahini (including Praśnottara vahini, translated from Tel.) [Engl.] Anantapur: Sanathana Sarathi, 1966. – Reprint: 1974. – Also in: Studies in the Gita. Vol. 1. ... 1970.

6204 [SAKSENA, BĀBŪRĀMA:] SAKSENA, BABU RAM: Declension of the noun in the Râmâyan of Tulsîdâs [Engl.] In: IA 52, 1923, pp. 71–76.

6205* SAKSHENA, DINEŚA: Śaiva darśanikoṃ kā gītābhāṣya [Hi.] Lucknow: Lucknow University, 1970.

6206 The Śakti cult and Tārā [Engl.]. Sircar, D[ines] C[handra] [ed.] Calcutta: University of Calcutta, 1967. – 189 pp., 9 pl.

6207 SALDANHA, J[OSEPH] L.: The first Englishman in India and his works, especially his Christian Puran [Engl.]. In: JBombayBRAS 22, 1908, pp. 209–221.

Gives first a short biographical sketch of Thomas Stevens and deals then with the Kristapurāṇa. Points to some peculiarities of the Konkani language. Compares parts of the Purāṇa with »Paradise lost« of Milton (AM)

6208 SALETORE, B. A.: The Sābarmatī in the Padma Purāṇa [Engl.]. In: JOI 12,1, 1962, pp. 9–28.

Deals with the section of the Uttarakhaṇḍa that describes the holy places of the banks of the river Sābarmatī. Starts with a discussion of the name Sābarmatī (Skt. Sābhramatī) as being derived from *śvabhra* or *śaubhra*, which is then identified with the country name Saubha in the MBh and the Śaubhreyas of Pāṇini. Then discusses the description of the Sābarmatī as given in the PdP, trying to identify its

tributaries and holy places Six holy places are dealt with in some detail Khad gadhāreśvara, Dugdhesvara, Saptadhārā, Nīlakantha, Saṅgamesvara (at the con fluence of the Sābhramatī and Hastimatī), and finally Rudramahālaya, from the last one some evidence is drawn concerning the author of that section, who apparently did not belong to the district he described, but was a resident of Pratisthāna at the Godāvarī, living in the 13th century and a devotee of the god Vitthala. The last part discusses the age of the name *mahārastra* and of Vitthala worship in Maharashtra and Karnataka (RS)

[quoted passages] MBh (M 1931) 3,12 23-24, 3,12 29, 3,12 34, 3,18 34, PdP UttaraKh 39 1, 131-170, 131 99, 134 10-11, 135 30-31, 136 16-17, 138 9-16, 147 1, 148 1, 148.3, 149 1, 171-188, 176 2-13, 176 31-46, 202 4

6209 SALETORE, B A The submarine fire in Indian history [Engl] In IC 2,3, January 1936, pp 501-514

Considers Epic/Purānic passages on the submarine fire (*vadavanala*) as reflection of »a phenomenon that occurred within the memory of mankind« of the Western coast of India perhaps in the volcanic regions of the islands of the Southern seas Gives first references to the submarine fire in Hindu literature, then references in epigraphs from the 8th - 16th century and finally an account »of the marvellous marine menace« given in the annals of the Southern islands of Malaya and Sumatra (vSt)

[quoted passages] MBh (Roy tr) 1,169-173, HV (Dutt, C 1897) 14,22-25, 35,26, BhāgP (Dutt, C 1896) 5,20, 9,8, MtP 122 60-63, Rm (K 1911) 4,40 41-42, VāP (P 1905) 47,44-47

6210 SALISBURY, EDWARD E Professor Lassen's antiquities of India [Engl] In JAOS 1, 1849, pp 299-316

Review of Christian Lassen's »Indische Alterthumskunde« »Lassen affords a clearer view of the degree of authority to which the Hindu Epics and Purānas are entitled, as records of events than has ever before been given by any writer known to us « According to Lassen, Rm is older than MBh (Ind Alterth, p 487, translated by S) » it sets forth an occurrence of higher antiquity, and true to its plan, makes no mention of later events, the view of the world in it belongs to earlier times its geography includes only the north of the Vind[h]ya, - in the south is a mere wilderness of forests, of which the inhabitants are apes, and in its cosmography, the great islands constituting the world, have no place The MBh takes the whole of India , in the great conflict we have mention made even of the fall of the Pāndya king of southern Mathurā a circumstance which cannot possibly have belonged to the original Kāurava legend « L thinks that parts of the Epics must have been handed down intact since the 6th century B C., as they do not allude to the Buddhist schism, which is referred to in *mahākāvya* poetry He demonstrates that the Purānas borrow their most ancient traditions from the Great Epics. The chain of tradition is merely prolonged by the data of the Purānas, which continue down to the royal race of Magadha in Bihar Reliable calculations about the *gotravamśas* or genealogies cannot be made on either basis (AP)

6211 SALOMON, RICHARD On the original language of the Rāmāyana some comments on a recent study of Vālmīki's Sanskrit [Engl] In WZKS 29, 1985, pp 57-68

Review article on van Daalen s »Vālmīki s Sanskrit« (JLB)

6212 SALOMON, RICHARD: *The three cursed rivers of the East, and their significance for the historical geography of ancient India* [Engl.]. In: ALB 42, 1978, pp. 32-60.

While most rivers are purifying, three are not (or not in all texts): the Karmanāśa, the Sadānīrā, and the Karatoyā. The author shows that each of these rivers once represented the boundary of the Aryan territory. Quotes from ŚBr, Vīramitrodaya of Mitra Miśra, Tristhalīsetu of Nārāyaṇa Bhaṭṭa and from Epics and Purāṇas. (vSt)

[quoted passages:] VāP (ASS 1965) 88.21-22; 88.85-113; MBh 3,83.3.

6213 SALOMON, RICHARD: Tīrtha-pratyāmnāyāḥ: ranking of Hindu pilgrimage sites in classical Sanskrit texts [Engl.]. In: ZDMG 129,1, 1979, pp. 102-128.

6214 SALOMON, RICHARD: The Viṣṇu Purāṇa as a specimen of vernacular Sanskrit [Engl.]. In: WZKS 30, 1986, pp. 39-56.

In his attempt to define the characteristics of Purāṇic Sanskrit S. gives a representative list of »dialectical forms« in the ViP (*saṃdhi*; nominal forms and syntax; verbal forms; quoted acc. to the GiPr ed.). The particularities of these forms have close parallels in the Epics. They are not be judged as »bad Sanskrit«: »... the data presented here ... prove that the Prakritic forms in such texts are not at all free or random borrowings, but rather constitute a clearly definable and restricted set of morphological and syntactic features which can be taken as characterising a distinct dialect of Skt.« In appendix 1 a »sketch of vernacular Sanskrit grammar« is given; appendix 2 deals with the »originality of vernacular forms«. (AM).

6215* SAMADDAR, J. N.: A note on Revanta [Engl.]. In: JBORS 14,1, [1928].

6216* SAMATHIENGAR, S.: Is caste an anathema according to the Bhagavadgītā? [Engl.]. In: PIntCO 26, New Delhi 1964.

6217 [SĀMBAPURĀṆA, 1899]: Atha sāmbapurāṇaṃ prārabhyate [Skt.]. Kṣemarāja Śrīkṛṣṇadāsa [ed.]. Bombay: VePr, *saṃvat* 1956, *śake* 1821 [A.D. 1899]. - 120 folios.

6218* [SĀMBAPURĀṆA, 1942]: [Skt.]. Bombay 1942.

6219* [SĀMBAPURĀṆA, 1947]: Part 1-2 [Kan.] Gaṅgādhara Śāstrī, H. [tr.]. Mysore 1947. - (Śrī Jayacāmarājendra Grantharatnamālā 43).

6220* [SĀMBAPURĀṆA, 1975]: Sāmba purāṇa: saṭīka hindī rūpāntara [Hi.]. Srivastava, Vinod Chandra [tr., introd.]. Allahabad: Indological Publications, 1975.

Translation without text. »In the introduction the author has given valuable information about the SāP and the sun cult « [source] Rai, Ganga Sagar: In: Purāṇa 24,1, January 1982, p. 248. (F)

6221 [SĀMBAPURĀṆA, 1983]: Sāmbapurāṇam (upapurāṇam). saṃpādakaḥ samīkṣakaś ca ḍô. *śrīkṛṣṇamaṇi tripāṭhī* [Skt.]. Tripāṭhī, Śrīkṛṣṇamaṇi [ed., comm.]. Varanasi: Krishnadas Academy, 1983. - 8, 68, 368 pp. (Kṛṣṇadāsa saṃskṛta Sīrīja 48).

[reviews:] Handa, Devendra: In: HaryanaSAJIS 1, 1986, pp. 297-298.

6222 [SĀMBAPURĀNA, 1983] Basısthabıracıtam *srısāmba purānam (mūla o bangānubāda sameta)* [Skt , Beng] Gosvāmī, Śrībıjana Bıhārī [ed , tr , comm] Kālıkātā Nababhārata Pābalısarsa, B S 1390 [A D 1983] - 15, 470 pp

Edıtıon of the Sanskrıt text ın Bengalı characters wıth Bengalı translatıon and some notes prınted on the lower part of each page According to the preface the text (comprısıng 84 *adhyayas*) ıs taken from ed VePr 1899, the errors of whıch the edıtor claıms to have corrected Includes a table of contents but no ındıces (PS)

6223* SAMPATH, R N The antıquıty of Vısnu Purāna [Engl] In PTAIOC 21, Srınagar October 1961, summarıes, p 38

6224 SAMPATH IYENGAR, G S Hanumat's journey from Kıskındhā to Lankā [Engl] In JOI 30, 1980-1981, pp 179-194

Identıfıes Lankā wıth a submerged contınent adjoınıng Madagascar to the west claıms that Rāvana was an Afrıcan and assıgns the Rm to 4400 B C (JLB)

[quoted passages] Rm (GıPr) 3 72 23-24, 4 41 8, 4 41 21, 4 41 33-35, 4 58 20, 4 59 12, 4 60 7, 4 63 15, 4 64 4-5, 6,124 1, 6,126 41

6225* SAMPATKUMARAN, M R The lıfe and teachıngs of Srı Krıshna [Engl] 2nd ed Madras Natesan, [1941] - 4, 96 pp (The World Teachers)

6226* SAMPATKUMARAN, M R The lıfe and teachıngs of Srı Rama [Engl] Madras Natesan, 1946

6227* SAMPSON, HOLDEN EDWARD The Bhagavadgıtā ınterpreted ın the lıght of Chrıstıan tradıtıon [Engl] London W Rıder and Son, 1923 - 165 pp - Prevıous ed 1918

6228* SAMPURNANAND Graha naksatra / Planets and stars [Hı] Allahabad Hındustanı Academy, 1965 - 8, 35 pp , 34 pl

Seeks to combıne modern astronomıcal research and classıcal Hındu phılosophy [source] Gupta Anand Swarup [Revıew] (F)

[quoted passages] VıP 1,2 26,.

[revıews] Gupta Anand Swarup In Purāna 8,1 January 1966 p 188

6229* Sañ hyañ Kamahāyānıkan [Javanese] Kats, J [ed] The Hague 1910

6230* [SANATKUMĀRAKARTTIKAMAHĀTMYA, 1948] [Skt] Bombay *śaka* 1870 [A D 1948]

6231 SANDESARA, UPENDRARAY J Interpretatıon of the word jaya ın the fırst verse of the Mahābhārata [Engl] In JOI 7, 1957-1958, pp 262-264

[quoted passages] MBh 1,1 1

6232 SANDESARA, UPENDRARAI J Kalka ın Mahābhārata I 1 210 [Engl] In JOI 8, 1958-1959, pp 180-182

Dıscusses the term *kalka-* ın ıts technıcal meanıng »accomplıshment« (synony mous wıth *sıddhi-*) as beıng related to fundamental concepts of *dharma* ın Indıan

culture; supposes that the name Kalki of the tenth incarnation of Viṣṇu might have been derived from *kalka*, which he considers to belong to the verbal root *kal* »to expel; to do, make, accomplish«. (RS)

[quoted passages:] BhG 8.28; MBh (cr.ed.) 1,1.210; 3,2.71-73; 3,188.89; 5,35.48; 6,30.28; 12,228.24.

6233 SANDESARA, UPENDRARAI J.: Kalka in the Mahabharata (I,1.210) - a reply [Engl.]. In: JOI 9,1, September 1959, pp. 71-75.

Defends his view that *kalka* means »attainment of the goal« against V. M. Bedekar's interpretation of the verse concerned, based on the »popular meaning« of *kalka*; argues against Bedekar's translation of *upahata* and *prasahya vittâharanam*, his main argument being that his own interpretation is »best suited to the spirit of the MBh and of the Indian culture as expressed by it.« (RS)

[quoted passages:] BhG 9 32; 17.16; MBh 1,1.210; 12,232.32.

6234 SANDESARA, UPENDRARAY J.: A note on the article »About Vālmīki« [Engl.]. In: JOI 8, 1958-1959, p. 305.

Refers to Camille Bulcke's article (In: JOI 8, 1958-1959, pp. 121-131) correcting it or adding to it in two points: (1) the Vālmīki referred to in MBh 5,99.6 is not a *ṛsi*, but a sort of bird; (2) there is a further passage referring to Vālmīki as »teller (*kathaka*) of the wonderful greatness of Nārāyaṇa« (MBh 12,200.4) (RS)

[quoted passages:] MBh 5,99.6; 12,200 4.

6235 SANDESARA, UPENDRARAY J.: A reference to Bhagavān Tīrthavit or Jaina Tīrthaṅkara in the Mahābhārata [Engl.]. In: JOI 9,2, December 1959, p. 188.

Quotes seven verses from the Śāntiparvan of the MBh (Nārada's explanation of the philosophy preached by Sanatkumāra to Śuka), in which »the philosophical doctrines of the Tīrthavit are explained«, and which »wonderfully agree in sense« with a passage of the Jaina Tattvārthasūtra. Concludes that the expression »Bhagavān Tīrthavit« refers to the Tīrthaṃkara. (RS)

[quoted passages:] MBh 12,316 53-39.

6236 SANDESARA, UPENDRARAY J.: Some parallels between the MBh and the Uttarādhyayana Sūtra [Engl.] In: ABORI 36, 1955, pp. 167-171

[quoted passages:] MBh (CiPr) 5,43.60; 6,26 69; 12,175.7-9; 12,276 4; 12,277.7-9; 12,278.13, 12,280 33; 13,93.44; 14,21.6

6237 SANDESARA, UPENDRARAY J.: Terms of address to men and women in the Ādiparvan of the Mahābhārata [Engl.]. In: JOI 13, 1963-1964, pp. 21-25.

Alphabetical list (in Devanagari-script) of vocatives (excluding individual names and patronymics), divided into two parts, (1) men (about 300 different terms), (2) women (about 70 different terms) References are to the Poona critical edition. (RS)

6238 SANDESARA, UPENDRARAY J.: Terms of address to men and women in the Anuśāsanaparvan of the Mahābhārata [Engl.] In: JOI 5,3, March 1956, pp. 293-296.

»In this paper I have collected in an alphabetical order the general terms of address to men and women in the Anuśāsanaparvan of the MBh. This list does not include

the terms of address to gods *asuras*, *nāgas* Rivers, Cows etc., but addresses to persons like Krsna and Umā are included therein The references in this index are to the edition of the Chitrashālā Press, Poona.« (AK)

6239 [ŚĀNDILYASAMHITĀ, 1982] Vyāsastotram [Skt, Engl.] Bhattacharya, Ram *Shankar [ed, comm] In Purāna 24,2, July 1982, pp 249-252*

Text of a hymn in praise of the sage Vyāsa, from ŚāndilyaSa (Bhaktikhanda 4 11 38-46) With an explanatory note (F)

6240 SANKALIA, H[ASMUKH] D[HIRAJLAL] The Ādi Parva of the Ur Mahābhārata *in historical perspective* [Engl] In *Indica 16, 1979, pp 161-164*

Some comments on K. K Shastree s »Jaya samhitā« criticising his attempt to reconstruct an older shorter version of the Ādiparvan (JLB)

6241 SANKALIA, H[ASMUKH] D[HIRAJLAL] Antiquity of modern Dwarka, or Dwarka in literature and archaeology [Engl] In *JASBombay (NS) 38, 1963* Dr Bhau Daji special volume *1964* - pp 74-84

In search of location and antiquity of Dwarka The modern Dwarka *is situated at »ancient Okhāmandala or the present district of Jamnagar« »From our observation* of the various places in and around Dwarka as also from the evidence of excavation one can definitely say that this is the Dvārakā mentioned in the Mausalaparvan of the MBh the Dvārakāmāhātmya of the SkP, other Purānas and the Ghatajātaka In particular, one can say that the Dvārakā described in such a great detail as a sacred *tirtha* by the HV probably came into existence after the second submergence in the sea of two earlier Dvārakās « No references to the Epic/Purānic passages drawn upon (F)

6242 SANKALIA, H[ASMUKH] D[HIRAJLAL] Archaeology and the Rāmāyana or a hypercritical study of the Rāmāyana [Engl] In Rtam 2-6 1970-1975 Prof K A S Iyer felicitation volume *[1976]* - pp 147-158

The author connects a number of single motifs in the Rm with archaeological historical botanical geological and geographical data concluding that »the present editions of the Rm are not earlier than the 5th century A D and in some cases *they are considerably later«* that »the author/authors of these Ramayanas betray *no true knowledge of South India«, that »Lanka cannot be the island of Ceylon« and that »the picture of life given is true of North India between the 1st-2nd* centuries B C and the 5th century A.D « A select bibliography is appended (KPG)

6243 SANKALIA, H[ASMUKH] D[HIRAJLAL] Archaeology and the Rāmāyana or dating the Rāmāyana [Engl] In *Purātattva 1, 1967-1968, pp 1-3*

»Preliminary summary of a series of lectures to be delivered at the University of Baroda« - After a brief survey of the different suggestions by Indian and Western scholars to date the Vālmiki Rm the author discusses the problem in the light of archaeological research comparing information concerning the existence and foundation of cities with the evidence shown by archaeological excavations Descriptions of riches like gold and silver ornaments and other goods or mention *ing the use of wine are likely to have* originated at the time of flourishing trade with Rome and *other Western countries* Concludes that »archaeologically we might place the *Iksvāku dynasty and its hero* Rāma to about 1000 B C. but the Rm in its

present form ... should be between the 3rd century B C. and the 4th century A.D.«; certain portions should be dated later still. (RS)

[quoted passages:] Rm (cr.ed) 2,35.20; 5,6.14.

6244 SANKALIA, H[ASMUKH] D[HIRAJLAL]: Archaeology and the two Epics - Rāmāyaṇa and Mahābhārata [Engl.]. In: PTAIOC 29, 1978, pp. 129-132.

In this presidential address of the archaeology section of the 29th AIOC, Sankalia makes short remarks on Rm and archaeology; first in respect to cities and their probable age; secondly comparing the weapons described in Rm with the depiction of these in sculptures; thirdly he remarks on different types of conveyances described in Rm and MBh, including celestial chariots. (KPG)

6245 SANKALIA, H[ASMUKH] D[HIRAJLAL]: Ayodhyā of the Rāmāyaṇa in a historical perspective [Engl.]. In: ABORI 58-59, 1977-1978: Annals of the Bhandarkar Oriental Research Institute: diamond jubilee volume ... 1978. - pp. 893-919.

Starting from the contention of some scholars that the Rāma-story is old, going back at least to 1500-1000 B C., the author evaluates the information on Ayodhyā from the Rm in comparison with a wide range of other evidence in order to arrive at a more precise historical interpretation The following aspects are considered: references in ancient literature; archaeology, contacts with the outer world and geographical information on Northern India; political organization; the *dharma* concept, religion and temples; omens, astrology and astronomy; after-death ceremonies; road construction, sandals and the concept of the »foot-print«. The interpretation of the available evidence suggests that Ayodhyā developed as a city at the time of Puṣyamitra and »assumed the form as described (of course with exaggeration) in the Rm« under the early Gupta kings While all tangible evidence on Ayodhyā is reminiscent of towns and cities of the early historical period (250 B C.-350 A D), a number of intangibles, however, such as institutions, religion and the concept of *dharma* »show comparatively early features«. (SD)

[quoted passages] Rm (cr ed.) 1,17.5; 2,2.1-10, 2,3 4; 2,3 24; 2,4 18; 2,4 33; 2,6.1; 2,6 10-12; 2,10.9-24; 2,21 9-10; 2,21.17; 2,22.2-5, 2,24 4; 2,24 7, 2,26 14; 2,45 6; 2,47.13; 2,47.26, 2,48 15; 2,60 12-14; 2,62-65; 2,70 4; 2,70 19; 2,74 1-13; 2,76 12-13; 2,78.33, 2,95.2, 2,95.21-33.

6246 SANKALIA, H[ASMUKH] D[HIRAJLAL]: The Balakanda in historical perspective [Engl.] In: Indica 15, 1978, pp. 1-7.

An examination of certain geographical, cultural, astronomical and archaeological features relevant to the dating of the Bālakāṇḍa (JLB)

[quoted passages:] Rm 1,5 6-8; 1,5 17; 1,6.20; 1,7.1; 1,7.6-8; 1,7.16; 1,12 16; 1,12.20; 1,12.22; 1,16; 1,17.5; 1,19.3, 1,21.9, 1,23.8; 1,23 11; 1,23 25; 1,24.13-15; 1,24 19; 1,29.15; 1,31.4-5; 1,32.7-9; 1,32.19, 1,36.19; 1,36 25-31; 1,37.4; 1,44.21-23; 1,46.11; 1,50 21; 1,53 12; 1,53 21-23; 1,54.15-16; 1,54.19-28; 1,55.1-24; 1,66 4-5; 1,69.30; 1,70.13; 1,76 16; 2,2.1; 3,36.1-17.

6247 SANKALIA, H[ASMUKH] D[HIRAJLAL]: Excavations at Maheshwar and Nevasa and their possible bearing on the Puranic history [Engl.]. In: JASBombay (N.S.) 31-32, 1956-1957, p. 229-239, 11 pl.

Excavations in chalcolithic sites of the Deccan do not show signs of a long Purānic past Concludes that either the Purānic kings like Sahasrārjuna and Sagara lived in the chalcolithic period and used weapons *fashioned with microliths* or the Purānic accounts are all myths or the Godāvarī valley was not colonized by the Aryans until the 5th cent *B* C (vSt)

6248 SANKALIA HASMUKH DHIRAJLAL Iconographical elements in the Ādi Parva [Engl] In BDeccanCRI 5, 1943-1944 Dr V S Sukthankar memorial volume Poona 1944 - pp 149-161

»In the present study which covers the Ādi Parva only besides iconographical descriptions *of gods* and goddesses *their names* are also given and discussed for *they are connotative as also wherever necessary the circumstances* under which a *given name or certain description of a deity is mentioned Further these iconogra phical features names* and incidents *are compared with those occurring in early inscriptions*, coins and sculptures « Such comparative data occupy a large *propor* tion of the article While emphasizing that his conclusions must be tentative until the rest of the MBh is studied on similar lines Sankalia suggests that »(1) the *Mahabharata* evidence points to an earlier stage of the evolution of the iconography of Śiva Visnu and Sūrya and the goddesses Śrī Sarasvati when these were primarily two-armed and ordinarily one faced (2) Ganapati was still in the distance (3) Visnu had begun to be identified not only with Dvārakā Krsna but with also ›Gokula‹ or ›Gopāla‹ Krsna ‹ (JLB)

6249 SANKALIA, H[ASMUKH] D[HIRAJLAL] Mahismati and Maheswar [Engl] In JIH 41 1963, pp 370 378

Identifies the city Māhismatī *mentioned in the Purānas with Maheshwar in the* Nimad district *Among the data collected references to Epics and Purānas on both names are included* (KPG)

6250 SANKALIA, H[ASMUKH] D[HIRAJLAL] Prehistoric colonization in India ar chaeological and literary *evidence* [Engl] *In Purātattva 8 1975-1976* pp 72-86

The article consists of two parts › Archaeological evidence ‹ discussing the Indus civilisation as well as the »Early or Pre Harappan ‹ culture as being »wide spread colonisations ‹ and »Literary evidence ‹ presenting the surveys of Vedic and Purānic sources concerning the gradual colonisation of different geographical regions as given by A D Pusalker and Pargiter and putting the question whether one should regard the Harappan culture as Aryan Concludes *with some considera* tions on the *nagas* as mentioned *in the MBh and the Purānas and on certain* remnants *of the naga* cult (RS)

6251* SANKALIA H[ASMUKH] D[HIRAJLAL] Purānas and archaeology [Engl] *In* BhJ 13 2 1966

6252 SANKALIA H[ASMUKH] D[HIRAJLAL] Puranas and prehistory in Bihar [Engl] *In* JIH 48 1970 pp 461-468

S *believes that the various dynasties mentioned* in the Purānas and later Vedic *hymns might refer* to peoples who have been shown by archaeology to have lived in Bihar U P., and West Bengal from the time of the Stone Age [source] Rocher p 130 (AP)

6253 SANKALIA, HASMUKH DHIRAJLAL: The Rāmāyaṇa age [Engl.] In: IT 8-9, *1980-1981: Dr. Ludwik Sternbach commemoration volume ... 1981.* - pp. 365-371.

Sums up the results of »an analytical study of the objects, concepts, persons and places of each *kāṇḍa*«, in order to »present a coherent picture of the Rāmāyana age«. The following topics are dealt with: development of topographical knowledge, development of the main actors from human to superhuman beings; rites and ceremonies, description of cities and their administration, professions, means of travelling, clothes, food and drink (including wine), furniture and architecture, weapons; observance of *dharma* and its development; the gradual identification of Laṅkā with Ceylon; the deities and the gradual deification of Rāma. The objects of material culture »would demonstrate the impact of Roman contact on India in the early centuries of the Christian era.« (RS)

6254 SANKALIA, HASMUKH DHIRAJLAL: The Ramayana in historical perspective [Engl.]. Delhi: *Macmillan, 1982.* - *15, 205 pp.*

6255• SANKALIA, HASMUKH DHIRAJLAL: Ramayana: myth or reality? [Engl.] New Delhi. People's Publishing House, 1973. - 6, 86 pp., 12 pl.

6256• SANKALIA, H[ASMUKH] D[HIRAJLAL]: A terracotta figurine of Brahma [Engl.] In: BDeccanCRI 11, 1950, pp. 1-2.

6257 SANKALIA, H[ASMUKH] D[HIRAJLAL]: Traditional Indian chronology and C-14 dates of excavated sites [Engl.] In: JIH 42,3, 1964, pp. 635-650.

S. opposes the view common to many Indian scholars that India was the homeland of the Aryans. He bases his arguments on archaeological evidence. [source:] Rocher, p. 130. (AP)

6258• SANKALIA, HASMUKH DHIRAJLAL: The Ur (original) Rāmāyaṇa or archaeology and the Rāmāyaṇa [Engl.] In: Indologen-Tagung 1971 ... 1973. - pp. 151-160.

Locates Laṅkā in Chota Nagpūr. [source:] Buddruss, Georg. In: ZDMG 128, 1978, pp. 187-189. (F)

6259 SANKALIA, H[ASMUKH] D[HIRAJLAL]: Vṛishṇis [sic], Sātvatas, Kṛishṇa and Dvārakā [Engl.]. In: JAIH 11, 1977-1978, pp. 1-5

6260• ŚANKARA, K. G.: The date of the Bharata war [Engl.] In: QJMS (N.S.) 11, 1920-1921, pp. 168-169.

6261 [ŚANKARA, K. G.] SANKAR, K. G.: Some problems of Indian chronology [Engl.]. In: ABORI 12, 1931, pp. 301-361.

The author uses Pargiter's »The Purāṇa text of the dynasties of the Kali age« and supplements it with Greek, Buddhist, Jain and other sources (TaiSa, Epics, Bṛhatkathā, Mudrārākṣasa, Arthaśāstra, etc.). Solves chronological problems regarding the Bhāradratha-, Śiśunāga-, Pradyota-, Nanda-, Maurya-, Śuṅga- and Kāṇva-dynasties, fixing inter alia the date of the Bhārata war at 1198 B.C., equating Xandrames or Agrammes of the Greek accounts with Candragupta Maurya, considering the date of Buddha's *nirvāṇa* as 521 B.C. and making the five Pradyota

kings contemporaries with the early Śiśunāgas (Śiśunāga to Bimbisāra 686 to 528) (vSt)

6262* ŚANKARĀCĀRYA, B T SVĀMĪ MAHĀRĀJA *Śrīmadbhagavadgītā kathita mā navajīvana kā laksya* [Hi] In Gītātattvāṅka 1939 - pp 17-21

The characteristic of human life as told in the BhG (PS)

6263 SANKARAN, C R. An eternal question about the state of a sthita prajña [Engl] In JGJRI 18,1-4, November 1961 - August 1962, pp 13-18

6264 SANKARAN, C R, RAMA VARMA RAJA, K. On the sources of Villiputtūrār Bhāratam [Engl] In BDeccanCRI 5, 1943-1944 *Dr V S Sukthankar memorial volume* Poona 1944 - p 231-265

»In this paper an attempt is made to compare the Tamil Villiputtūrārbhāratam with the critical edition of the MBh with special reference to the Southern manuscript versions in order to throw light on the important question whether and how far the Tamil work is based upon the Great Epic as it was known to its author We have confined ourselves only to an examination of the Ādiparvan « (JLB)

6265* ŚANKARANANDA [Ātmapurāna] [Skt] Rāmakrsna / Kākārāma [comm] Bombay Ganapati Krishnāji s Press 1873

Text edition with tīka by Rāmakrsna (alias Kākārāma) » a summary of the principal Upanisads composed in verse in eighteen (!) chapters by Śaṅkarānanda disciple of Ānandātman« Alternative titles are Upanisadratna or Upanisatsār ārthaprakāśa [source] Rocher p 138 (AK)

6266* ŚANKARANANDA [Ātmapurana] [Skt] Bombay Gopal Narayana Press 1905

6267* ŚANKARĀNANDA [Ātmapurāna] [Skt, Beng] Calcutta Rāmāyana Press 1942 [A D 1885]

Text edition with tika and Bengali translation [source] Rocher p 138 (AK)

6268* [SANKARANANDA] The philosophy of sage Yajnavalkya a free rendering of the Yajnavalkya kanda of the Brihadaranyaka Upanishad as expounded in the Atma Purana [Engl] Brahmānanda, Svāmī [adapt] 2nd ed Shiva nandanagar Divine Life Society, 1981 - 37 391 pp (Swami Krishnananda Diamond Jubilee Series 12)

6269* [SANKARANARAYANAN P] SANKARANARAYAM, P *Imitations of Advaita in* the Gita [Engl] In VK 51, 1964 p 135ff

6270 SANKARANARAYANAN, S The circumstances of the birth of the Rāmāyana a study [Engl] In Purāna 23,1, January 1981, pp 9-37

Based on the revelation that »all that happens in this world happens as the effect of *its own respective cause« the author examines the well known story of* Vālmīki and the birth of the Rm (and the *sloka*) as found in Rm Bālakānda After having raised twelve carefully numbered questions the author answers these questions in the same order To give an example » deers have been dearer to and more popular in the Indian hermitages Why has the author chosen a pair of *krauncas* instead of the

more popular and more available pair of deers to show the occurrence of the sentiments of love and pathos?« Answer four runs: »... between the animal and the bird the former has bigger and stronger [a] body and if that is killed then more blood and fat, etc., would be spilt and that would give rise to the *bībhatsarasa* (sentiment of abhorrance) too. That is not desirable in the context ...« This contribution will, in the author's own words, »certainly add to our knowledge and will help us in appreciating each and every part of the *krauñca* episode ...«. (F)

[quoted passages not included]

6271 SANKARANARAYANAN, S.: Purāṇapāṭho mahābhāratayuddhakālaś ca: aitihāsikī purātāttvikī ca dṛṣṭiḥ [Skt.]. In: Purāṇa 28,2, July 1986, *saṃskṛta-khaṇḍaḥ*, pp. 6-9.

Detailed Sanskrit summary of the author's study »The Purāṇic text and the date of the Mahābhārata war: a historical and archaeological approach« (same volume, pp. 145-173). For commentary see separate entry. (F)

6272 SANKARANARAYANAN, S.: The Purāṇic text and the date of the Mahābhārata war: a historical and archaeological approach [Engl.] In: Purāṇa 28,2, July 1986, p. 145-173.

Re-reading of Pargiter's text entitled »Chronological and astronomical particulars« (in: »The Purāṇa text of the dynasties of the Kali age«, pp 57-63), verses 3-14, 22-26, and 35-36. Concludes »In the 25th century B C., there had been one great war fought by the Bharatas (Kurus) Of course it must have been fought not with iron-weapons. Maybe this war had some connection with the Indus culture and also with the Ṛgvedic age. In this context it may be borne in mind that the archaeologists in general assign the commencement of the Harappan culture to c. 25th century B.C Again, Dr. Winternitz who had studied the problem of the age of the Ṛgveda from almost all possible angles, fixed up the date of the composition of the present Ṛgveda and the culture it represents at c. 2500 B C Again in the 10th century B C., there was another great war fought by the Bharatas themselves in the most terrible manner This war had perhaps connection with the advent of the Iron Age in India Possibly this age coincided with the end of the Vedic Age Moreover the marine archaeological investigations indicate that the township (second in series of the city Dwārakā, the headquarters of Lord Śrī Kṛṣṇa, according to the MBh and the Purāṇas) was damaged and submerged in the sea in c. 1000-900 B C. The same event is graphically described in the MBh itself « (F)

6273 SANKARANARAYANAN, S.: The Śrīparvatīya Andhras of the Purāṇas [Engl.] In: Purāṇa 14,1, January 1972, pp. 11-22.

Examines Purāṇic accounts of the clan named, which was one of the »ruling families that arose to power on the decline of the imperial Andhras i e. Sātavāhanas«. Refers in detail to numismatic and epigraphic material. (F)

6274 SANKRITYAYAN, KAMALA: Rāmāyaṇa in Nepali [Engl.] In: The Ramayana tradition in Asia ... 1980. - pp. 348-384.

A survey of the Rm versions in Nepali (all from the 19th and 20th centuries) and a synopsis of that by Bhānubhakta; the extent to which it and other Nepali Rms are indebted to the AdhyātmaRm is made clear. (JLB)

6275* »SANNYASI« The best sloka ın the Gıta [Engl] In KK 2, 1935, pp 69-70

6276 *Sanskrıt and Indıan studıes essays ın honour of Danıel H H Ingalls* [Engl] Nagatomı, M , Matılal, B[ımal] K[rıshna], Masson, E C , Dımock, E[dward] C [ed] Dordrecht D Reıdel, 1980 - 11, 267 pp (Studıes ın Classıcal Indıa 2)

Contaıns ınter alıa the followıng contrıbutıons of *Epıc/Purānıc* ınterest Hara Mınoru Hındu concepts of teacher, Sanskrıt guru and ācārya, Hart George L The little devotee Cekhılār s story of Cıruntontar, O Flaherty Wendy Donıger Death as dancer ın Hındu mythology (AM)

6277 *Sanskrıt and ındologıcal studıes Dr V Raghavan felıcıtatıon volume* [Engl] Dandekar, R[amachandra] N[arayan], Sharma, R[am] K[aran], Mıshra, Mandan [ed] Delhı Motılal Banarsıdass 1975 - 13, 573 pp

The followıng contrıbutıons refer to Epıc/Purānıc materıal Janakı S S Purūravas and Urvası, Katre Sadashıva L Dıgambarānucara alıas Dāsopanta (1551-1616 A C [sıc]) a volumınous bılıngual saınt author from Mahārāstra, Mankad, D R Dıvodāsa, Satya Vrat Some anomalıes ın the language of the Yogavāsıstha, Swamınathan V Ksetrajña of Manu For commentarıes see separate entrıes (F)

6278* Sanskrıt and world culture proceedıngs of the Fourth World Sanskrıt Conference of the Internatıonal Assocıatıon of Sanskrıt Studıes, Weımar, May 23-30, 1979 [Engl , Ger] Morgenroth, Wolfgang [ed] Berlın Akademıe Verlag, 1986 - 766 pp , 11 ıll on 7 pl , 1 portraıt (Schrıften zur Geschıchte und Kultur des Alten Orıents 18)

Includes the followıng contrıbutıons of Epıc/Purānıc ınterest Bonazzolı, Gıorgıo Purānıc attempts to fıx a Purānıc canon, Brockıngton John L Sanskrıt Epıc tradıtıon II The avatāra accounts of Rāma, Jezıć Mıslav Textual layers of the Bhagavadgītā as traces of Indıan cultural hıstory, Ruben Walter Über dıe altındı schen Epen, Sharma, R K Oral tradıtıon as reflected ın the Great Epıcs For commentarıes see separate entrıes (AK)

6279* Sanskrıt laesbog med tılhorende ordsamlıng [Skt] Westergaard, N L [ed] Kjobenhavn C A Reıtzel, trykt hos Brodrene Berlıng, 1846 - 214 pp

Contaıns from MBh pp 1-17 the *bakavadha* (kıllıng of Baka) story (Calcutta ed 1 6103-6315) and pp 18-42 the Śakuntalā story (Calcutta ed 1 2801-3123) and from Rm pp 43-52 the *daśarathaprānatyāga* or death of Daśaratha (Schlegel ed 2 63-64) [source] Gıldemeıster, p 17 (F)

6280 Sanskrıt love poetry translated [Engl] Masson, J[effrey] Moussaıeff [tr , ıntrod], Merwın, W S [adapt] New York Columbıa Unıversıty Press, 1977 - 8, 203 pp

Masson has selected poems from several texts and remarks that the only formal crıterıon was to select poems that had never before been translated Merwın a poet hımself has rendered the verses from the unpublıshed lıteral translatıon from the Sanskrıt by Masson very freely ın hıs own style Contaıns a translatıon of the followıng verses of Rm (Madras ed 1958) 4 28 24 4 28.52, 4,30 45-46, 4,30 54 4,30 56, 6,5.5 (AM)

[revıews] Jong, J W de In IIJ 22 1980 pp 66-68

6281* Sanskrit plays from Epic sources [Engl.]. Wells, H. W. [tr.]. Baroda: University of Baroda Press, *1968*. - *11*, *258* pp.

»Kālidāsa and Bhavabhūti are represented, respectively, by the much translated *Vikramorvaśīyam* and the *Uttararāmacaritam*. Wells' main contribution lies in bringing out a lucid translation of Bhāsa's five plays, namely, *Pañcarātram (the Five Nights)*, and the four one act plays, *Dūtaghaṭotkacam (Potsherd as Envoy), Dūtavākyam (the Embassy), Karṇabhāram (Karṇa's Task)*, and *Ūrubhaṅgam (the Broken Thigh)*. These five plays deal explicitly with the fratricidal war and, in the opinion of the translator, are to be treated as ›one play in episodes or acts‹ as ›they stand in artful and intentional sequence.‹« [source:] Jaini, Padmanabh S : [Review]. (PS)

[reviews:] Jaini, Padmanabh S.: In: JAsianS 29,2, February 1970, pp. 469-471.

6282 Sanskrit-Chrestomathie: zunächst zum Gebrauch bei Vorlesungen herausgegeben [Skt., Ger.]. Böhtlingk, Otto [von] [ed., introd.]. St. Petersburg: Kaiserliche Akademie der Wissenschaften; distributed by: St. Petersburg: W. Gräff's Erben, Leipzig: Leopold Voss, 1845. - 10, 451 pp., corrigenda [appended].

Includes pp 1-80 a shortened version of the Nalopākhyāna (according to the 2nd ed. of F Bopp's text, with corrections by the editor) and pp. 81-122 two episodes from the Rm (»Viśvāmitra's struggle for purohitaship« and »death of Daśaratha«, according to Schlegel's ed) - With foreword. (AK)

6283* Sanskrit-Lesebuch, mit Benutzung handschriftlicher Quellen [Skt.] Hoefer, A. [ed.]. Hamburg: R. Besser, 1850. - 96 pp. - Previous ed.: Berlin 1849.

Includes passages from MBh and Rm. [source:] W., A : [Review]. (F)

[reviews:] W[eber], A[lbrecht Friedrich]: In. ZDMG 4, 1850, pp 399-400

6284 Sanskrit-Lesebuch: zur Einführung in die altindische Sprache und Literatur [Skt., Ger.] Liebich, Bruno [ed., tr.]. Leipzig: Harrassowitz, 1905. - 9, 650 pp.

Contains text and translation of the Nalopākhyāna of MBh (Bombay ed. 1863). (AM)

6285* Sanyal, H. P.: Gita-dharma and Bhagavata-dharma [Engl.]. In: KK 6, 1939, pp. 108-112.

6286 Sanyal, Nirmal Chandra: The Devī-Bhāgavata as the real Bhāgavata [Engl.] In: Purāṇa 11,1, January 1969, pp. 127-158.

Discusses thoroughly various ancient and recent opinions considering the claim of DBhāgP or BhāgP to be the real Bhāgavata Compares the introductory verse of the BhāgP with the Gāyatrī-*mantra*. Concludes that the DBhāgP is the original Bhāgavata. Refers to Dharasvāmī, Narasiṃha Vājapeyī's Nityācārapradīpa, Puruṣottama Tīrtha's Bhāgavataviṣayasvarūpaśaṅkānirāsatrayodaśa, Jīva Gosvāmī's Ṣaṭsandarbha, Mitramiśra's Vīramitrodaya, Bhānuji Dīkṣita's Durjanamukhamahācapeṭikā, Kāśīnātha Bhaṭṭa, Baladeva Vidyābhūṣaṇa's Siddhāntadarpaṇa, Bhāskararāya's Varivasyārahasya, Śaiva Nīlakaṇṭha, Mādhava, Dānasāgara, Adbhutasāgara, and further to some more or less recent authors like Colebrooke, Wilson, Gaṅganātha Jhā et al. (F)

[quoted passages] BhāgP 1,1 1, 2,7, 2,8, 2 10, 6,8 12-34, 8,1, 8,23, DBhāgP 1,1 1, 1,5, 6 31, SauP 9 8, VıP 6,5 76

6287* SARABHAI, MRINALINI Nala and Damayantı [Engl] *In* *Roopa-Lekha* 37, [1967], pp 45-49

6288 SARABHAI, MRINALINI Ramayana and the arts [Engl] In Cultural Forum 9,4, July 1967, pp 12-18

6289* [SĀRAKSETRAMĀHĀTMYA, 1944] [Skt, Tam] Sundararāja Ācārya [ed, tr] Śrıraṅgam 1944

From BdP and BhvP, edıtıon wıth Tamıl translatıon (SP)

6290 [SĀRALĀ DĀSA] Saralā mahābhārata sampādanā o ālocanā [Or] Sāhu, Krsna Carana [ed, comm] Cuttack Frıends Publıshers, 1978 - 7, 2, 96, 23, 290 pp

Selectıon from Sāralā Dāsa's Orıya Mahābhārata wıth cultural study (vSt)

6291 [SARALA DASA] Sāralā mahābhārata Vol 1-11 [Or] Mohāntı, Ārttaballa bha [ed] Odısā sarakarankara sāmskrtıka byāpāra bıbhāga dvāra prakasıta [Publıshed by the Sanskrıt Publıcatıon Department of the Orıssa Government], Brahmapura (Berhampur), Kataka (Cuttack), 1965-1973 - Vol 1, Pt 1-2 Ādı parba Brahmapura Sāradā Pres 1965 - 578 pp, pp 579-1078 - Vol 2, Pt 1-2 Madhya parba Kataka Pāyonıar Presa [Pıoneer Press] 1965 - 612 pp, 2 pp, pp 613-1166 - Vol 3, Pt 1-2 Sabha parba Kataka Puspagırı Presa, Rautaraya Pres, 1967 1968 - 3, 576 pp, 4 652 pp - Vol 4, Pt 1-2 Bana parba Kataka Janasaktı Presa [= Janakalyāna Prakāsını] 1967, 1970 - 2, 591 pp, 2, 433 pp - Vol 5 Bırāta parba Kataka Puspagırı Presa, 1972 - 4, 711 pp - Vol 6 Udyoga parba Kataka Śatadala Presa, 1968 - 3, 397 pp - Vol 7 Bhısma parba Brahmapura Śārada Pres, 1965 - 2, 347 pp - Vol 8 Drona parba Kataka Payonıar Presa [Pıoneer Press] 1970 - 2, 444 pp - Vol 9 Karnna, Śalya o Gadā parba Brahmapura Śaradā Pres, 1973 - 160, 28, 107 pp - Vol 10 Kāımsıkā Nārī, Śāntı o Āsramıka parba Brahmapura Śāradā Pres 1965 - 103, 24, 34, 56 pp - Vol 11 Asvamedha, Musalī o Svargārohana parba Kataka Puspagırı Presa, 1970 - 111, 2, 120, 238 pp

6292 SARASVATA ŚASTRI, JAGANNATHA Bhagavadgıtā aura vedagıtā [Hı, Skt] Gangesvarānanda, Svāmī [ıntrod] Bambaī Guru Gaṅgesvara Caturvedī samsthān, Varanası Pratısthān, Udāsīn samskrta Mahāvıdyālaya, 1973 - 262, 666, 53, 2 pp, 2 leaves of pl, ıll (Guru Gangesvara Granthamālā 11)

Includes the text of the BhG wıth parallel quotatıons from the Vedas (KPG)

6293* SARASVATĪ, S P Purāna o bıjñāna [Beng] Calcutta Sanskrıt College, 1969

6294* SARASVATI, T B S Gītādarsana Madras Sree Gaudıya Math, 1968

6295* [SARASVATĪPURĀṆA, 1940]: [The Sarasvatī-Purāṇa sargas 15-16] [Skt., Guj.]. Dave, Kanaiyālāla Bhaīśaṅkara / Dave, Kanaiyalal B. [ed., tr.]. Bombay: Śrī Kārbasā Gujarātī Sabhā, 1940.

According to our source, only edition Critically edited Skt. text with Gujarati translation. [source] Dave, S K.: In: Purāṇa 10,1, January 1968, p. 68. (F)

6296 Sarasvatī-stotram [Skt., Engl.]. Gupta, Ānandasvarūpa [ed., comm.]. In: Purāṇa 6,1, January 1964, pp. 1-6.

Skt. text of a hymn to Sarasvatī by Mārkaṇḍeya from the VmP. With the parallel passage of the MkP (hymn to Sarasvatī by Aśvatara), annotations, and some readings from various manuscripts. (F)

[quoted passages:] MkP (Jīv.) 23.30-47; VmP (VePr) 32.6-22.

6297* SARASWATHI, T. A.: The Malayālam Bhagavata of the sixteenth century: a glance through the first part of the daśama skandha [Engl.]. In: JUBihar 2, 1956, pp. 121-128.

6298 SARASWATI, BAIDYANATH: Kashi pilgrimage: the end of an endless journey [Engl.] In: Dimensions of pilgrimage: an anthropological appraisal (based *on the transactions of a world conference on pilgrimage). Jha, Makhan [ed.].* New Delhi: Inter-India Publications, 1985. - 12, 180 pp. - pp. 91-104.

The author attempts »to explain the traditional meaning and purpose of Hindu pilgrimage, as the scriptures offer and the pilgrims actualise in their faith and behaviour. The central purpose is to demonstrate how pilgrims follow an ontological principle in their sacred journey, most of them not knowing what it is and yet, sharing a great philosophical tradition«. - Using mainly Purānic sources, section one presents quotations on the transcendental merits of Kāśī, section two summarizes the description of Kāśī-*kṣetra*, and section three describes the various *yātras* that link the different shrines of Kāśī Sections four and five deal with the merit of staying and dying in Kāśī. In the concluding section the author discusses the three leading themes concerning the purpose and pattern of pilgrimage perceiving the macrocosm, knowing the macrocosm; merging with the absolute. Pilgrimage is a personal quest for salvation; essentially it is a »high drama to enact and unveil the mystery of the universe«. (SD)

6299* SARASWATI, S[ARASI] K[UMAR]: An illustrated Bengali manuscript of the Bhāgavata Purāṇa [Engl.] In: JASCalcutta (4th series) 16, 1974, p. 142.

6300 SARASWATI, SARASI KUMAR: A Kṛṣṇa panel at Paharpur [Engl.] In: IC 3,1, 1936, pp. 195-198.

Connects the panel with the Dhenukāmedha episode told in HV 69, BhāgP 10,37, ViP 10,16 and BrP 190 (AM)

6301* SARDESAI, N. G.: The Bhagavadgītā from the island of Bali [Skt., Engl.] In: ModernR, July 1914, pp. 32-38.

Sanskrit text with illustrations of Kavi and Nagari alphabets [source] *Callewaert/Hemraj*, p 376. (PS)

6302* SARKAR, AMAL Snake cult in Indian religion [Engl] In ModernR 111, May 1962, pp 390–394

6303* SARKAR, BENOY KUMAR The political institutions and theories of the Hindus a study in comparative politics [Engl] Leipzig Markert und Petters, 1922

6304* SARKAR, H BH Indian influences on the literature of Java and Bali [Engl] Calcutta Greater India Society, 1934

6305 SARKAR, KALYAN KUMAR Early Indo-Cambodian contacts (literary and linguistic) [Engl] In VBhA 9, 1968, pp 1–77

6306 SARKAR, KSHITISH CHANDRA A new form of Sūrya from Varendra (Mārttānda Bhairava) [Engl] In IHQ 6,3, 1930, pp 465–470 [Reprint ed 1985]

In order to identify a partly mutilated image of the sun god with three faces and ten arms (four of them broken) in the Museum of the Varendra Research Society, the author studies the prescriptions on Sūrya images in BrSa MtP, BhvP, VDhottP, AgP, Visvakarmasilpa and Śāradātilaka He concludes that the image partly corresponds to the *dhyana* of a combined form of Sūrya, Brahman Visnu and Śiva contained in the Śāradātilaka and considers it to be a type of Mārttānda Bhairava (vSt)

6307 SARKAR, MAHENDRA NATH The Bhagavad Gitā its early commentaries [Engl] In The cultural heritage of India 2nd ed Vol 2 1962 – pp 195–203 – Reprint 1975

6308* [SARKAR MAHENDRA NATH] SARKAR, MAHENDRANATH Mysticism in the Bhagavadgītā [Engl] Calcutta Longmans, 1929 – 240 pp

6309 [SARKAR, MAHENDRA NATH] SIRCAR, M N Mysticism in the Bhagavadgita [Engl] Delhi 1976 – 250 pp

6310 ŚARMA, ANANTA Purānam vedah [Skt] In Purāna 19,1, January 1977, pp 183–213

The author seeks »to establish that the Purāna literature is also included in the Vedic literature like the Brāhmanas and the Upanisads (thus) the same *rsis* who were the seers of the Vedic texts of *mantras* and the Brāhmanas were also the seers and narrators of the *itihasas* and the Purānas« Refers to AV, YV, IśāU, Vātsyāyana commentary on the Nyāyasūtra ChāU, BĀU Manusmrti, RV, ŚBr, Nirukta AitBr, TaiBr, KathU (F)

[quoted passages not included]

6311* ŚARMĀ, ANJANEYA Vallabha on the Gītā [Engl] In Gītāsamīkshā 1971 – pp 87–98

6312 SARMA, BINOD Ethico-literary values of the two great Epics of India an ethical evaluation of the Mahabharata and the Ramayana [Engl] New Delhi Oriental Publishers, 1978 – 31, 248 pp (World's Wisdom Series 13)

6313* Śarmā, Candraśekhara: Gītā aura upaniṣadoṃ meṃ sāṃkhya siddhānta kā samīkṣātmaka adhyayana [Hi.]. Kurukshetra University, 1966-1970.

[»Careful study of the Sāṃkhya doctrine in the Gītā and Upaniṣads«] (vSt)

6314* Sarma, D. S.: Bandha and moksha in the Bhagavadgītā [Engl.] In: AP 35, 1964, pp. 59-62.

6315* Sarma, D. S.: Bhakti yoga in the »Bhagavad-Gita« [Engl.]. In: AP 33, March 1962, pp. 121-125.

6316 Sarma, D. S.: The Gītā and modern life [Engl.]. In: The cultural heritage of India: Sri Ramakrishna centenary memorial. Vol. 1. ... 1937. - pp. 126-135.

6317* Sarma, D. S.: The Gita and spiritual life [Engl.]. Adyar-Madras: Theosophical Pub., 1928.

6318* Sarma, D. S.: Introduction to the Bhagavad-gita [Engl.]. Madras: Ganesh, 1925. - 8, 108 pp. (Indian Renaissance Library Series 4).

6319 Sarma, D. S.: Krishna and his song [Engl.]. In: AP 11,1, January 1940, pp. 4-7. - Also published: Bombay: International Book House, 1940.

6320 Sarma, D. S.: Lectures on the Bhagavad Gita: with an English translation of the Gita [Engl., Skt.]. London: Luzac, 1937. - 13, 213 pp.

Also includes the Skt text of the BhG [source.] Callewaert/Hemraj, p. 283. (AK)

6321* Sarma, D. S.: Mysticism in the Bhagavadgītā [Engl.] In: IRev 31, 1930, p. 346ff.

6322 Sarma, D. S.: One of the sources of the Bhagavad Gītā [Engl.]. In: JOR 3, 1929, [publ. 1930], pp. 6-22.

Text of a public lecture in which the author discourses on the borrowings of the BhG from the KaṭhU and their implications (JLB)

[quoted passages:] BhG 2.1; 2.19-20, 2.29; 2.71-72, 3.42; 6 18-23; 7.15; 8.11; 11.53-54, 13.30; 13.13-17; 13.31-33; 15.1-4, 15.6, 16 20.

6323 Sarma, D. S.: The path of yoga in the Gītā [Engl.] In: The cultural heritage of India. 2nd ed.: Vol 3. ... 1953. - pp. 400-423. - Reprints: 1969. - 1975.

6324 Sarma, D. S.: The prince of Ayodhyā [Engl.] Madras: Ramakrishna Math, 1948. - 392 pp.

»A pure literary approach is made to the Rm, and a fairly comprehensive summary of its story is given for the benefit of the young«. (KPG)

6325 Sarma, D. S.: Renascent Hinduism [Engl.]. Bombay: Bharatiya Vidya Bhavan, 1966. - 261 pp.

Includes a chapter on »The Bhagavadgītā«. [source] Callewaert/Hemraj. (AK)

6326* Sarma, D. S.: Shraddhā and jnāna in the Bhagavadgītā [Engl.]. In: PBh 47, 1942, pp. 24-25.

6327 SARMA, DIMBESWAR Religious fairs and festivals of Assam [Engl] In *JAssamRS 18, 1968*, pp *22-45*

While describing the festivals of Assam, the author refers to passages from MBh, SkP (Visnukhanda), DevIP, and KaP (vSt)

6328* ŚARMĀ, HARADATTA Padmapurāna and Kālidāsa [Engl] London Luzac, Calcutta New Arya Mission Press, *1925* - 2, 48, 100 pp (Calcutta Oriental Series 17, E 10)

Is concerned with the Svargakhanda of the PdP as it is presented in the *Vangavāsī* edition Ś holds with Winternitz that the PdP is the source of the Śakuntalā story In this small treatise, the chief argument is that the PdP story of Śakuntalā is very close in detail to Kālidāsa's plot while the Epic version is rather unlike both, and that consequently Kālidāsa must have borrowed from the Purāna and not from the Epic [source] Emeneau M B [Review], Rocher, p 208 (AP)

[reviews] Emeneau M[urray] B[arnson] In JAOS 82,1, 1962 pp 41-44

6329* [ŚARMA, JAGANNĀTHARĀYA] SHARMA, JAGANNATH RAY samskrta mahākāvyom aura purānom mem vaisālī [Hi] In Vaisali abhinandana grantha Vaisali (Muzaffarpur) *1948* - pp *95-96*

[»Vaisālī in Sanskrit *mahakavyas* and in Purānas«] (vSt)

6330 SARMA K V *Some lessons from Vālmīki Rāmāyana* [Engl] In *IT 8-9, 1980-1981* Dr Ludwik Sternbach commemoration volume *1981* - pp *373-376*

Draws attention to »the rich store of wise sayings of everyday utility to the common man of today«, and discusses the meaning and didactical value of 20 sayings (RS)

[quoted passages] Rm 2 12 17 4 20 17, 5 32 12 Rm (cr ed) 4 7 9, Rm 2 101 21, 2 119 12-13, 2 121 3 3,10 25, 3,34 8, 3 50 20 3 59 21, 4 16 60, 4 16 121, 5 20 68, 5 28 8, 5 38 3, 5 46 15, 5 52 16, 5 55 6, 6 16 21

6331 SARMA, K V Vāmana tradition and onam festival in South India [Engl] In VishvIJ 9,1, March 1971, pp 62-70

The *onam* festival of Kerala is celebrated on the day on which according to tradition Visnu incarnated himself as Vāmana in order to subdue the *asura* king Bali The author deals with the history of the festival and with South Indian accretions to the Vāmana/Trivikrama legend (vSt)

6332 SARMA, N D[EVARAJA] Ganesa [sic] and the antiquity of some Śaiva myths [Engl] In BhV 15,1, 1954, pp 21-28

Śiva and Visnu as the sun-deities of the summer solstice and winter solstice respectively (both being complementary aspects of Prajāpati = *yajna* = time) and Ganesa the elephant as the solstice itself moving in course of time through different signs of the zodiac - this knowledge makes it possible to understand the Vaisnava and Śaiva legends of the Purānas as »giving a consistant chronology from at least 7000 B C down to the early years of the Christian era « (vSt)

6333 ŚARMA, N DEVARAJA Post-Vedic chronology and Purānic myths [Engl] In QJMS (N S) 41, 1950-1951, pp 81-91

On the basis of the rate of precession of the equinoxes in the zodiac the author determines the changing *naksatras* in which fall the position of the vernal equinox, the summer solstice, the autumnal equinox and the winter solstice in a period from 8040 B C. to 540 A.D. By referring Vedic and Purāṇic legends in which such positions are mentioned to the period when these could actually be observed, he can place the Vedic *saṃhitās* in the 8th-7th millennium B.C. and the Purāṇic legends from ca. 7000 onwards. The sequence of Purāṇic legends: Nṛsiṃha and Vāmana ca. 7000, early Gaṇeśa legend ca. 6000, creation by Gaurī, Paraśurāma and Rāma Dāśarathi ca. 5000, Gaṇeśa's head cut off and restored ca. 4200, Tārakāsura / Gajāsura ca. 4000, Balarāma, Kṛṣṇa, Gajendramokṣa ca. 2000-1300, birth of Kumāra, Tripurāsura ca. 1300 B.C. (vSt)

6334 ŚARMĀ, NARENDRANĀTHA: Purāṇe tantre ca bhagavatī lakṣmīḥ [Skt.]. In: PoonaO 13,1-2, 1948, pp. 1-6.

On goddess Lakṣmī in Purāṇa and Tantra. (vSt)

6335* ŚARMĀ, NATHURĀMA PĪTĀMBARA: Bhagavadgītānā mukhyopadeśa sambandhī vicāra [Guj.]. Nagnesh: Harijivandas Keśavji Śāh, 1929. - 57 pp.

6336* ŚARMĀ, R. N. R.; RUKMINI, M. A.: *Is there a need for a new Gita? [Engl.].* In: AP 13, 1942, pp. 468-473.

6337 ŚARMĀ, RĀṆĀPRASĀDA: Paurāṇika kośa [Hi.]. Benares: jñānamaṇḍala Limiṭeḍa, *saṃvat* 2028 [A.D. 1971] - 6, 569 pp.

6338 SARMA, SATYENDRA NATH: Assamese literature [Engl.]. Wiesbaden: Harrassowitz, 1976. - pp. 43-118 (A History of Indian Literature, edited by Jan Gonda, Vol 3, Fasc. 2).

Deals in ch 1 with translations and adaptations of Epic and Purāṇic stories in the »early period« of Assamese literature. Discusses also the development of Assamese *kāvyas* as based on Sanskrit sources Ch 2 on the Vaiṣṇavite period (15th-17th cent.) explores the restoration of »basic ideals of Hinduism« inaugurated by Śaṅkaradeva, who translated major parts of the BhāgP. In this period »some of the well-known Purāṇas including the two great epics were translated, adaptations of purāṇic stories and episodes in the form of independent *kāvyas* composed ...«. The first prose versions of the BhG and the BhāgP in Assamese paved the way for the further use of prose as a literary medium (AM)

[reviews:] Cohen, Richard J.: In: JAOS 99,3, 1979, pp. 542-543. - Gaeffke, P[eter]: *In. OLZ 77, 1982, pp. 194-196*

6339* SARMA, SATYENDRA NATH: Epics and Purāṇas in early Assamese literature [Engl.]. Gauhati: Pratima Devi, 1972.

Gives a general survey of the Old Assamese Epics and Purānas Deals (in Part 3: »Purāṇas«, pp. 143-221) with, among other texts, the BhāgP, ViP, PdP, BVP, MkP, VmP, BṛNāP, DhP, and KalkiP. [source:] Rocher, p. 73. (AK)

6340 SARMA, TIRTHANATH: Kālikāpurāṇa: a compilation of the time of Dharmapāla of Kāmarūpa [Engl.] In: IHQ 23,4, 1947, pp. 322-326.

A comparison of inscriptions of Dharmapāla of Kāmarūpa (who ruled end of 11th -

beginning of 12th century A.D) with passages from KāP points to a connection between this king and the compilation of KāP (vSt)

[quoted passages] KāP 28 9-10, 28 12, 28 16, 62 127

6341* Sārtha pūjā samgraha Joshi, P K [ed] Poona Ananta Traders, n d

6342 Sarūpa bhāratī or the homage of indology, being the Dr Lakshman Sarup memorial volume [Engl, Hi] Agrawal, Jagan Nath, Shastri, Bhim Dev [ed] Hoshiarpur Vishveshvaranand Institute Publications, 1954 - 24, 362 pp, tables (Vishveshvaranand Indological Series 6)

Contains the following contributions of Epic/Purānic interest Devasthali G V Bhagavad gītā and Upanisads, Mirashi V V Pravapura an ancient capital of the Vākātakas, Ramachandran, T N An interesting Sūrya sculpture from Konārka Orissa, Raja Rao M The correlation of Mahābhārata comets with those of Vrddhagarga, Sircar, D C The cakravartin and his ksetra For commentaries see separate entries (F)

6343* Sarva deva pūjā Joshi, P K [ed] Poona Godabole Booksales, n d

6344 Sarvabhāratiya kāsirājanyāsasya kāryavivaranam [Skt] In Purāna 24,2, July 1982, *samskrta khandah*, pp 30-34

Skt translation of the survey of the »Activities of the All India Kashiraj Trust« in the same issue (F)

6345* Śāstri, Anantakrsna Gītā kā mukhya pratipādya jñānayoga [Hi] *In Mahāmahopadhyāya smāraka grantha 1964 - pp 104-106*

[«*jnanayoga* the most important aim of the Gita«] (vSt)

6346 Śastrī, Anantakrsna Prahladacarita samālocanam [Skt] In Purāna 3 1, January 1961, pp 102-114

Critical study of the Prahlādacarita Refers to MtP KūP PdP NarSP, ViP BhāgP, DBhāgP, SkP, LiP, SauP HV Yogavāsistha, Haribhaktisudhodaya (F)

[quoted passages] BhāgP 7,3 35-38, PdP (ASS) 2 5 8-23, SauP 28 22, 29 6-10, ViP (GiPr) 1,17-20, ViP 1,20 3

6347 Śastri, Anantakrsna Prahlādacaritasya śrutimūlakatvam [Skt] In Purāna 3 2, July 1961, pp 288-295

Compares the different versions of the Prahlādacarita as contained in the Purānas and seeks to trace the original source of the story in the TaiBr Refers to the Sāyanabhāsya on TaiBr MtP KūP, VarP, VmP, ViP BhāgP, DBhāgP PdP, BdP, NarSP, SauP (F)

6348 Śāstrī, Anantarama Vāsukipurānasya kālah purānesu sthānañ ca [Skt] In Purāna 22,2, July 1980, pp 212-219

Deals with the date of the rarely cited Vāsukipurāna and its place in the Purānic literature In the colophon of the ms of the Vāsukipurāna the time of the ms is given as *sam / 7 / cai śu 8 some li / śubham /* (i e *samvatsare 7 caitraśuklāstamyām some likhitam / śubham /* = written on Monday the 8th day of the bright half of the month *caitra* in the year 7 Be it well) Since the Vāsukipurāna is a part of a work called Bhuvanakosavarnanodyota which is again a part of the BhrṅgīśaSa whose date is given as V S 1809 by M A Stein in his »Catalogue of the Sanskrit

manuscripts in the Raghunath Temple Library Jammu« (Lahore 1884, p 210), the author thinks that »the year 7« as date of the Vāsukipurāṇa may be V.S 1807 [= A D. 1750] where the given month and day fit perfectly. Some evidences from Bṛhatkathāmañjarī, Kathāsaritsāgara, etc., on the Vāsukipurāṇa are adduced. The author then discusses the place of the Vāsukipurāṇa in the Purāṇic literature According to him it is neither an *upapurāṇa* nor a Bauddha or Jaina Purāṇa It is merely a local Purāṇa of Kashmir, like the NīlamataP, describing the Vāsukisthāna at Bhadrāśrama in Kashmir. (vSt)

[quoted passages:] Vāsukipurāṇa 1; 4; 7; 12-15; 18; 25; 29; 31; 33-34; 37; 39, 47; 62; 64; 82; 88; 91; 98; 110-115; 118; 194; 196; 214; 229-230; 253; 349; 374; 436; 446; 459; 464

6349 SASTRI, ASHOKANATH: Durgā-pūjā [Engl.] In: BhV 10, 1949: Shri K. M. *Munshi diamond jubilee volume. Part 2. ... 1950.* - pp. 241-262.

6350* ŚĀSTRĪ, BIDŪSOKHARA: Gītā pathera bhūmikā [Beng] Calcutta: Bandhyopadhyāya, 1930 [or 1939?] - 96 pp.

A preface to the BhG [source] Kapoor, Nr. 1367, Callewaert/Hemraj (PS)

6351 ŚĀSTRĪ, CĀRUDEVA / SHASTRI, CHARUDEVA: Śrīmadbhāgavatabhāṣāparicchedaḥ [Skt.]. In: *VishvIJ 2,2, September 1964,* pp. 355-376.

6352* ŚĀSTRĪ, DIVĀNACANDRA: Gītāvyākaraṇam [Hi.] Gorakhpur: Gita-Press, 1959.

6353* ŚĀSTRĪ, LAKSHMĪNĀRĀYANA: Gītāvijñāna adhyātmagītā [Kan] Bombay: Adhyātma Vikāsa, 1964.

6354 SASTRI, P. P. S.: Commentators of the Rāmāyaṇa in the fifteenth, sixteenth and seventeenth centuries [Engl.]. In: ABORI 23,1-4, 1942: Annals of the Bhandarkar Oriental Research Institute: silver jubilee volume .. [1943] - pp. 413-414.

Lists and briefly comments on the dating of the ten Rm commentators from the period named (JLB)

6355* SASTRI, P. P. S.: A descriptive catalogue of the Sanskrit manuscripts in the Tanjore Mahārāja Serfoji's Sarasvatī Mahal Library, Tanjore. Vol. 15 [Engl.] Srirangam: Sri Vani Vilas Press, 1932.

6356 SASTRI, P. P. S.: The Mahābhārata age [Engl] In: The cultural heritage of India: Sri Ramakrishna centenary memorial. Vol I. . . 1937. - pp. 108-117.

6357 SASTRI, P. S.: Aesthetic hedonism [Engl.]. In: BhV 14, 1953, pp. 120-145.

Philosophical inquiry into hedonism in general and ancient Indian hedonism in particular. Refers to many Western authors and quotes from MBh and Nāṭyaśāstra, including Abhinavagupta's commentary Abhinava Bhāratī (vSt)

[quoted passages.] BhG 14,6-7; MBh 3,75 49; 3,233 4; 12,139 61; 12,174 48; 12,177.49; 12,295.27.

6358* ŚĀSTRĪ, RĀMĀNUJĀCĀRYA: Śrīmadbhagavadgītā aura śrīvaiṣṇava sampradāya [Hi.] In: Gītātattvāṅka ... 1939. - pp. 22-27.

[»The BhG and the Śrīvaiṣṇava sect«]. (vSt)

6359* ŚĀSTRĪ, SATYADEVA / SATYADEVA, PARIVRĀJAKA Gītā darsana kī prsthabhūmi [Hi] Prayag Sahitya Bhavan, 1964 - Previous ed 1945

6360 SASTRY, M P L The story of Śāntā in Sanskrit literature [Engl] In NIA 2,10, 1940, pp 673-676

Deals with Rm HV, Uttararāmacarita, Campūrāmāyana (PS)

[quoted passages] HV 31, Rm 1,11 18

6361 SASTRY, M P L The word »Saraswatī« in Sanskrit literature [Engl] In PoonaO 6,3-4, 1941-1942, pp 190-194

Studies the transformation of Sarasvatī »from a sacred river in earlier literature to Brahmā s wife in the Purānas « [source] Rocher, p 105 (SD)

6362* [ŚATAKOTIRĀMACARITA, 1887] Ānandarāmāyana an Epic-Purānic poem in 9 cantos, upon the legend and cult of Rāma, forming part of Śatakoti-Rāmacarita, with illustrations [Skt] Bombay 1887

6363 [SATĪNDRACANDRA NYĀYĀCĀRYA] SATINDRA CHANDRA Ārsadarsanānām vedamūlakatvam [Skt] In Our Heritage 12,2, July-December 1964, pp 1-50 [separate pagination]

After no more than a cursory look at the article it may be noted that it quotes many Purānic statements to prove its point i e »the Vedic roots (or origin) of the views (the six philosophical systems and other branches of knowledge) of the rsis«, e g concerning the authorship of Vyāsa, concerning who is a rsi, concerning the definition of »Purāna«, the definition of »*itihasa*« on the independence or Vedic origins of Purānas and of works belonging to the »Āyurveda« (CarakaSa SuśrutaSa, etc) (PS)

[quoted passages] AgP 1 15-17, 236 5-9, BhāgP 1 3 21, 1,4 14, 3,12 24, BVP 2 4, KūP 1,1 1, 1,1 12, 1,33 11-12, LiP 1,7 18, 1,24 125, 1,39 9, 1,39 54-61, 1,40 40-41, MBh 1,1 61-67, 1,105 14, 12,134 148, MkP 137 2, MtP 3 2-4, 50 59-61, 53 2-9, 120, PdP SrstiKh 9 25-26, 23 118, 29 8, PdP PātālaKh 101 29, PdP Kriyāyogasāra 26 17, 71, Rm 1,4 6, 1,9 1, 4 62 3, SauP 2 29-30, ViP 1,9 121, 3,2 57-58, 3,3 20, 3 4 10, 3 6 28-29

6364 SATTANATHAN, A N A Rāmāyana episode [Engl] In *Quest* 52, 1967, pp 41-44

6365* SATYANANDA, D Dynamic psychology of the Gita of Hinduism [Engl] New Delhi Oxford I B H Pub, 1972

6366 SATYANARAYANA, D Pañcasikha [Engl] In *JSVenkatUOI* (N S) 17,1-2, 1974, pp 15-21

Traces references to Pañcaśikha (considered as the earliest expert of Pāñcarātra and as musician, but also as authority on Sāmkhya and Yoga and as a Buddhist) in Skt and Pali literature, including Epics Purānas Pāñcarātrāgamas and Tantras (VSt)

6367* [SATYANĀRĀYANAVRATAKATHĀ, 1922] [Skt, Hi] Bombay Veṅkateśvara Steam Press, *samvat* 1979 [A D 1922]

Text edition with Hi. translation. [source:] Kantawala: In: Proceedings of the Fifth World Sanskrit Conference ... 1985. - p. 563. (AK)

6368* [SATYANĀRĀYAṆAVRATAKATHĀ, 1925]: [Skt., Guj.]. Bombay: Gujarati News Press, 1925.

Text edition with Guj. translation. [source:] Kantawala: In: Proceedings of the Fifth World Sanskrit Conference ... 1985. - p. 563. (AK)

6369 SATYASRAY, RANJIT SINGH: Aṅgiras [Engl.]. In: JBORS 26, 1940, pp. 125-161.

Deals with Aṅgiras and the Āṅgirasas in the Vedas (ṚV and AV) and in the Purāṇas: their function as fire priests, their siding with Indra in the fight against Aryan followers of the *asura*-cult, their relation to the Bhṛgus and the migrations of their descendants (vSt)

[quoted passages:] Rm 1,61-62; MtP 4.43; 51.10; 167.43; 196 1-5; HV 2.29; PdP SṛṣṭiKh 3.167-168; ŚiP 1,6; MBh 1,45.26; 1,65.10; 1,66 4; 3,217.1; 13,132.20; BhāgP 3,12 24; 3,24.22-23; 4,1.33-34; VāP 9.68-69; 9 99-104; 65.42; BḍP 3,1.20; ViP 1,7.4-5; 1,7 234, 5,6.8-9.

6370* SATYAVRAT, USHA: *Sanskrit dramas of the twentieth century. Vol. 1 [Engl.].* Delhi: Meharchand Lachhmandas, 1971. - 18, 444 pp.

Introduces 52 modern Skt dramas by means of summaries of contents and »critical appreciations«. 19 of these plays are based on Purāṇic and Epic stories. [source:] Gaeffke, Peter. [Review] (F)

[reviews:] Gaeffke, Peter: In: ZDMG 127, 1977, pp. 164-165

6371 SATYAVRAT ŚĀSTRĪ: The anyoktis in the Vāsiṣṭha Rāmāyaṇa [Engl.] In: Satyavrat Śāstrī: Essays on indology ... 1963. - pp. 139-148.

A collection and discussion of some fine examples of *anyokti* or indirect expression. (vSt)

[quoted passages:] YogavāsiṣṭhaRm 6/2,116.15-17; 6/2,116 50-51; 6/2,116 63; 6/2,116 70-71, 6/2,116 75-77, 6/2,116.114

6372 [SATYAVRAT ŚĀSTRĪ:] SATYA VRAT: The concept of fate in the Rāmāyaṇa [Engl.]. In: PoonaO 23,1-2, January and April 1958, pp. 61-66.

6373 SATYAVRAT ŚĀSTRĪ: Conception of daiva and puruṣakāra in the Vālmīki and the Vāsiṣṭha Rāmāyaṇas [Engl.] In: Satyavrat Śāstrī: Essays on indology ... 1963. - pp. 216-236.

A discussion on the Sanskrit words for »fate«, »destiny« (as against »caused by men«) and their usage in these two works While belief in, and subordination to, destiny is still strong in the former, the idea of karma changes fate into something man-made resulting from previous births in the latter. (vSt)

[quoted passages:] Rm 1,59.20; 2,23.7; 2,88.11; 3,66.6; 3,66.11; 4,25.4; 4,56 4; 4,110 23, 5,37.3; 7,50.4; 7,52 11; 7,106 2; YogavāsiṣṭhaRm 2,5.5; 2,5.7; 2,6 3; 2,6.10; 2,7.24; 2,9.7-10; 2,9.16; 4,32.48-49; 4,62.18-19; 5,13 8; 5,24 30-34; 5,61.42-43; 5,75 35; 5,92.14-15; 5,92.35-37; 6/1,5.47; 6/1,29.9-10.

6374 SATYAVRAT ŚĀSTRĪ Conception of time in post-Vedic Sanskrit literature [Engl] In Satyavrat Śāstrī Essays on indology 1963 - pp 149-204

Consists of a rapid survey of the treatment of *kala* in Purānas, Āgamas, secular literature (both scientific and popular) and philosophy Only Bhartrhari is treated a little more in depth (vSt)

[quoted passages] ViP 1,2 14, 1,2 26-27, BhāgP 3,8 11, 3,10 22, 3,11 3-4,.

[reviews] Basham, A L. In IIJ 14, 1972, pp 253-254

6375 SATYAVRAT ŚĀSTRĪ Essays on indology [Engl] Delhi Meharchand Lacchmandass, 1963 - 2, 3, 236 pp

The following essays are of Epic/Purānic interest »The story of Udayana and Vāsavadattā through the ages« (p 57-69) - »Poetry in the Vāmana Purāna« (p 70-81) - »The anyoktis in the Vāsistha Rāmāyana« (p 139-148) - »Conception of time in post-Vedic Sanskrit literature« (p 149-204) - »Conception of daiva and purusakāra in the Vālmīki and the Vāsistha Rāmāyanas« (p 216-236) For commentaries see separate entries (AP)

[reviews] Basham, A L. In IIJ 14, 1972, pp 253-254

6376 [SATYAVRAT ŚĀSTRI] SATYAVRATA ŚĀSTRI Mahābhārate nirvacanāni [Skt] In Rtam 2-6, 1970-1975 Prof K A S Iyer felicitation volume [1976] - p 231-247

After introductory remarks on the word *nirvacana* (saying, aphorism) the author deals with sayings in MBh grouped under keywords like ›son‹, ›girl‹, ›*dharma*‹, ›king‹, ›friend and enemy‹, etc Concluding the author connects these sayings with the ancient Indian science of etymology as found in the Nighantu and in the Nirukta of Yāska (KPG)

6377 [SATYAVRAT ŚĀSTRĪ] SATYA VRAT SHASTRI A note on ka (kan)-ending words in the Yogavāsistha [Engl] In ABORI 58-59, 1977-1978 Annals of the Bhandarkar Oriental Research Institute diamond jubilee volume 1978 - pp 969-970

Contains examples for the use of the suffix *-ka* (*-kan*) that do not correspond to Pānini's rules (SD)

6378 [SATYAVRAT ŚĀSTRĪ] SATYA VRAT Notes on the language of the Yogavāsistha [Engl] In ABORI 48-49, 1968, pp 313-323

A discussion of onomatopoeia, Prakritisms, ellipsis, and brief notes on short forms tautology and on verbs with a cognate accusative (SD)

[quoted passages not included]

6379 SATYAVRAT ŚĀSTRĪ Poetry in the Vāmana Purāna [Engl] In Satyavrat Śāstrī Essays on indology 1963 - pp 70-81

Emphasizes the literary merits of the VmP »which is abundantly characterized by rasa« (AM)

[quoted passages] VmP 3 31-35, 3 37-39, 6 10-19, 7 7-10, 7 14-15, 9 36-39, 53 24-28, Rm 6,58 29-33, YogavāsisthaRm 3,38 51-52

6380 [SATYAVRAT ŚĀSTRĪ:] SATYA VRAT: Prepositional verbs in the Yogavāsiṣṭha [Engl.]. In: JASCalcutta (4th series) 9,1, 1967, pp. 49-64.

Linguistic study, arranged according to verbal roots in alphabetical order (Roman alphabet). (vSt)

6381 [SATYAVRAT ŚĀSTRĪ:] SATYAVRAT SHASTRI: Putreṣṭi in the Rāmāyaṇa: was it really necessary? [Engl.]. In: IT 6, 1978, pp. 279-282.

Deals with the two sacrifices performed by Daśaratha in the Bālakāṇḍa of the Rm, in order to obtain sons, (1) the *aśvamedha* and (2) the *putreṣṭi* with Ṛśyaśṛṅga as officiating priest, who uses *ātharvana mantras*. Shows that the explanations of the commentaries providing motivation for the *aśvamedha* sacrifice are in contradiction with the text of the Rm, and arrives, after some further considerations, at the conclusion that the Ṛśyaśṛṅga episode might have been interpolated by an Atharvavedin who »*wanted to show the equal importance of his Veda along with the ṚV*«. (RS)

[quoted passages:] Rm (cr ed) 1,8 2-3; 1,8 5-22; 1,10 13; 1,11.2-3; 1,11.8; 1,11 10-12; 1,13.28; 1,14 2-3; 2,57.10, 2,57.37; 3,6.3.

6382 [SATYAVRAT ŚĀSTRĪ:] SATYA VRAT: The Rāmāyaṇa: a linguistic study [Engl.]. Delhi: Munshi Ram Manohar Lal, 1964. - 23, 291 pp.

Observations and in the main collections of data on various linguistic (semantic, phonetic, morphological) features of the Rm, organised into chapters on rare words or words with unfamiliar meanings, synonyms, some phonetic tendencies, onomatopoeia, ellipsis, usage (especially of verbs), prepositional verbs, etymologies, un-Pāṇinian forms and other anomalies (*saṃdhi*, compounds, voice of verbs, *seṭ/aniṭ* forms, etc.) The study is based on the Nirṇayasāgara edition, Bombay 1909 and 1915 (JLB)

6383 [SATYAVRAT ŚĀSTRĪ:] SATYA VRAT SHASTRI: Sanskrit synonyms [Engl.]. In: IT 3-4, 1975-1976, pp. 439-448.

Deals first with »broad tendencies of development of synonymity«, such as synonyms originating from the relationship of adjective or epithet and substantive, etc ; then »takes up a few pairs of the so-called synonyms for finding precise distinction in their meanings on the basis of textual or commentarial evidence«. The following synonyms are treated (with quotation of verses from the Epics or the BhāgP): *vihaṅga / pakṣin / khecara*, *palāśin / śakhin / viṭapin / vṛkṣa*, *ghana / vaṃśa*, *senā / pṛtanā / vāhinī* (for the broad tendencies); *amarṣa / roṣa*, *keyūra / aṅgada*, *sikatā / śarkarā / vālukā*, *tarjana / bhartsana*, *aśru / bāṣpa*, *dīpti / kānti / dyuti*, *atithi / abhyāgata*, *maru / dhanvan*, *udyāna / upavana / ārāma*, *latā / vallī* (differentiation of meanings being based on context or commentaries, which, however, may be contradictory) (RS)

[quoted passages:] BhāgP 1,11 12; 10,10 35; MBh (CiPr) 5,152 21; 5,162.16; 12,192 1; MBh (cr.ed.) 1,43.10-11; 1,110.30; 1,126 4; 3,146 40; 3,155.55; 5,29.49; 5,193 4; 6,5.17; 7,101.19; Rm (B 1909) 1,48.3; 2,32.4; 2,32.8; 2,62.10; 4,1.55; 4,13.12; 5,27.36; 5,57.9, 5,57.28; 5,62.33; 6,3.43; 6,34 9; 6,108.25; 6,111.35.

6384 [SATYAVRAT ŚĀSTRĪ:] SATYA VRAT SHASTRI: Sanskrit usage [Engl.]. In: IT 3-4, 1975-1976, pp. 449-454.

On the transitive or intransitive use of the roots *grdh* , *trp-* *vad-* (with textual evidence) on the construction of *arham* *anurakta* and *anuvrata* with accusative (instead of genitive or genitive/locative respectively) and on the meaning (and use) of *rajasvala* and *karmuka* (against the opinion of the Kāsikā) Text material is mainly taken from Vedas and Epics (RS)

[quoted passages not included]

6385 [SATYAVRAT ŚASTRI] SATYA VRAT Some anomalies in the language of the Yogavāsistha [Engl] In Sanskrit and indological studies Dr V Raghavan felicitation volume 1975 - pp 325-329

6386 [SATYAVRAT ŚASTRI] SATYA VRAT The story of Udayana and Vāsavadattā through the ages [Engl] In BhV 16 2 1956, pp 37-45 - *Reprint in* Satyavrat Śāstri Essays on indology .. 1963 - pp 57-69

Since Udayana occurs in the Purānic list of kings in the line of Arjuna the present study is not without interest for research in the genealogy of the Purānas, although it surveys the occurrence of the theme in other branches of literature (vSt)

6387 [SATYAVRAT ŚASTRI] SATYA VRAT *Synonyms in the Bhāgavatapurāna* [Engl] In ABORI 51, 1970 pp 135-149

On adjectival and conventional synonyms (SD)

[quoted passages not included]

6388 [SATYAVRAT ŚASTRI] SATYA VRAT SHASTRI Taddhita formations in the Yogavāsistha [Engl] In ALB 44-45, 1980-1981, pp 320-332

6389 [SATYAVRAT ŚASTRI] SATYAVRAT SHASTRI Thoughts on the Gītā [Engl] In Ludvika Starnabākha abhinandana grantha / Ludwik Sternbach felicitation volume Part 1 Lucknow 1979 - pp 607-614

Deals with the different forms of *yoga* and its ethical implications (AM)

6390 [SATYAVRAT ŚASTRI] SATYAVRAT Un Pāninian forms in the Yogavāsistha [Engl] In VishvIJ 1, 1963, pp 247-266

6391 SAUER W Mahabhárata und Wate *eine indogermanische Studie* [Ger] *In Programm des Eberhard Ludwigs-Gymnasiums in Stuttgart zum Schlusse des Schuljahrs 1892-1893 Stuttgart* Carl Liebich *1893* - pp 1-72

A translation of three extracts from MBh 3 taken from the *draupadīharana* (abduction of Draupadī) and the *jayadrathavimoksana* (liberation of Jayadratha) to which is appended (p 47ff) a comparison with »der grimme Wate« from the Gudrun epic. (JLB)

[quoted passages] MBh (C) 3 15492ff 3 15571ff 3 15804ff

6392 [SAURAPURĀNA, 1889] Saurapurānam vyāsakrtam [Skt]. Kāśinātha Śāstri »Lele« [ed] Punyapattana [Poona] Ānandāśramamudranālaya *śaka* 1811 [A D 1889] - 2 7, 282 pp (Ānandāśramasamskrtagranthāvalih *granthān-kah* 18) - *Dvitīyavamankanavrttih* [2nd ed] Kāśinātha Śāstri »Lele« Āpate Vināyaka Ganeśa [ed] Punyarūpapattana [Poona] *śālivāhanaśakāb-dāh* 1846 *khristābdāh* [A D] 1924 - 2 8 282 pp - *Trtīyavam mudranāvrt*

tih [3rd ed.]: *1980*. - 7, 282 pp. - Reprint: Saurapurāṇaṃ vyāsakṛtam / The Saurapurāṇa. Delhi: Nag Publishers, 1986. - 2, 8, 282 pp.

Edition in 69 chapters with variant readings of 9 manuscripts in the footnotes (KPG)

6393* [SAURAPURĀṆA, 1894–1895]: [Skt.]. Calcutta *śaka* 1816 [A.D. 1894/1895].

6394* [SAURAPURĀṆA, 1908]: [Skt., Beng.]. 2nd ed.: Calcutta: Baṅgabāsī Press, 1908.

With Bengali translation. - The ASS and the VaVā editions are practically identical. [source:] Rocher, p. 220. (AP)

6395 [SAURAPURĀṆA, 1908]: Das Saurapurāṇam: ein Kompendium spätindischer Kulturgeschichte und des Sivaismus. Einleitung, Inhaltsangabe nebst Übersetzungen, Erklärungen und Indices [Ger.]. Jahn, Wilhelm [tr., comm., introd.]. Straßburg: Trübner, 1908. - 28, 208 pp., index [dissertation].

6396* [SAURAPURĀṆA, 1924]: [Skt.]. Āpte, Vināyaka Gaṇeśa [ed.]. 2nd ed.: Poona 1924. - (ASS 18).

6397* [SAURAPURĀṆA, 1945]: Part 1–2 [Kan.]. Gaṅgādhara Śāstrī, H. [tr.]. Mysore 1945. - (Sri Jayacāmarājendra Grantharatnamālā 249).

Prose translation. [source:] Suryanarayanarao, M. K.: In: Purāṇa 6,1, January 1964, p. 158 (F)

6398* [SAURAPURĀṆA, 1951]: [Kan.]. Kavirāja-Kaṇṭhīrava; Veṅkaṭarāyācār, K. [tr.]; Śivamurtiśāstrī, B. [ed.]. Bangalore 1951. - (Śaraṇasāhityamālā Series 13).

6399* SAVALAPURKAR, P. K.: Devarṣi nārada [Mar.]. Nagpur: N. G. Dixit (Mānada Prācārya), 1977. - 8, 248 pp.

»The author ... says in his introduction that what he has attempted to give in his book is a genuine caricature of the ›*devarsi* Nārada‹ of the Purāṇas. For this purpose he has surveyed with meticulous care the eighteen Purānas, some *upapurāṇas*, the MBh (with HV), the BhāgP, the Rm, the Nāradapāñcarātra, and the Nāradasmṛti. The book may easily be treated as a veritable index to the paurāṇic Nārada. ... While intimating to us the life-history of *devarsi* Nārada, the paurāṇic etymologies also have been referred to and discussed by the author ... who explains the significance of the epithet *devarsi* as a combination of *devatva* and *rsitva*. .. The personality, the nature and knowledge are discussed« as well as »Nārada's contribution to *bhakti-śāstra* ...« The Sabhāparvan of the MBh »throws a flood of light on Nārada's proficiency in polity and his intensive desire for national welfare«. Citations from the various books of the MBh show »Nārada's role as a messenger between the worlds, his capacity to reach any place in the worlds, to execute the duties of a royal priest, his desire for the welfare of all, his being the best of all *devarsis* .. his weapon which is not made of iron ... control of *ganas* ... his austere penance .. his chastity of character and knowledge ... his absence of malice towards all ... his belief in *ahimsā* ... his discourse on the nature of *śreyas* ... his *ācāryatva* .. Then follows [the author's] discussion on the citations about Nārada from the BhāgP, the Rm, the Nāradapañcarātra, the Nāradasmṛti, eighteen Purāṇas and *upapurāṇas* ...« [source:] Rahurkar, V. G.: [Review] (SD)

[reviews:] Rahurkar, V. G.: In: ABORI 61, 1980, pp. 349–351.

6400* SAXENA, PRITILATA Mārkandeya purāna eka paryaveksana In Tripathaga 11,6, 1966, pp 17-32

6401* [SĀYANA] SAYANA ĀCHARYA Purusārthasudhānidhih [Skt] Chandrasekharan, T [ed] (Madras Government Oriental Manuscripts Series 39)
Collection of stories from the Purānas illustrating the objects of existence (SP)

6402* SAYANA Subhāsita sudhā nidhi an anthology [Skt] Krishnamoorthy, K [ed] Dharwar Karnatak University, 1968
Collection of epigrams partly from the MBh Critical edition [source] Bhattacharya Biswanath In Purāna 15 2 July 1973 p 234 (F)

6403 SCHECHNER, RICHARD, HESS, LINDA The ramlila of Ramnagar [Engl] In DramaR 21,3 September 1977, pp 51-82

6404* SCHEFTELOWITZ, I Die bedeutungsvolle Zahl 108 im Hinduismus und Buddhismus [Ger] In [W Geiger vol] 1931 - pp 75-88
On number 108 in Hinduism and Buddhism [source] Rocher p 34 (AP)

6405 SCHEFTELOWITZ I Die Mithra Religion der Indoskythen und ihre Beziehung zum Saura- und Mithras Kult [Ger] In AO 11, 1933, pp 293-333
On the Iranian god Mithra/Mihira his influence on the Indian sun cult from the Indo-Scythian period onwards and on the *maga-* and *bhojaka* priests Among Indian sources the author uses mainly the first book of BhvP (not earlier than 6th century in its present form) and some passages from MBh and Rm Believes that Zoroastrian Śakas placed Mithra as omnipotent solar deity on a par with Ahura mazda and introduced this cult to India (vSt)

6406 [SCHEFTELOWITZ I] SCHEFTELOWITZ, J Varāhamihira s Brhat samh[itā] c[h] 58 und das Bhavisya Purana [Ger] In Festschrift Moriz Winternitz 1933 - pp 51-55
Compares BhvP 1 132 with BrSa 58 placing the corresponding passages on the image of the sun god in parallel columns The author states that a redactor of the BhvP has interpolated verses from BrSa but Varāhamihira himself had used the BhvP when writing his passage on the image of the sun god he used BhvP 1 132 4 5a and 16b-22a for composing BrSa 58 46 51 Varāhamihira s text was later taken over to form BhvP 1 132 25-32a The recension from which it was taken differs from the known recension of the BrSa (vSt)
[quoted passages] BhvP 1 132 4 5 1 132 16-22 1,132 25-32

6407 SCHEFTELOWITZ I Die Zeit als Schicksalsgottheit in der indischen und iranischen Religion (Kāla und Zruvan) [Ger] Stuttgart Verlag von W Kohlhammer, 1929 - 58 pp (Beitrage zur indischen Sprachwissenschaft und Religionsgeschichte, Heft 4)
»Time as god of fate in Indian and Iranian religion« - Under the influence of astrology which was brought to India from Babylonia by the 4th cent at the latest the concept of time developed into a belief in an inevitable fate and in Kāla as a god of fate Kāla was classified as a god of the underworld subordinate to Yama but superordinate to Mrtyu In later speculations Kāla was seen a subordinate to *karman*

only, or even as its personification. In this way, Kāla was integrated into the official religion. In the younger parts of the MBh, Kāla is influenced by pre-Epic philosophical speculations about time and appears as one form of the divine principle (e g. Śiva as *kāla*, *purusa* and Brahman). In later ritual texts (from ca. 5th cent. A.D. onwards), Kāla was equated with Yama. It can thus be shown that Kāla as god of fate was the result of an independent post-Vedic development on Indian soil under the influence of an imported astrology. The same influence seems to have been responsible for the rise of the god Zruvan (who corresponds to Kāla) in Iranian religion. (SD)

[quoted passages:] BhG 9.29; BhvP 1,80.51; 1,174.6; 1,174 34; 3/2,33.13; 4,113.52-53; MBh 1,1.248; 1,1.252; 1,3.141; 1,3.143; 1,3.160; 1,8.16-17; 1,9.11ff; 1,32.11; 1,61.21; 1,63.21; 1,72.60; 1,121.19; 1,196.2; 1,205.5; 1,226.22; 2,5.85; 2,38.26; 2,81.11; 3,11.28; 3,32.32; 3,35.1; 3,157.38; 3,157 45; 3,208 21; 3,209.21; 3,273.6; 4,52.1-4; 4,112.1; 4,140 10; 5,2.16; 5,49.50; 5,68 13; 6,2 30; 6,3.11-18; 6,3.34; 6,3.52; 6,82.22; 6,113.9; 7,24.2; 7,86.3; 7,92.12; 7,107.30; 7,201 75; 8,31.27; 9,2.29ff; 9,11.17; 9,37.15; 9,56 4; 9,63 45; 11,2.23; 11,6.8; 11,9.14-15; 12,6.8; 12,28.18-24; 12,28 32; 12,33 16; 12,33.19; 12,104 22; 12,121.46; 12,122.52-53; 12,137.22; 12,139.48; 12,139.50-51; 12,153 44; 12,175 1; 12,199.28-31; 12,201.8; 12,206 11; 12,224 21; 12,224 39; 12,224 56-57; 12,227.28-82; 12,227.90-101; 12,278.17-18, 12,284 24; 12,284 58; 13,6.49; 13,12.37; 13,14 202; 13,16.16; 13,17 38; 13,17.94; 13,18 73; 13,29.19; 13,104.128; 13,163 2; 13,164 45; 13,1; 13,64; 13,89; 15,3 54; 15,10 36, 16,5.10; MkP 131.17ff; PdP 1,6.23; Rm 3,69 19-20; 6,113 23, SauP 22.7; 68.15; VāP 1,32.11.

6408 SCHERMAN, LUCIAN: Materialien zur Geschichte der indischen Visionslitteratur [Ger.]. Leipzig: Verlag von A. Twietmeyer, 1892. - 5, 161 pp.

Collection of »materials to the history of Indian [Hindu; Buddhist; Vedic] visionary literature«, i e literature dealing with the other world and the retribution for deeds, especially punishment in hells Section I, presenting the Hindu materials, includes pp 23-46 a discussion of MkP 10 59-15 79 (Sumati's description of hells and story of king Vipaścit) and pp 48-54 a discussion of three portions of the MBh, viz, end of book 17 to 18.117 (Yudhiṣṭhira's visit to his brothers suffering in hell), 3 10500ff (king Somaka releases his *purohita* from hell), and 1.4305ff (ascetic Aṇīmāṇḍavya curses Yama) Section III, presenting the Vedic materials, discusses pp 151-159 the differences between the Vedic and the Epic and Purāṇic (MBh, Rm, MkP, BṛNāP, GaP, etc) accounts of Yama and his realm. - With numerous foot-notes including additional references to Epic/Purāṇic material (AK)

[quoted passages:] MkP 10.59-15 79, MBh 18 1-117, 3 10500ff; 1 4305ff.

6409* SCHEUER, J[ACQUES]: Sacrifice: Rudra-Śiva et la destruction du sacrifice [Fr.]. In: Dictionnaire des mythologies et des religions ... Vol. 2. ... 1981. - pp. 417-420.

6410 SCHEUER, JACQUES: Śiva dans le Mahābhārata [Fr.] Paris: Presses Universitaires de France, 1982. - 376 pp. (Bibliothèque de l'École des Hautes Études, Section des Sciences Religieuses 84).

The author proposes to study the relation of Śiva to the central myth of the MBh and to show the coherence of Śiva's appearences in the respective events and the whole of the Epic context. He abstains from giving an »encyclopedic« survey of all passages relating to Śiva and rather examines the episodes in their successive

appearance and with regard to their importance for the main narrative According to Scheuer the position of Śiva in the MBh is complementary to that of Visnu both participating in the structure of the values they represent Śiva s participation in many important events in the MBh is therefore not to be interpreted as a »sectarian interpolation« The author gives a brief survey of typical interpretations of the position of Śiva in MBh found in research so far He then starts his examination with an analysis of the births of the heroes Śiva and Visnu are here to be seen as working together on a level where the re-establishment of *dharma* is only possible after a phase of crisis and destruction Scheuer proceeds to the relationship of Śiva to Draupadī and Ambā respectively The legitimation of Draupadī s polyandric marriage is achieved by referring to Śiva who represents a sphere outside normal *dharma* Ambā too finds herself in an adharmic situation where she is deprived of the possibility of pursuing her task and where the *ksatriyas* refuse to protect her Her refuge is Śiva who grants her a change of sex in a further birth (as Śikhandin) after she has immolated herself to the god in order to take revenge for her humiliation (this is compared to Aśvatthāman s revenge) In both cases Śiva prepares the re-establishment of *dharma* by adharmic means This is confirmed in the analysis of the burning of the Khāndava forest After the examination of the Sabhāparvan Scheuer concludes that from the consecration of Yudhisthira until the end of the war » the events are taking place under the signs of Śiva« (p 202) This becomes clear in the Kairātaparvan (interpreted as Arjuna s *diksa*) and in Śiva s participation in the battle (Jayadratha episode and Nārāyanāstramoksaparvan) While Śiva takes the violent part necessary for the fulfillment of the *avatara* function Visnu Krsna takes the role of protector and adviser (this again shows their complementarity) Asvatthāman s »sacrifice« in the camp of the Pāndavas is seen as the representation of the passage from *kaliyuga* to *krtayuga* reaffirming Biardeau s interpretation of Sauptikaparvan as *pralaya* against Hiltebeitel s interpretation In the last chapter Scheuer summarises his conclusions Śiva s outsider-character and his dangerous and violent traits fit well into the structure of the main Epic narrative As he catalyses the violence necessary for the renaissance of the world he acts for the benefit of the whole while taking the complementary part of Visnu Krsna (AM)

[reviews] Brockington J[ohn] L[eonard] In JRAS 1983 2 p 317 - Smith John D In BSOAS 47 1984 pp 372-373

6411 SCHEUER JACQUES Śiva dans le Mahabhārata l histoire d Ambā/Śikhandin [Fr] In Purusārtha 2 1975 pp 67-86

First summarises the two versions of the myth of Ambā reborn as Śikhandin to avenge herself on Bhīsma An analysis of the main features »leads to the conclusion that the two narratives in spite of their rather different scenarios contain similar patterns of mythical thought « Forerunner to book (JLB)

[quoted passages] MBh (cr ed) 1 App I 100 1 96 1 189 1 App I 55 2 64 5 169-192

6412 [SCHLEGEL, AUGUST WILHELM VON] SCHLEGEL, A W DE Observations sur la critique du Bhagavad Gītā inseree dans le Journal Asiatique (1) [Fr] In JA (1re série) 9, 1826 pp 3-27

Reply to Langlois critique of Schlegel s translation Schlegel tried to show that Langlois misunderstood the Sanskrit text A fact which points acc to Schlegel to

Langlois' insufficient qualification. Langlois reacted to these personal attacks by holding back the rest of his remarks upon Schlegel's translation. (AM)

6413 SCHLEGEL, FRIEDRICH: Ueber die Sprache und Weisheit der Indier. Ein Beitrag zur Begründung der Alterthumskunde. Nebst metrischen Uebersetzungen indischer Gedichte [Ger.]. Heidelberg: Mohr und Zimmer, 1808. - 16, 324 pp. - New ed.: Amsterdam: John Bejamins B. V., 1977. - (Amsterdam Studies in the Theory and History of Linguistic Science, Vol. 1).

In the last part of his study Schlegel gives translations of parts of Rm (according to Paris mss), BhG (takes verses from BhG 1-8) and MBh (parts of the Śakuntalā-episode). The new edition contains an introductory article by S. Timpanaro (translated from the Italian by J Peter Maher), prepared by E F. K. Koerner. (AM)

6414 SCHLINGLOFF, DIETER: The oldest extant parvan-list of the Mahābhārata [Engl.]. In: JAOS 89,2, 1969, pp. 234-338.

Printed summary: »The Berlin collection of Sanskrit manuscripts from Quizil (Chinese Turkistan) comprises numerous fragments of an unpublished palmleaf-ms in Kuṣāṇa characters, comprehending at least two philosophical texts of the Sarvāstivādin School In the present paper, the fragments of two successive leaves are edited and discussed, which consist of a list of MBh-*parvans* The juxtaposition of this *parvan*-list with the current lists of the 100 sub- and 18 major *parvans* proves that this list represents an earlier stage of development of the MBh. It verifies the statement of Winternitz and other scholars, which have argued that the Virāṭaparvan and the Anuśāsanaparvan do not belong to the original MBh, but are later interpolations into the great Epos« (p 334) The obverse of the first leave of the ms refers to the story of the Rm, being »the oldest summary of the (epic) Rāma story in a Buddhist text « (p 334) (PS)

6415 SCHMIDT, JOHANNES: Die erste Person Singularis medii des umschriebenen Futurs im Sanskrit [Ger.]. In: Gurupūjākaumudī: Festgabe zum fünfzigjährigen Doctorjubilaum Albrecht Weber dargebracht .. 1896. - pp 17-18.

Linguistic study of the future tense (1st person, sing , middle voice of periphrastic future) in Sanskrit. Also refers to the MBh (AK)

6416* SCHMIDT, JÓZSEF: Az ó-ind epika [Old Indian Epic poetry] [Hungarian] Budapest 1921. - 148 pp (Ethikakönyvtár I).

»More than two thirds of the book ... are devoted to the Mahābhārata (p. 13-86) and the Rāmāyaṇa (p 86-116) « »The author's remarks on the literature of the Purāṇas (p 116-122) are utterly insufficient«. »Treatment of the artistic epics« [*kāvya* literature] »Every section is followed by a short bibliographical note« »Mr. Schmidt's book is intended for the general reader and not for the close student.« [source] Gawroński, Andrzej: [Review]. (KPG)

[reviews] Gawroński, Andrzej In RO 2, 1919-1924, pp 279-284

6417 SCHMIDT, RICHARD: Liebe und Ehe im alten und modernen Indien (Vorder-, Hinter- und Niederländisch-Indien) [Ger.] Berlin: Barsdorf, 1904. - 7, 571 pp.

This major work on sexuality and marriage in India in general was meant as a continuation and addition to the author's earlier book »Beiträge zur indischen

Erotik« which covered mainly *kâmasastra* material The present volume deals with the following topics psychology of sexuality in India, love in India (covering a vast cultural spectrum from physical lust to love in rhetorics), physiology of sexual life, marriage and married life in ancient and modern India, embryology, pregnancy and birth, prostitution (vSt)

6418 SCHNEIDER, ULRICH Die Geschichte von den beiden Jaratkāru [Ger] In WZKSO 3, 1959, pp 1-11

Examination of the MBh story of Jaratkāru, whose ancestors are threatened with falling down to hell on account of his childlessness The author deals in particular with the problems arising from the collision of the two ideas »power of asceticism« and »necessity of family reproduction« (esp to the advantage of the ancestors) The conditions made by Jaratkāru (his wife must bear his own name, must be given as a present to him, and must be supported by another person) are interpreted as successful attempts to combine asceticism and family a person with the same name can magically be identified with the original bearer, and a wife who is given as a present and does not need to be supported allows him to persist in ascetic frugality – The second part of the contribution discusses the ambiguous Brahmanical attitude against asceticism social order against individual (socially egocentric) ways to salvation, both made compatible in the *asrama* model – The author stresses the vital interest of brahmins in the preservation of social order and their position in it which is menaced by the prevalence of »free« asceticism Reference to AitBr (F)

[quoted passages] MBh (cr ed) 1,13 9ff, 1,13 20-21, 1,13 23, 1,13 25-26, 1,18 7ff, 1,34 12-13, 1,36 1-7, 1,41, 1,41 27-28, 1,42 4-6, 1 42 12-13, 1,42 18-19, 3,97 18ff, 3,97 23-25

6419 SCHNEIDER, ULRICH Indisches Denken und sein Verhältnis zur Geschichte [Ger] In Saeculum 9, 1958, pp 156-162

Deals with the »cyclical way of thinking« and with the Indian acceptance or »suffering« of life instead of actively shaping it For demonstration S contrasts the Buddha with Confucius, and sees a lack of political centralization in India as a consequence of a more reflective attitude (vSt)

6420 SCHNEIDER, ULRICH Krsnas postumer Aufstieg zur Fruhgeschichte der Bhakti-Bewegung [Ger] In Saeculum 33,1, 1982, pp 38-49

Studies Krsna's transformation from a human hero to the god of the *bhakti* movement and does so with preference for psychologizing explanations and against the background of categorizing the religious history of Hinduism according to the oppositions of warrior circles vs. Brahmanical orthodoxy, and of (heretical) ascetic trends vs (Brahmanical) »Reform Hinduism« (*bhakti*) The oldest layer is that of Krsna as a human hero of which the motif of Krsna s invulnerability (brahminized in the Durvâsas-episode) is an important element This has been incorporated in the so-called »Krsna legend« (itself extraneous to the MBh plot) which centres around the Jarâsandha-episode The discussion raised by Śiśupâla at Yudhisthira's *râjasûya* interlocks the MBh plot and the Jarâsandha-episode and is interpreted in the light of the assumed historical substratum, i e last attempts by western tribal communities to counteract the domination by the eastern empire (Magadha) in the 4th century B C – the date proposed for the »Krsna legend« (PS)

[quoted passages] MBh (cr ed) 2,14 14, 2,18 3, 2,18 20, 2 20-22, 2,30 43-2 33, 2,34-35, 12,82, 13,144

6421 SCHNEIDER, U[LRICH]: On Eggermont's Purāṇic lists of Maurya kings [Engl.]. In: Proceedings of the Fifth World Sanskrit Conference ... 1985. - pp. 751-753.

Suggests some emendations on the basis of textual criticism, reducing the number of versions of Eggermont's lists (in: Persica 2, 1965-1966, p. 27ff) from three to two, possibly one. (PS)

6422 SCHNEIDER, ULRICH: Viṣṇus höchste Fusstapfe [Ger.]. In: ZDMG Supplement 2, 1974: XVIII. Deutscher Orientalistentag vom 1. bis 5. Oktober 1972 in Lübeck ... 1974. - p. 390-409.

On the basis of Vedic, Epic and Purāṇic sources the author tries to show that the sun was considered as a hole in the firmament through which light penetrated into this world. It was Viṣṇu whose third step pierced the sky just above the horizon and thus created the sun. Viṣṇu himself was possibly a land-granting, space giving deity of the *vaiśya* or agriculturist community. (vSt)

[quoted passages.] BhG 6.8; 12.3-4; 15 16-20; KūP 1,17.53-57; MBh 12,172.6.

6423* SCHOEBEL, A.: La Bhagavad-Gita: étude de philosophie indienne [Fr.] Paris 1861.

6424* SCHOEBEL, C[HARLES]: Étude sur le rituel du respect social dans l'état brahmanique [Fr.]. Paris 1870. - (Mémoires de la Société d'Ethnographie, 2 Série, Extrait No. 7).

6425 SCHOEBEL, CHARLES: Le Rāmāyaṇa au point de vue religieux, philosophique et moral [Fr.]. In: AMGuimet 13, 1888.

Despite conflating Rāma Dāśarathi with Rāma Jamadagnya and seeing similarities between Sītā and Helen, the author recognises the religious significance of the Rm, seeing morality as its core, while acknowledging the humanity of Rāma's portrayal After this preliminary assessment, Schoebel provides an extended summary of the Rm, stressing its ethical aspects, which provides the major part of his study; he omits entirely the Uttarakāṇḍa The third part of the study comprises a philosophical and moral discussion, which begins with a general discourse on Hindu philosophy (including a translation of ṚV 10.129) and attempts to discover elements of it in the Rm, while also referring frequently to the BhG. Schoebel notes the allusions to *sanātanadharma*, which he interprets as an eternal and universal value not restricted by caste or any other limitation In sum, he sees the characters of the Rm as guided by a morality which is not that of any particular doctrine or sect but universal (JLB)

6426 SCHRADER, F[RIEDRICH] OTTO: Ancient Gītā commentaries [Engl.]. In: IHQ 10,2, 1934, pp. 348-357. - Reprint in: Schrader, Friedrich Otto: Kleine Schriften ... 1983. - p. 272-281.

»... essentially a review of Mr. B N. Krishnamurti Sarma's valuable paper »Bhāskara - a forgotten commentator on the Gītā« which has appeared in Vol. IX of this Journal.« *Discusses the Gītābhāṣyas of Bhāskara (whose commentary has been lost*; but: ».. there are in Jayatīrtha's commentary on Madhva's Gītā Bhāṣya six passages ... referring polemically to Bhāskara's Gītā interpretation. The passages are very interesting and partly throw new light on Bhāskara's metaphysics«), of

Bhāskarabhatta, of Rājānaka Rāmakantha, of Vasugupta, of Yādavaprakāsa, and of Śaṅkara, with a view to establishing their relative chronology (»Śaṅkara's Gītābhāsya is still the oldest one we possess«) (F)

6427 SCHRADER, F[RIEDRICH] OTTO Apropos the apocryphal Brahma-Purāna [Engl] In *IC* 2,3, 1936, pp 591-592 - Reprint in Schrader, Friedrich Otto Kleine Schriften 1983 - pp 163-164

Referring to R C Hazra's paper in IC 1,2 1935 on »The apocryphal Brahmapurā na« (q v) this short note adds to the list of chapters which were borrowed by the compiler of the BrP from some older source and gives a concordance of BrP 235-244 with the parallel chapters from the Śāntiparvan of MBh (PS)

[quoted passages] BrP 235-245, MBh (B) 12,240-250, 12,274, 12,300-308, MBh (C) 12,239-250, 12,275, 12,302-310

6428 SCHRADER, F[RIEDRICH] O[TTO] The Bhagavad Gita in ancient Kashmir [Engl] In Schrader, Friedrich Otto Kleine Schriften 1983 - pp 256-261 - Reprinted from AP 2,11, November 1931, pp 748-753

Brief summary of Schrader's studies of the Kashmir recension of the BhG with Engl translation of the stanzas peculiar to this recension (F)

[quoted passages] BhG 1 33, 2 5, 2 11, 2 48-49 3 36, 6 7, 6 37, 7 23, 8 27, 9 6-7, 11 27-28, 11 44-45, 12 15, 14 16-18, 14 24, 18 47

6429 SCHRADER, F[RIEDRICH] OTTO Concerning Bhagavadgitā III, 15 [Engl] In IHQ 5,4, December 1929, pp 790-791 - Reprint in Schrader, Friedrich Otto Kleine Schriften 1983 - pp 254-255

Supplements the paper on »The sacrificial wheel « by discussing the meanings of the word *brahman* in the BhG, 1) it generally means the *paramatman*, 2) a few times (14 3-4, 5 10) it means »the *avyakta* or *mulaprakrti* of the Sāmkhya not however, as an independent entity but as the material side (›body‹ or ›consort‹ of later times) of the Lord« (p 254) (PS)

[quoted passages] BhG 3 15, 4 6, 5 10, 6 44, 7 14, 8 18, 9 8, 11 37, 12 1, 12 3, 14 3-4

6430 SCHRADER, F[RIEDRICH] O[TTO] An implication of the Bhagvadgitā [sic] riddle [Engl] In NIA 1,1, 1938, pp 62-68 - Reprint in Schrader, Friedrich Otto Kleine Schriften 1983 - pp 282-288

At the beginning of the Bhīsmavadhaparvan of MBh 6 the number of verses attributed to the BhG amounts to 745 (as against the 700 of the common Gitā), while more verses are attributed to Krsna and samjaya Arjuna is said to have spoken 27 verses fewer In searching to identify possible interpolations, Schrader opts for BhG 11 1-2, 11 15-30 and 11 36-44 with 8 1-2 as a possible alternative for 11 1-2 »My conclusion then is that what I call the Bhag[a]vadgītā riddle reveals to us by its very form the existence of *two* recensions not now available of the Bhagavadgītā, to wit one which was *longer* than the two known to us (the vulgate and the Kashmirian one) and one which was *shorter* and therefore, at least as regards the eleventh canto, *more original* than both of the two« (p 67) (PS)

[quoted passages] BhG 8 1-2, 11 1-2, 11 5-30, 11 36-44

6431 SCHRADER, F[RIEDRICH] OTTO: The Kashmir recension of the Bhagavadgītā [Engl., Skt.]. Stuttgart: W. Kohlhammer, 1930. - 52 pp. (Contributions to Indian Philology and History of Religion, Vol. 3 [= Beiträge zur indischen Sprachwissenschaft und Religionsgeschichte, Heft 3]). - Reprint in: Schrader, Friedrich Otto: Kleine Schriften ... 1983. - p. 173-231.

The text of the Kashmir recension of the BhG is established on the basis of two BhG commentaries, i.e. Abhinavagupta's Bhagavadgītāsaṃgraha (Nirṇayasāgara 1912) and Rāmakaṇṭha's Sarvatobhadra (ms in the India Office Library), and one birch-bark ms (British Museum Library) which contains only the text of the BhG. In the preface (p. 1-20), S describes the sources and discusses their relationship to the common Indian version of the BhG (the »vulgate«) It seems that the latter was still unknown in Kashmir by the end of the 10th cent., but that it supplanted the Kashmir recension by the 14th cent. A consideration of variant readings provides numerous cases in which the Kashmir recension appears to have preserved the original readings of the BhG. (SD)

[quoted passages] BhG 1.7; 1 26-27; 1 28; 2.5; 2.6; 2.10, 2.11, 2 12; 2.21, 2.35; 2.43, 2 51, 2.60, 2.66-67, 3.2; 3 23; 3 27, 3 31; 3.38; 4.18, 5 5; 5 21, 5.24; 6.7, 6 9; 6 16; 6.21; 6.28, 6 37; 6 40; 7.18; 8.17, 8.18, 9 14; 10.16, 10.19; 10.24; 10.42, 11 8; 11.40, 11.41; 11.43, 11.44, 11.48, 13.4, 14.24, 15 8; 16.3, 16 8; 16 19; 17 6, 17.13; 17.23, 17 26; 18.8; 18 8; 18 50, 18.78, [selective]

[reviews.] Edgerton, F[ranklin] In JAOS 52, 1932, pp 68-75

6432 SCHRADER, FRIEDRICH OTTO: Kleine Schriften: mit Ergänzungen aus seinem Nachlass herausgegeben [Ger., Engl., Skt.]. Sprockhoff, Joachim Friedrich [ed.] Wiesbaden: Franz Steiner Verlag, 1983. - 22, 522 pp. (Glasenapp-Stiftung, Band 19)

The editor's introduction (p v-ix) is followed by a bibliography of Schrader's publications (serving also as table of contents to the 50 titels reprinted in the volume) The editor has collected addenda and corrigenda from the author's personal notes (p 481-499) A list of printing mistakes (in the originals) and two indices (1 of names and topics, 2 of quoted texts) conclude the volume (PS)

6433 SCHRADER, F[RIEDRICH] OTTO: Lingāyatas and metempsychosis [Engl.]. In: WZKM 31, 1924, pp. 313-317.

6434 SCHRADER, F[RIEDRICH] OTTO: The name Kalki(n) [Engl.] In: ALB 1,1, 1937, pp. 17-25.

6435 SCHRADER, F[RIEDRICH] OTTO: Neues über die Bhagavadgītā [Ger.]. In: Aus Indiens Kultur. Festgabe Richard von Garbe ... 1927. - pp. 171-183. - Reprint in: Schrader, Friedrich Otto: Kleine Schriften ... 1983. - pp. 232-244.

Rapid survey of Haṃsayogin's Gītābhāsya The Gītā version this commentary is based upon consists of 745 stanzas in 26 *adhyāyas*; Schrader gives a concordance (not complete) with the vulgate text and remarks on the commentary: ideas of Haṃsayogin *on the textual history of the BhG (corruption of an original 100 000 śloka* MBh by way of deliberate destruction by Jambūka and other brahmins); date of Haṃsayogin (perhaps 500 A.D., perhaps much younger); literature quoted by

Hamsayogin (writings of Śuddhadharma school Bhāratakārikās of Nārada, Kumāra and Gobhila, et al), teachings of Hamsayogin (kind of Viśiṣṭādvaita, teaches a *yogabrahmavidyā* centring around *atman*, *śakti* and *prakṛti*) (F)

6436 SCHRADER, F[RIEDRICH] OTTO On the form of the Bhagavadgītā contained in the Kashmirian Mahābhārata [Engl] In JRAS 1935, pp 146-149

»I am inclined to believe that it was during the reign of the Kashmirian king Harsa (1089-1101) whose love of *dakṣinatya* fashion has been noticed by Kalhana in his Rājataraṅgiṇī that the works of Śaṅkara and his school, and so the vulgate of the Gītā on which Śaṅkara's Gītā bhāsya is based began to attract the attention of the Kashmirians « (F)

6437 SCHRADER, F[RIEDRICH] OTTO Rezensionen der Bhagavadgītā [Ger] In *Festschrift Moriz Winternitz* 1933 - pp 41-50 - Reprint in Schrader, Friedrich Otto Kleine Schriften 1983 - pp 262-271

Remarks on Edgerton's criticism (JAOS 52, pp 68-75) of Schrader's »The Kashmir recension of the Bhagavadgītā« Discusses anew the general character of the Kashmir recension and its relationship to the vulgate recension and the major variant readings (especially on 2 11) Ends with some remarks on the Old Javanese BhG which seems to contain some of the stanzas peculiar to the Kashmir recension (F)

[quoted passages] BhG *1 7, 1 33, 2 5, 2 11, 2 45, 2 57, 2 58, 2 61, 2 67-68, 3 2, 5 21, 6 7, 6 16, 7 18, 11 40, 11 44, 13 4, 17 14, 17 23, 18 8, 18 50, 18 78*

6438 [SCHRADER, FRIEDRICH OTTO] SCHRADER, J OTTO The sacrificial wheel taught in the Bhagavadgītā [Engl] In IHQ 5,2, June 1929, pp 173-181 - Reprint in Schrader, Friedrich Otto Kleine Schriften 1983 - pp 245-253

The passage would be perfectly clear but for stanza 15 The idea of the *yajnacakra* is older than the BhG In order to decide whether v 15 must be considered an interpolation the article examines the several solutions that have so far been offered by Indian commentators and Western interpreters of the Gītā concerning the two more links introduced into the *cakra* (viz *brahman* and *akṣara*) by v 15 »As to the object of stanza 15 as a whole I agree with Madhusūdana and others in seeing in it a digression found desirable in order to accentuate once more the sublime origin of the *yajnacakra* Stanza 15, then takes us back to stanza 10 by repeating that god Brahmā (= Prajāpati) is the creator of *yajnacakra*, and it adds for those who want a still higher authority, that the Highest Brahma is at the bottom of the ›creator‹ and consequently of sacrifice « (p 253) (PS)

[quoted passages] BhG 3 8-16 3 15

6439 SCHRADER, F[RIEDRICH] OTTO Sāmkhya, original and classical [Engl] In ALB 19, 1955, pp 1-2

Refers to MBh 12 231-232 and to BhG 14 3-4 and states that it was the theistic Sāmkhya that was known in the days of the BhG and recognized by its author The classical Sāmkhya came into existence later (vSt)

[quoted passages] BhG 14 3-4, MBh 12 231-232

6440 SCHRADER, F[RIEDRICH] OTTO: Sammelbesprechung: R. Otto, Die Urgestalt der Bhagavad-Gītā (Tübingen 1934); - Die Lehrtraktate der Bhagavad-Gītā (Tübingen 1935); - Der Sang des Hehr-Erhabenen. Die Bhagavad-Gītā übertragen und erläutert (Stuttgart 1935) [Ger.]. In: OLZ 39,2, 1936, col. 107-117. - Reprint in: Schrader, Friedrich Otto: Kleine Schriften ... 1983. - pp. 289-294.

Begins by summarizing »die Geschichte des Gītā-Problems« (the history of the Gītā-problem, i.e. various attempts to identify layers in the text); Otto's attempt to reconstruct an »Urgītā« is considered to have failed; the translation is criticized as lacking exactness. (PS)

6441 SCHRADER, F[RIEDRICH] OTTO: Das Ṣaṣṭitantra [Ger.]. In: Schrader, Friedrich Otto: Kleine Schriften ... 1983. - pp. 109-118. - Reprinted from: ZDMG 68, 1914, p. 101-110.

Deals with the description of five systems of knowledge as found in AhirbudhnyaSa 12, especially with the Sāṃkhya system. The name Ṣaṣṭitantra for Sāṃkhya seems to be based on a work by the same name; theistic and atheistic schools of Sāṃkhya must have coexisted; possibly there were two Ṣaṣṭitantras. The MBh serves as a general point of reference in this publication (p. 102-105 give an account of the Sāṃkhya system contained in the Śāntiparvan) (PS)

[quoted passages:] BhG 15.16-17; MBh (C) 12,310; 12,352; MBh 12,194.8; 12,219.42-43; 12,285.13-18; 12,313.20; 12,315, 12,320.164; 12,322; 12,349.1; 12,349.64; 12,351.1; 12,351.15, 12,351.64

6442 SCHRADER, F[RIEDRICH] OTTO: The translation of the term bhagavat [Engl.]. In: JRAS 1911, p. 194.

Refers to the discussion of the term *bhagavat* in the preceding volume of JRAS (Grierson, Sovani, both 1910) and declares that »I wonder why nobody, so far, has spoken in favour of the good old word *holy*, which has the sanction of centuries, like *bhagavat*, and means the same«. This view is supported by some sound etymological considerations. (F)

6443 SCHRADER, F[RIEDRICH] OTTO: Über Bhagavadgītā II,46 [Ger.] In: Schrader, Friedrich Otto: Kleine Schriften ... 1983. - pp. 227-231. - Reprinted from: ZDMG 64, 1910, p. 336-340.

Stresses the heterodox quality of the passage in question, opposing the views of Belloni-Filippi and Jacobi (ZDMG 58, 1904, pp. 379-385). Takes this verse to reflect an old proverb, which should be interpreted as proposed by Prof. Pavolini in Mélanges Kern, Leiden 1903, pp. 141-143. The teaching of this verse is in accordance with the closeness of the »old Gītā« to the Upaniṣads and their high regard for wisdom combined with disregard for the *karmakānda*. The concluding remarks concern the textual history of the BhG in the context of the MBh. (PS)

[quoted passages:] BhG 2.46.

6444 SCHRADER, F[RIEDRICH] OTTO: Über den Stand der indischen Philosophie zur Zeit Mahāvīras und Buddhas: Inaugural-Dissertation zur Erlangung der Doktorwürde einer hohen philosophischen Fakultät der Kaiser-Wilhelms-

Universitat zu Strassburg [Ger] In Schrader, Friedrich Otto Kleine Schriften 1983 - pp 1-78 - Reprint of Leipzig Druck von G Kreysing, 1902 - 10, 68 pp

Starts from classifications of philosophical views (*darsanas*) as found in Jain and Buddhist canonical texts Reviews briefly the teachings of *kalavada svabhāvavada niyativada yadrcchavada atmavada iśvaravada ajnanavada*, materialistic and atomistic theories and eight kinds of *akriyavadins*, pp 21-27 summarize Epic *kala*-philosophy (PS)

[quoted passages] BhāgP 1,13 15-19, MBh 3,10, 12,25 5-16, 12 28 18-44, 12,33 14ff, 12,223-228

6445 SCHRADER, F[RIEDRICH] OTTO Zur Überlieferung der Bhagavadgītā [Ger] In *ZDMG 82, 1928*, supplements, p *97*

Abstract of a paper read at the 5th German »Orientalistentag« Bonn 1928 (vSt)

6446 SCHREINER, PETER Bhakti in the Visnu-Purana [Engl] In *Aruna-bhāratī Professor A N Jani felicitation volume Essays in contemporary indological research* Datta, B [ed] Baroda *1983* - pp *273-282*

Lists the occurrences of *bhakti/bhakta* (»devotion/devotee«) in the ViP, according to the contextual connotation, in two main groups (1) characterization of a person in general (attitude to somebody else but not to Visnu) or the way in which one acts or performs ritual acts, (2) religious attitude towards god (Visnu), which links together several Visnuitic episodes Among them, the Prahlāda-episode puts a special stress on the firmness of *bhakti*, which »brings *bhakti* close to a yogic state of mind« (Excerpt from the author's yet unpublished Habilitationsschrift *1980*) (RS)

[quoted passages] BhG 13 10, ViP (VePr) 1,4 11, 1,9 57, 1,12 49, 1,14 46, 1,15 61, 1,15 143, 1,16 5, 1,16 14, 1,19 9, 1,19 13, 1,20 17, 1,20 18, 1,20 20, 1 20 24, 1,20 26-28, 1,20 35, 2,6 11, 2,8 109, 2,15 36, 2 16 25, 3,5 11, 3,7 19-22, 3,7 30, 3,7 91, 3,14 11, 3,14 20, 3 14 24, 3,14 27, 3,14 30, 3,15 16, 3,15 30, 3,15 35, 3 15 44, 3,18 56, 4 4 24, 4 15 17, 4,24 139, 5 17 18, 5,17 33, 5,30 6, 5 37 36, 6,8 5, 6,8 20, 6 8 52

6447 SCHREINER, PETER Zum Verhaltnis von bhakti und Advaita im Bhāgavata-Purāna [Ger] In ZDMG Supplement 3,2, 1977 IXX Deutscher Orientalistentag vom 28 September bis 4 Oktober 1975 in Freiburg im Breisgau Vorträge Voigt, Wolfgang [ed] Wiesbaden Franz Steiner Verlag, 1977 - pp 941-954

Discusses A Gail s theory (»the BhāgP proves that Śankara s monism can be combined with the ideal of *bhakti*«) opposed to Hacker s view that the extreme monism of Śankara's school and the theism exclude each other, by analysing the concept of *ātmarama* (»enjoying the own self«) in the different contexts (30 occurrences) within the BhāgP Shows how this term that cannot be claimed for the Advaita school exclusively but was a commonly known ideal of anybody who strives for salvation by giving up all other desires, is applied to Krsna/Visnu the *bhagavat* himself, how the tension between *ātmārāma* and *bhakti* is felt by the listener and narrator of the BhāgP and how it is solved by absorbing or integrating the term *ātmārāma* within the concept of the way of *bhakti* Interprets this tension against the background of the dilemma between the ascetic ideal and the normal life of a

householder that exclude each other, a dilemma that had to be solved by the theological conceptions of the Bhāgavatas. (RS)

[quoted passages:] BhāgP 1,7.9; 1,7.10; 1,8 27; 1,11.4; 3,4.16; 3,8.10; 3,14.27; 3,27.25-29; 4,2.2; 4,16.19; 4,22.14; 4,24.18; 5,1.1-2; 5,1.17; 5,3.11; 5,6 1; 5,19.11; 6,9.35-36; 6,16.40; 7,13.3-4; 7,15.16; 8,7.33; 10,32.16-22; 10,33.20; 10,70.28; 10,73.18; 10,73.23; 10,83 39; 11,4.9; 11,26.12; 11,26.15; 11,26.35.

6448 SCHULZ, F. E.: Aperçu d'un mémoire sur la traduction persane du Mahabharata, faite par ordre de l'empereur Djelal-eddin Mohammed Akbar [Fr.]. In: JA (1re série) 7, *1825*, p. *110-117* and *129-138*.

Note on the Persian translation of the MBh, made by order of Akbar, a ms of which is preserved in the royal library, Paris The ms (Nr. 11) written on 781 folios, contains an introduction of 27 pages by Abu l'Fazl. The translator, certainly not Abu l'Fazl, was a Muslim who omitted the invocations of Hindu deities. (vSt)

6449 SCHULZ, SIEGFRIED A.: The Devī-Māhātmya in Greek: D. Galanos' translation [Engl.] In: Purāṇa 24,1, January *1982*, pp. *7-40*.

Demetrios Galanos (b. 1760) was a native of Athens (Greece) and resident of Vārāṇasī from about 1793 until his death in 1833. He bequeathed »Greek translations of a variety of Skt. works« which were printed, if at all, only after his death. The present contribution is devoted to a close examination of Galanos' translation of the Devīmāhātmya As the original Skt. source used by G. is not known, the author refers to two modern editions, viz. that of V S Agrawala (1963) and Svāmī Jagadīśvarānanda (1955) As to the contents, Galanos' text does not seem to differ greatly from the modern translations. But the really interesting point is the Greek vocabulary used by G, i e »Patristic Greek« But this translation reveals also his background in the knowledge of antiquity and mastery of the early (epic) and classical idioms (prose and poetry). To render Skt words which are closely connected with specific philosophical (or theological) implications, Galanos frequently uses notions which are derived from the Aristotelian philosophy, via Patristic, e g. »kyría« for goddess, »athanasía« for *mukti*, »hylé« for *māyā*, »dynamis« for *śakti*,»eĩdos« for *rūpa* and so on, to mention only the most striking examples So in Galanos' translation Indian ideas and notions have undergone a very characteristic transformation This is the more important as in this case the ways and (so to speak) inherent laws of transformation are clearly determined by one of the philosophical traditions of Europe, but as this tradition is (meanwhile) rather far from the mainstream of »modern« European thought, the reader can easily gain a distance which makes an »objective« examination more easy as it was the case with e g Kantian tradition (F)

6450* SCHULZ, SIEGFRIED A : A Greek in India: Galanos [Engl.] In: Bhāratī 9,2, 1965-1966, pp. 81-102.

6451* SCHURÉ, E.: Krishna and Orpheus [Engl.]. Rothwell, F. [tr.]. London: Wellby, 1904.

»Mystical connections are outlined ...« [source:] Charles S J. White: Kṛṣṇa as divine child In: HR 10, 1970-1971, p 160 (PS)

6452 SCHUYLER, MONTGOMERY (JR.): The editions and translations of Çakuntalā [Engl.]. In: JAOS 22,2, 1901, pp. 237-248.

The material was gathered for a »Bibliography of the Sanskrit drama« to be published in the Columbia University Indo-Iranian Series Chronological bibliography of translations into 17 European Slavonic and Indian languages 18 text editions 18 critical works and an index of translators (AP)

6453 SCHWEITZER, ALBERT Die Weltanschauung der indischen Denker (*Mystik* und Ethik) [Ger] Munchen C H Beck *1935* - 7 *201* pp index

A brief and popular introduction into the »Weltanschauung of the Indian philosophers (mysticism and ethics) ‹ Chapters 12-14 (p 136-164) deal with Hinduism and *bhakti*-mysticism the ethics of BhG MBh and Rm (AP)

6454 SCHWENTNER, ERNST Eine anscheinend unbekannte Übersetzung des Nala [Ger] *In* ZDMG 91, *1937*, p 448

Allusion to Stanislas Gatti s Italian translation of the Nalopākhyāna of 1858 (F)

6455* *Science of human development* Bhagavadgītā [Engl] *Avinashilingam T S* [ed] 3rd ed Madras Sri Ramakrishna Math *1973*

6456* SEAL, BRAJENDRANATH The Gita a synthetic interpretation [Engl] In ModernR 48 July 1930 pp 1-8 - Also Calcutta *Sadharana Brahmo Samaja 1964* - *18 pp*

6457* SEARS LAURIE Jo Epic voyages the transmission of the Ramayana and Mahabharata from India to Java [Engl] In Aesthetic tradition and cultural transition in Java and Bali Morgan Stephanie *Sears Laurie Jo* [ed] *Madison Wisc. University of Wisconsin Center for Southeast Asian* Studies *1984* - *16* 313 pp (Monograph of the Center for Southeast Asian Studies of the University of Wisconsin No 2)

6458* SECRETAN ANDRE Le probleme du salut dans la Bhagavadgitā etude de psychologie religieuse [Fr] Geneva *1918*

6459 SEDGWICK, L. J Bhakti [Engl] In JBombayBRAS 23 1914 pp 109-134

Based on BhG Nārada s Bhaktisutras Śāndilya s Bhaktisūtras and poems of Eknāth Nāmdev Tukarām Rāmdās and Mahipati Deals in particular with the worship of Vithobā or Vitthala in Pandharpur Maharashtra (vSt)

6460 SEELY CLINTON B Rama in the nether world *Indian sources of inspiration* [Engl] In *JAOS 102 1982* pp *467 476*

Demonstrates that the sources of Michael Madhusudan Dutt s Meghanādavadha are to be found in Krttibāsa and other Bengali Rms as well as in Vergil and Dante (JLB)

6461 SELTMANN F Schattenspiel in Kerala [Ger] In BKI 128 1972 pp 458-490 8 ill

For the most part technical information on puppets performance text recitation and music also gives a summary of a performance *The subject of the shadow plays is taken exclusively from the Rm they are performed in honour of Mahākālī The Malayalam texts of the plays are based on* Kampan s Tamil Rm adaptation (SD)

6462 SELWYN, TOM: Adharma [Engl.]. In: CIS (N.S.) 15,1-2, January-December 1981, pp. 381-401. - Simultaneously published in: Way of life ... Essays in honour of Louis Dumont ... 1982. - pp. 381-401.

6463 [SEMENTZOV, V. S.:] SEMENCOV, V. S.: Bchagavadgita [sic] v tradicii i v sovremennoj naučnoj kritike [Rs.]. Moskva: Nauka, 1985. - 234 pp.

With an Engl. summary: »The Bhagavadgītā in tradition and in modern critical research«. (AP)

6464* SEMENTZOV, V. S.: K postanovke voprosa o vozraste »Bhagavadgity« [Rs.]. In: Klassicheskaya literatura Vostoka. Moscow 1972. - pp. 86-104.

On the problem of BhG's date. (V)

6465* SEN, AMULYA CHANDRA: Jain-Buddhist influence in the Gita [Engl.]. In: CalcuttaR (3rd series), 1932, pp. 339-344.

6466 SEN, DINESH CHANDRA: The Bengali Rāmāyaṇas: being lectures delivered to the Calcutta University in 1916 [Engl.]. Calcutta: University of Calcutta, 1920. - 18, 305, 12 pp.

Searches for parallels between Rm and *jātakas*. (RS)

[reviews] Grierson, G[eorge Abraham]· In: JRAS 1922, pp. 135-139

6467 SEN, DINESH CHANDRA: History of Bengali language and literature: a series of lectures delivered as reader to the Calcutta University [Engl.]. Calcutta: University [of Calcutta], 1911. - 13, 1030, 15 pp. - 2nd revised ed.: Calcutta: Calcutta University, 1954. - 37, 865 pp.

Deals with Bengali language and literature from the earliest times down to 1850, with special regard to religious movements (i.e. Śaivism, Viṣṇuism, Śāktism and Buddhism). Chapter 2 on pre-Muslim literature includes a subchapter on the Buddhist Śūnyapurāṇa of Ramai Paṇḍit. Chapter 4 deals with »The Pauranic renaissance« which is described as Brahmanical reaction against Tantrism and Buddhism. Bengali translations of the Skt texts »gave the impetus towards popularising the Pauranic religion«. The Rm versions of Kṛttibāsa and Raghunandan Goswāmī, the MBh versions of Sanjaya, Kavīndra Parameśvara and Kāśīrām Dās, and the BhāgP version of Maladhar Vasu are dealt with in detail, many others being named and briefly described. Chapter 5 on »The literature of the Vaiṣṇavas« is mainly concerned with the Caitanya movement and includes a supplementary note on interpolated accounts of Caitanya in Purāṇas. An index of names and subjects is appended. (KPG)

6468* SEN, INDRA: The Gita and its spiritual experiences [Engl.]. In: Advent 34,4, 1977.

6469 SEN, JYOTIRMOY: The riddle of the Pradyota dynasty [Engl.]. In: IHQ 6,4, 1930, pp. 678-700 [Reprint ed.: 1985].

Compares the Purāṇic evidence on the Pradyota dynasty (using the text, established by Pargiter, on the dynasties of the Kali age) with Buddhist and Jain testimonies and with literary evidence (drama, *kāvya* and *kathā*). Believes that independent legends on heroes like Pradyota of Avanti, Udayana of Kauśāmbī, Prasenajit of Kośala and

Bimbisāra and Ajātaśatru of Magadha were gradually incorporated into Buddhist tradition in order to establish a connection of these local heroes with the Buddha Problems of identification of the members of the Pradyota dynasty and their relation to the Śisunāgas of Magadha are discussed (vSt)

6470* SEN, KSHITIMOHAM Gita according to Gandhi [Engl] In VBhQ (N S) 14,3, November 1948 - January 1949, pp 217-224

6471 SEN, NABANEETA Comparative studies in oral epic poetry and the Vālmīki Rāmāyana a report on the Bālākanda [sic] [Engl] In JAOS 86, 1966, pp 397-409

Seeks to demonstrate, »by applying methods of testing the style of composition whether in spite of all its literary embellishments, the Vālmīki Rm yields some definite evidence of oral composition« The introduction presents »a brief description of the main facets of modern studies in comparative epic poetry«, especially of the technique of analysis developed by Milman Parry for the Homeric epics - In the second part (»The Bālakānda a quantitative analysis of the formulaic structure«), this technique is applied to the Rm, after a discussion of the metrical implications and the linguistic possibilities of Sanskrit with respect to its effect on the development of »formulas« and »formulaic expressions« For five passages taken from different parts of the Bālakānda the author discusses the formulaic material used whether it may be regarded as »formula« or as »formulaic expression« the number of which is »quite substantial« - In the third part (»The Bālakānda the technique of formulaic line-construction«) the variety of the different types of formulaic line-composition as well as the permutation of formula patterns within the whole Bālakānda are examined - The appendix presents the five passages used for the second part of the article with marking of different kinds of formulaic material (RS)

[quoted passages] Rm 1 1 1-13, 1,19 1-13 1,38 1-13 1 57 1-13, 1,77 17-29 [selective]

6472* SEN, NABANEETA Thematic structure of epic poems in the East and in the West [Engl] In JadavpurJCL 12, 1974, pp 30-73

6473* SEN, NABANEETA The Valmiki Ramayana and the Raghuvamsam stylistic structure of oral poetry as contrasted to classical poetry [Engl] In JadavpurJCL 8 1968, pp 85-95

6474 SEN, NILMADHAV The aorist system of the Rāmāyana [Engl] In Vāk 1, 1951, pp 61-64

6475 SEN, NILMADHAV A comparative study in some linguistic aspects of the different recensions of the Rāmāyana [Engl] In JOI 1, 1951-1952 pp 119-129

6476 SEN, NILMADHAV The fire ordeal of Sitā a later interpolation in the Rāmāyana? [Engl] In JOI 1, 1951-1952, pp 201-206

6477 SEN, NILMADHAV The future system of the Rāmāyana [Engl] In ILing 12,1-2, 1951, pp 1-11

6478 SEN, NILMADHAV: The influence of Middle Indo-Aryan on the language of the Rāmāyaṇa [Engl.]. In: ILing 25, 1964: Baburam Saksena felicitation volume ... 1965. - p. 200-201.

Short remarks on the influence of Prakrit on phonology (*saṃdhi*), morphology (declension and conjugation) and syntax of the Rm. According to the author, this influence can best be traced in the syntax. (F)

[quoted passages:] Rm 1,12.15; 2,21.48; 3,63 3; 4,6 36; 4,23.17; 4,39.25; 4,53.27; 5,91.26; 6,2.10; 6,31.45; 6,34 9; 6,36.11; 6,83.19; 6,101.111; 7,32.18; 7,76.27; 7,77.14.

6479 SEN, NILMADHAV: The influence of the Epics on Indian life and literature [Engl.]. In: The cultural heritage of India. 2nd ed.: Vol. 2. ... 1962. - pp. 95-118.

6480 SEN, NILMADHAV: Irregular treatment of the augment in the Rāmāyaṇa [Engl]. In: S. K. De memorial volume ... 1972. - pp. 268-273.

6481 SEN, NILMADHAV: A note on »The Rāmāyaṇa and its influence upon Ballāla Sena and Raghunandana« [Engl.] In: JOI 2, 1952-1953, pp. 232-235.

6482 SEN, NILMADHAV: On some readings of the Matsya-Purāṇa [Engl.]. In: Purāṇa 4,1, January 1962, pp. 193-196.

Seeks to emend some wrong readings of the MtP by comparing the ASS, VePr, and the VaVā editions. (F)

[quoted passages] MtP (ASS) 153 51, 203 11-12, 208 10, 213 16; 254 4, 254 6, 254 8-9, 254.11, 254 14; 254 24; 257 10; 264 21, 265 5, 266 41, 269 40-41; 270 9-11; VāP 66 15

6483* SEN, NILMADHAV: On some readings of the Matsya-Purāṇa [Engl.] In: PTAIOC 22, [1965], summaries, p. 37.

6484 SEN, NILMADHAV: On the syntax of the cases in the Rāmāyaṇa [Engl.]. In: JOI 2, 1952-1953, pp. 118-127 and 311-326.

6485 SEN, NILMADHAV: The secondary conjugations in the Rāmāyaṇa [Engl.] In: PoonaO 14, 1949, pp 89-106.

6486 SEN, NILMADHAV. Some Epic verbal forms in the Rāmāyaṇa [Engl.]. In: JOI 3, 1953-1954, pp. 152-163.

6487 SEN, NILMADHAV: Some linguistic aberrations in the Matsyapurāṇa [Engl.]. In: Purāṇa 5,2, July 1963, pp. 346-349.

MtP 77-180 are examined with regard to· hiatus, double crasis, irregular *saṃdhi*; metrical lengthening and shortening of vowels, some metrical peculiarities (F)

[quoted passages] MBh 1,16 35; MtP 77-180, 77 13; 79 7-8; 92 34; 98 4; 101.57; 105 18, 107 7; 113.35, 114 44; 120 21; 121.42; 122.18; 123.32, 124.28, 124 56; 128.18; 131 12, 131.27; 131 29, 131.38; 131.47; 133.10-11; 133 31; 133 36; 133 62; 138 6; 138 29, 138.38; 138 56, 139 2; 140 3; 140 30; 140 39; 141.14-17; 141.70; 145 62; 145.115; 146 64, 146 66; 147 7; 152 32; 153 159; 154.13; 154 293; 154.478; 155.8; 158 4; 162 15; 164 20-21; 167.43; 168 4; 168.8; 171.9; 171.24; 171 65; 172 48; 173 26; 176.5; 178 21; 180 79, Rm 6,37.14

6488 SEN, NILMADHAV Some phonetical characteristics of the Rāmāyana [Engl] In JASCalcutta (3rd series) 17, 1951, pp 225-239

6489 SEN, NILMADHAV Syntax of tenses in the Rāmāyana [Engl] In JOI 1, 1951-1952, pp 301-307

6490 SEN, NILMADHAV Un Pāninian infinitive forms in the Rāmāyana [Engl] In ILing 12 3-4, 1952, pp 21-24 - Reprint ILing reprint edition of vol 1-15 Vol 3 Comprising vol 9-15 (1944-1956) Poona Published by Centre of Advanced Study in Linguistics, Deccan College, jointly with Linguistic Society of India, 1965 - pp 201-204

6491 SEN, NILMADHAV Un Pāninian nominal declension in the Rāmāyana [Engl] In JOI 5, 1955-1956, pp 169-186

6492 SEN, NILMADHAV Un Pāninian perfect forms in the Rāmāyana [Engl] In Vāk 1, 1951, pp 11-18

6493 SEN, NILMADHAV Un Pāninian pronouns and numerals in the Rāmāyana [Engl] In JOI 5, 1955-1956, pp 266-271

6494 SEN, NILMADHAV Unpāninian sandhi in the Rāmāyana [Engl] In JRAS Bengal (3rd series) 16 1950, pp 13-39

6495 SEN, NILMADHAV The vocabulary of the Rāmāyana [Engl] In Vāk 1, 1951 pp 53-60, and 2, 1951, pp 26-30, and 5, 1957, pp 142-146

6496 SEN, PROBHASH CHANDRA Pundravardhana - its site [Engl] In IHQ 9, 1933, pp 722-735

Contains references to Rm MBh DBhāgP PdP MkP, and identifies Pundra vardhana (= Pundranagar) with Mahāsthāngad on the bank of the Karatoyā river which was the seat of a *mahamatra* in the Mauryan empire (vSt)

6497 SEN, S N A survey of source materials [Engl] In A concise history of science in India 1971 - pp 1-57

Survey of the archaeological and literary sources of indigenous Indian science pp 35-38 outline the Epic/Purānic materials, with a few references to the most important passages (F)

[quoted passages not included]

6498 SEN, SUKUMAR Allegory in the central names of the Rāmāyana [Engl] In Cultural Forum 9,4, July 1967, pp 44-46

6499* SEN, SUKUMAR Bānglā sāhityer itihās [Beng] 2nd ed Calcutta Modern Book Agency 1948

An extensive literary history of Bengali literature [source] Dimock Edward C [Review]. (AP)

[reviews] Dimock Edward C In JAOS 78 1958 p 169

6500 SEN, SUKUMAR History of Bengali literature [Engl]. Nehru Jawaharlal [introd] New Delhi Sahitya Akademi, 1960 - 12, 431 pp - 2nd ed ibid, 1971

»The second part of the book (p. 37–177) covers the three main streams of literary activity which comprise the major part of the medieval literature of Bengal: (a) *maṅgalkāvya*, long narrative poems on various cult myths; (b) *mahākāvya*, epic poems on the themes of the *Rāmāyan* and *Mahābhārat*; (c) *vaiṣṇava padāvalī*, lyrics on the *Rādhā-Kṛṣṇa* theme.« (Clark, p. 162). – Also has a note on Rāmāi Paṇḍita, author of the Bengali Śūnyapurāṇa. [source:] Clark, T. W.: [Review]; Rocher, p. 74. (AP)

[reviews.] Clark, T. W.: In: JAOS 81,2, 1961, pp. 162–163.

6501* SEN, SUKUMAR: On bhakta, bhakti, bhagavant and bhaginī [Engl.]. In: BPhSCalcutta 1,1, December 1959, p. 51ff.

[reviews:] Kuiper, F. B. J.: In: IIJ 5, 1961–1962, pp. 81–82.

6502* SEN, SUKUMAR: Origin and development of the Rāma legend [Engl.]. Calcutta: Rupa, 1977. – (Lingua et Littera Libellus 1).

6503 SEN, SUKUMAR: The Ramayana: its origin, authorship and early development [Engl.]. In: ILit 19, 1976, pp. 122–130.

Brief remarks on dating lead into a discussion of Rāma, Sītā and Lakṣmaṇa as forms of the Aśvins and Uṣas (quoting ṚV 10,3 3). Next the Dasarathajātaka and the two Chinese Buddhist versions of the Rāma story edited by Raghu Vira and Chikyo Yamamoto (Rāmāyana in China, Lahore 1938, q v.) are summarised The names Rāma, Lakṣmaṇa and Rāvaṇa are regarded as allegorical and the story as a whole is seen as an agricultural myth (JLB)

6504 SEN, SUKUMAR: Three etymologies [Engl.] In: Our Heritage 5,1, January-June 1957, pp. 55–59.

Discusses the etymologies and original meaning of *kaviputra*, *pusta(ka)* and *mahābhārata*, *bhārata* *Bhārata* in Nighaṇṭu is a synonym of *ṛtvij*; in Yājñavalkya-saṃhitā it occurs in the sense of actor or dancer; *bhāratī* in MBh means »literary composition, dramatic recitation«. »*Bhārata* therefore originally meant the composition of a *bhārata* singer« (p. 59); the old meaning of *bhārata* is continued in NIA *bhāt*. (PS)

6505 SEN GUPTA, ANIMA: Meaning of yoga in the philosophy of Bhagavadgītā [Engl.]. In: Sen Gupta, Anima: Essays on Sāmkhya and other systems of Indian philosophy. Patna: United Press, 1977. – pp. 91–95.

6506 SEN GUPTA, ANIMA: The philosophy of Rāmānuja: a synthetic view [Engl.]. In: JBiharRS 45,1–4, 1959: A. S. Altekar memorial volume ... 1959. – pp. 421–434.

Survey from an inside point of view (the author seems to be a follower of Rāmānuja) The account is largely based upon Rāmānuja's Gītā commentary. Stresses in particular that Rāmānuja's philosophy succeeded in developing a »logical synthesis between the *karmakānda* and the *jñānakānda* of the Vedas«. »In the opinion of Rāmānuja, all the apparently inconsistent upaniṣadic texts can be harmonised, if the philosophical position of *viśiṣṭādvaita* is accepted ... Indeed this synthetic character of Qualified Monism has been maintained throughout by Rāmānuja ...« (F)

6507 SEN GUPTA, NANI LAL Studies in Epic grammatical forms [Engl] In DaccaUS 3,1 1937 pp 68–103

These studies are based on MBh 1 in the cr ed and are subdivided into phonetics and morphology »syntax being reserved for future treatment « They aim to amplify Holtzmann s treatment The material is classified under the following categories in phonetics interchange of sounds (spelling) *samdhi* (both hiatus and crasis) and haplology in morphology declension (covering nouns and adjectives pronouns numerals gender formation of feminine) compounds conjugational system (change of conjugation transference of verbal stems interchange between *set* and *anit* exchange of primary and secondary endings confusion of roots) tense system (augmentless imperfect perfect, aorist future) verbal adjectives and verbal nouns voice (interchange between active and middle endings active endings with passive sense) secondary conjugations periphrastic and compound conjugation and derivation of declinable stems Two appendices list firstly the forms with references occurring in the section on verbal morphology in Devanagari order and secondly the roots occurring under each of the headings therein between them thus providing an index to this section (JLB)

[quoted passages] MBh (cr ed) 1

6508 SENART E[MILE] Introduction to the French translation of the Bhagavad gītā [Engl] Belvalkar S[hripad] K[rishna] [tr] In ABORI 8 1926–1927 pp 305–321 – Translation of introduction of La Bhagavadgītā [Fr] Senart Emile [tr introd] 1922

6509 SENART [ÉMILE] Rajas et la theorie indienne des trois gunas [Fr] In JA (11e serie) 6 1915 pp 151–164

6510 SENEVIRATNE H L. Kingship and polity in Buddhism and Hinduism [Engl] In CIS (N S) 21 1 January June 1987 pp 147–155

As a contributor to a symposium on three books of S J Tambiah (the author is mainly concerned with World conqueror world renouncer 1976) the author occupies himself with › significant similarities‹ between early Hindu and Buddhist conceptions of kingship Tambiah he argues has over-emphasized the differences between the Hindu and the Buddhist system In dealing with the kings › moral dilemma ‹ with regard to non violence he also refers to › Arjuna s inner conflict in MBh (AK)

6511 SENGUPTA BRATINDRA KUMAR Traces of Sānkhya doctrines in the Śrīmad bhāgavatam [Engl] In IHQ 35 1959 pp 327–332

Compares passages from BhāgP 10 with Sāmkhyākārikā (KPG)

[quoted passages] BhāgP 10 8 37–39 10 8 40 10 3 15 10 3 20

6512 SENGUPTA, PRABODH CHANDRA Ancient Indian chronology illustrating some of the most important astronomical methods [Engl] Calcutta University of Calcutta 1947 – 28 289 pp

Contains three chs on the date of the MBh battle 10 chs on Vedic antiquity 7 chs on Brāhmana chronology 5 chs on early Indian eras (including a discussion on the date of the Buddha s *nirvāna*) and a ch on the date of Kālidāsa (astronomical data pointing to 541–546 A D 6th century) (vSt)

6513 SENGUPTA, P[RABODH] C[HANDRA]: *Bhārata-battle traditions* [Engl.] *In:* JRASBengal (3rd series) 4,3, 1938, pp. 393-413 [= article No. 15].

6514 SENGUPTA, P[RABODH] C[HANDRA]: The *dānavas in the Mahābhārata* [Engl.] In: JASCalcutta (3rd series) 17,3, 1951, pp. 177-184.

6515 SENGUPTA, P[RABODH] C[HANDRA]: Date of composition of the Rāmāyaṇa [Engl.]. In: JDLUCalcutta 19, 1929, article 3, pp. 1-19.

On the basis of the Nirṇayasāgara Press edition, Sengupta seeks to establish the date of the final redaction of the Rm by assessment of »internal historical evidence« (mainly references to the Buddha, *bhikṣus* and *śramaṇas*), the geographical knowledge (that contained in the accounts of the *vānara* search parties), astrological references (Rāma's horoscope, etc.), astronomical references (similes drawn from the stars and planets, one of which is reckoned to be assignable to 438 A D.) and the »beginning of the rainy season« (calculated as marked by the summer solstice and so datable to 445 A D.). »It seems now almost certain that the date of »composition« of the Rāmāyaṇa is approximately 438 A.D « (JLB)

6516 SENGUPTA, P[RABODH] C[HANDRA]: Date of the Bhārata battle or Mahābhārata war: rejoinder No. II [Engl.]. In: JGJRI 10,1-4, November 1952 - August 1953, pp. 21-38.

The rejoinder refers to »The date of the Bhārata war« by Tarakeswar Bhattacharyya (JGJRI 8,1, 1950, pp. 1-76), a reply by P. C Sengupta (JGJRI 8,2, 1951, pp 203-213) and a reply to the author's first rejoinder by T. Bhattacharyya (JGJRI 8,4, 1951, pp 315-354) The debate is on the textual facts which serve as a basis for astronomical calculation (vSt)

6517 SENGUPTA, PRABODH CHANDRA: *Date of the Bhārata war – a rejoinder* [Engl.]. In: JGJRI 8,2, February 1951, pp. 203-213

6518 SENGUPTA, P[RABODH] C[HANDRA]: The date of the Mahābhārata war [Engl.]. In: PTAIOC 12, 1943-1944, pp. 493-495.

Criticism of the views of Daftari See entry under Daftari (AM)

6519* SENGUPTA, P[RABODH] C[HANDRA]: The historicity of the Mahābhārata on the basis of astronomical data [Engl.]. In: JASCalcutta (3rd series) 22, 1956, p. 75ff.

6520 [SENGUPTA, PRABODH CHANDRA:] SEN-GUPTA, P. C : A note on bhīṣmāṣṭamī or the anniversary of Bhīṣma's expiry [Engl.] In: JASCalcutta (3rd series) 20,1, 1954, pp. 39-41.

Challenges the correctness of the *smṛti* rule (which is derived from the MBh itself) *that Bhīṣma's death anniversary should be observed on the eighth day of the light* half of the month of *māgha* In MBh, the important issue is that Bhīsma died on the auspicious day after the winter solstice This day falls every year on a different *tithi* and cannot be fixed to *māghāṣṭamī*. (vSt)

6521* SENGUPTA, P[RABODH] C[HANDRA]: Some astronomical references from the Mahābhārata and their significance [Engl.]. In: JRASBengal (3rd series) 3, 1937, p. 101ff.

6522 SENGUPTA, R. Scenes from the Ramayana on two terracottas of pre Christian date [Engl] In JAndhraHRS 32,1-4, 1971-1972, pp 127-132, 3 pl

Describes two terracottas of the Śuṅga period (2nd - 1st cent B C.) which depict the abduction of Sītā by Rāvana (AM)

6523 SENSARMA, P Military wisdom in the Purānas [Engl] Calcutta Naya Prokash, 1979 - 4, 146, 9 pp

After (1) introductory remarks on the Purānas in general the author deals with (2) basic tenets (comprising *rājadharma* espionage religious rites in military activities) (3) forts and fort-cities, (4) the army (chariots elephants cavalry infantry) (5) weapons equipments and musical instruments, (6) pattern of warfare and tactics An appendix gives the date of 26 Purānas (quoting different opinions without showing preference) a list of books consulted and an index (vSt)

[quoted passages not included]

6524* SERVUS SERVORUM The message of Gita, or, how to live? Part I For ordinary man [Engl] Berhampur The Association for Dissemination of True Knowledge, [1956?] - 70 pp

6525* ŚESAKRSNA [Śūdrācārasiromani] [Skt] [Calcutta] 1933 - (Princess of Wales Saraswati Bhavana Texts 44)

A *dharmanibandha* which discusses inter alia (p 45ff) the point »whether or not *śudras* have a right to listen to and/or read Purānas« [source] Rocher p 88 (AK)

6526* SESHADRI, P Śankara Bhagavatpāda's Gītābhāshya [Engl] In BhJ, 24 April 1977, pp 2-24

6527* SESHAGIRI RAO K. L The concept of śraddhā in the Brāhmanas Upanishads and the Gitā [Engl] Delhi Motilal Banarsidass, 1971 - 12 197 pp - 2nd ed ibid, 1974 - 12 197 pp

6528 SETH H C Identification of Parvataka and Porus [Engl] In IHQ 17, 1941, pp 172-179

Believes that the drama Mudrārāksasa has preserved a historically correct tradition that Parvataka was an ally of Candragupta Maurya in the overthrow of the king Nanda of Magadha Uses evidence from MBh and VāP to show that Parvataka or Parvatesvara were designations of the Paurava king and that his people were named as Parvatīya Mahāratha Greek and Indian sources agree as to the region ruled by the Paurava king (= Porus) the distance of his capital to Pātaliputra his cooperation with Candragupta and his murder soon after Alexander s withdrawal from India (vSt)

[quoted passages] MBh 2 27 11-19 VāP 90

6529 SETH, H C Identification of Udayana of Kauśāmbī with Udāyin of Magadha [Engl] In PTAIOC 10, Tirupati March 1940, publ Madras 1941, pp 469-471

Includes Purānic evidence (F)

[quoted passages] MtP 272.

6530* SETH, H. C.: *An obscure passage in the Purāṇas [Engl.]. In: A volume of* studies in indology, presented to Prof. P. V. Kane ... 1941. - pp. 420-422.

»The passage referred to is about the ending of the *kali* age and starting of the *kṛtayuga*. It is contained in the ViP, VāP, MtP, and BḍP. In the older Indian historical tradition, *kali* age itself seems to be a definite historical period, the climax of which was reached with the Nandas; and after this Devāpi and Maru created a new *kṛta* age. So in the older Purāṇic tradition *kali* age seems to have ended with the destruction of the Nandas. In the later Purāṇic traditions, however, *kali* age was extended indefinitely beyond the MBh.« [source] Gupta, Anand Swarup: In: Purāṇa 5,1, January 1963, p. 184. (F)

[quoted passages:] BḍP 3,74.250; MtP 273.56; VāP 32.38; 99; ViP 4,24 35; 4,24.39; 4,24.42; 4,24.45-46.

6531 SETH, H. C.: Vṛṣala, the Greek kingly title of Candragupta Maurya [Engl.]. In: *IHQ 13, 1937, pp. 641-653.*

Rejects the tradition that Candragupta was of *śūdra* origin as a late misunderstanding of the term *vṛṣala* in the drama Mudrārākṣasa. Rejects also the equation of Murā, mother of Candragupta, with one of the wives of the last Nanda king bearing the same name. Instead, the context suggests that *vṛṣala* is used as a kingly title which the author derives from Greek *basileus*, Prakrit **basal*, sanskritized as *vṛṣala* Refers to VāP, ViP, BḍP, BhāgP, HV, ŚiP, Mahāvaṃsa, Mudrārākṣasa and inscriptions (vSt)

6532 SETH, MOHAN LAL: Rama and Krishna [Engl.]. In: PBh 57, 1952, pp. 135-137.

On the spiritual value of MBh and Rm and on Rāma and Kṛṣṇa as the »founders of Hinduism«. (AM)

6533 SETHNA, K. D.: The location of Kamboja [Engl.] In: Purāṇa 6,1, January 1964, pp. 207-214

Concludes that there were two Kambojas, situated in quite different places Refers to Kālidāsa's Raghuvaṃśa, Kalhaṇa's Rājataraṅgiṇī, MBh, Ptolemy, BḍP, Aśoka's inscriptions, Mahāniddesa, some Chinese travellers, Pāṇini, Yāska's Nighaṇṭu, ṚV, the Aṅguttaranikāya and several other Buddhist writings (F)

6534 SETHNA, K. D.: Megasthenes and the Indian chronology as based on the Purāṇas [Engl.]. In: Purāṇa 8,1, January 1966, pp. 9-37.

Examines the narrative of Megasthenes and deals with the following topics: did Megasthenes refer to Candragupta Maurya or to Candragupta I of the Guptas; Megasthenes' chronology; *Dionysos in India; the three candidates (i.e. the three* primeval kings Manu Svayambhuva, Manu Vaivasvata, Pṛthu); Pṛthu Vainya as Dionysos; Skt. origin of the name Dionysos; analogy of dynastic genealogies in Megasthenes and in Purāṇas. Refers to Pliny, Solinus, Arrian, Strabo, Diodorus, ŚBr, inscriptions, ṚV, MBh, AitBr, AV, Ptolemy. (F)

[quoted passages:] MtP 11; VāP 2,22-26; 2,39-41; 62.170-174.

6535 SETHNA, K. D.: Megasthenes and the Indian chronology as based on the Purāṇas [Engl.] In: *Purāṇa 10,1, January 1968, pp. 35-53.*

Continued from Purāna 9,1, 1967, pp 121–139 Deals mainly with the problem of the identification of Megasthenes' Sandrocottus with Candragupta I of the Imperial Guptas and the date of the emperor Aśoka Places the beginning of the Gupta era in the 4th century B C Rejects all objections Refers to Alberuni, inscriptions, Pliny, Arrian, Solinus, Kalhana's Rājataranginī, BrSa of Varāhamihira, MBh, Bhattotpala, Herodotus (F)

6536 SETHNA, K. D Megasthenes and the problem of Indian chronology as based on the Purānas [Engl] In Purāna 10,2, July 1968, pp 124–147

Continued from Purāna 10,1, 1968, pp 35–53, being the 5th part of the series Seeks to prove that in ancient days the length of the *yuga* cycles was not considered to be as extensive as it is nowadays Deals mainly with the beginning of the *kaliyuga* and again with the problem of identifying Megasthenes' Sandrocottus with Candragupta I of the Imperial Guptas Concludes that the historical events fully agree with the results of his research Refers to AV, AitBr, SVBr, Manusmrti, Alberuni, Yāska's Nirukta, Herodotus, Arrian, Strabo, inscriptions (F)

[quoted passages] BdP 3,63 121, BrP 175 24, ŚiP 7,61 23, VāP 24 1, 58 30, 88 123

6537 SETHNA, K D Megasthenes and the problem of Indian chronology based on the Puranas [Engl] In Purāna 8,2, July 1966, pp 276–294

Continued from Purāna 8,1, 1966, pp 9–37 Seeks to synchronize the chronology of Megasthenes with that of the Purānas Deals with the topics from the days of Dionysos to Alexander, the date of Alexander's invasion, the starting point of Indian chronology, the first asterism for 6777 B C, the »three republics« and the Purānic chronology, Megasthenes' chronology and the identity of Sandrocottus Concludes that Megasthenes' Sandrocottus is identical with Candragupta I, of the Imperial Guptas and that, therefore, »the whole of Indian history has to be reorientated on the basis of this new date established by Megasthenes for the rise of the Imperial Guptas« Refers to Arrian, Strabo, Diodorus, Curtius Aristobulus, RV, MBh, Jyotisavedānga Suryaprajñapti, Sūryasiddhānta, GargiSa (F)

6538 SETHNA, K D Xandrames of the classical accounts and his Purānic counterpart [Engl] In Purāna 9,1, January 1967, pp 121–139

Supplement to the author s contributions published in Purāna 8 1, and 8 2 Synchronizes the dates and names given by Megasthenes with the Imperial Guptas Rejects all theories on the theme in question developed so far and deals mainly with the geographical problems and the connection between the Guptas and the Nāgas, examines further the »extraordinarily close resemblance« between the Purānic Candrāmsa and the classical Xandrames who is said to have flourished shortly before Sandrocottus (i e Candragupta I, according to the author) became king of Pātaliputra Refers to Curtius, Diodorus, Plutarch Strabo Mahāvamsatīkā Mañjusrīmūlakalpa Brhatkathāmañjarī, Kathāsaritsāgara, Justin Pliny, Ptolemy, Manusmrti (F)

6539 SETTAR, S Chakreśvari in Karnātak literature and art [Engl] In Oriental Art (N S) 17,1, 1971, pp 63–69

Cakresvarī is the *yaksi* of the first *tirthankara* Ādinātha Her worship became popular in the Deccan when the Ādipurāna of Pampa had been completed in 941 A D A description of Cakresvarī occurs in the invocatory verses of its first canto Her images are often in combination with Ādinātha but independent images occur from 9th or early 10th century onwards (vSt)

6540 SEWELL, R.: The text of the Mahâbhârata [Engl.]. *In: JRAS 1898, pp.* 379–380.

Quotes from a letter by Alfred Ludwig, on the Madras edition of the MBh: »... [I] *have found that it is nearly identical with the MBh of the Calcutta edition.* Not absolutely identical, however; but what appears to me most strange is, that the Madras edition coincides in many instances with [what] one would consider as misprints in the Calcutta edition. As it is impossible to suppose that the editors of either should have merely transcribed the text of the other (the coincidence being far from complete), it is clear that the evidently faulty readings have in both editions been taken from manuscripts. It becomes therefore exceedingly difficult to decide what is *only a misprint in either of the editions* « (F)

6541 SFAMENI GASPARRO, GIULIA: I miti cosmogonici degli Yezidi [It.] In: Numen 21,3, 1974, pp. 197–227.

»In this paper of ethnological character the cosmogonical Yezidi myth of the cosmic *pearl/egg is examined, and an appendix (p. 223–225) is devoted to the topic of the* cosmic egg in Indian religious tradition from the Brāhmaṇas up to the Purāṇas Reference is made to the ViP, MkP, and BhāgP.« [source:] *Piano/Spera: In: Purāṇa* 22,2, July 1980, p. 148. (F)

6542 SHAFER, ROBERT: Ethnography of ancient India [Engl.]. Wiesbaden: Harrassowitz, 1954. – 7, 173 pp.

The author supports the view that the MBh was the history of a native riot against Indo-Aryan exploitation. He deals with the Aryan migration to India and the location of states and tribes, shows that the *digvijayas* were expeditions of the Aryans against non-Aryans, and offers an ethno-linguistic study of peoples mentioned in the MBh. The appendix on the location of states and tribes gives detailed geographical data (with map) and an elaborate index (vSt)

[reviews:] *Kohl, Josef Friedrich: In: ZDMG 110, 1961, pp 198–200* – *Kirfel,* Willibald: In: OLZ 1956, pp 160–161.

6543 SHAH, A. M.; SCHROFF, R. G.: The Vahīvancā Bāroṭs of Gujarat, a caste of genealogists and mythographers [Engl.]. *In: Traditional India: structure and* change ... 1959. – pp. 40–70.

The authors on p 42 give a reference to »eighteen or more bardic castes in Gujarat«. [source:] Rocher, *p 57* (AP)

6544 SHAH, H. A.: Puṣyamitra – who is he? [Engl.]. In: PTAIOC 3, Madras 1924, publ. Madras: Law Printing House, 1925, pp. 377–389.

A critical study *of the Purāṇic list of kings with respect to* Puṣyamitra, *based mainly* on the account of the MtP, VāP, BdP, Bāṇa's Harṣacarita (book 6), Kālidāsa's Mālavikāgnimitra and Jaina sources. The author removes Puṣyamitra and his dynasty from its place after the Mauryas and places him after the Bārhadrathas in about 126 or 152 after Mahāvīra's *nirvāṇa (thought to be 527 B.C.) i.e. ca 401* or 375 B.C. Patañjali would have lived in the same period; and the Śuṅga dynasty begins with Vāsudeva ca. 112 years later, i.e. ca. 289 or 263 B.C. (vSt)

6545* SHAH, NATWARLAL J.: Srī Vallabhācārya's interpretation of Bhagavadgītā [Engl.] Baroda: Baroda University, 1975.

6546* SHAH, NATWARLAL J Suddhadvaita interpretation of Bhagavadgītā [Engl] Baroda Baroda University, 1959–1964

6547 SHAH, PRIYABALA Explication des signes et symboles de diverses divinités d'apres le Visnudharmottara Purāna [Fr] In JA 241, 1953, pp 197–213

6548* SHAH, PRIYABALA L'iconographie de Surya d'apres les Purāna [Fr] Paris 1955 [thesis]

6549* SHAH, R V Message of Śrīmadbhagavadgitā [Engl] Fell, D Y [introd] Ahmedabad 1936

6550* SHAH, SYED MOHIDEEN The Gita and the Quran [Engl] In Gītāsamīkshā 1971 - pp 131–139

6551 SHAH, U[MAKANT] P[REMANAND] Iconography of the sixteen Jaina mahā vidyās [Engl] In JISOA 15, 1947, pp 114–177
A study based on many Jaina texts, among them the Ādipurāna Uttarapurāna Jaina Harivamsa, Pratisthāsāroddhāra and Rūpamandana (vSt)

6552 SHAH, UMAKANT P[REMANAND] A note on four paintings of Bhāgavata-daśamaskandha [Engl] In BBarodaMPG 25, 1973–1974, pp 87–88, 4 pl
Description of 4 pages of an illustrated ms of the BhāgP at the Baroda Museum »It seems that paintings were there in Mewad or in the border areas of Gujarat and Mewad These also show influence of the Popular Mughal School « (AM)

6553 SHAH, U[MAKANT] P[REMANAND] Pārvatī performing the pañcāgni tapa [sic] [Engl] In BBarodaMPG 10–11, 1953–1955, publ 1956, pp 53–57
Discusses several sculptures in the Mathura Museum showing Pārvatī performing tapas to obtain Śiva as husband One figure shows her performing *tapas* in the midst of four flaming altars This theme can also be traced in Western India According to Manu, the fifth fire is the sun over the head (AM)

6554 SHAH, UMAKANT PREMANAND Rāmāyanavāsanī bhūgola ane laṅkā [Guj] In Svādhyāya 10, 1972, pp 1–23

6555 SHAH, UMAKANT P[REMANAND] Rāmāyana in Jaina tradition [Engl] In Asian variations in Ramayana 1983 - pp 57–76
Shah first lists some 11 »well known early Jaina works dealing with the Rāma Kathā« mentioning then a number of later Jaina versions He next summarises the version in Saṅghadāsa's Vāsudevahindī and Vimalasūri s Paumacariya (adding comments about their indebtedness to Vālmīki s Rm) comments briefly on Ravisena s Padmapurāna Svayambhu s Paumacariya and Śīlāṅkācārya s Caupannamahāpurisacariya and then again summarises with comments, Gunabhadra s Uttarapurāna and Bhadreśvara s Kahāvalī concluding with brief remarks on Hemacandra s two versions (JLB)

6556 SHAH, U[MAKANT] P[REMANAND] Rāmāyana manuscripts of different versions [Engl] In The Ramayana tradition in Asia 1980 - pp 93–102
An account of the collection and selection of manuscripts for the Rm cr ed, with

particular attention to the Malayalam manuscripts and some comment on particular passages in the light of ms evidence. (JLB)

[quoted passages:] Rm (cr.ed.) 1,1.65; 2,8.5; 2,2241*; 3,45.19; 3,881*; 6,111.10.

6557 SHAH, U[MAKANT] P[REMANAND]: The Sālakaṭaṅkaṭas and Laṅkā [Engl.]. In: JAOS 96, 1976, pp. 109–113.

»A solution is proposed to the problem of the identification of Vālmīki's Laṅkā. An inquiry into the family/tribal name »Sālakaṭaṅkaṭa« (or »Śālakaṭaṅkaṭa«) leads the author to propose that the form is a Sanskritized, non-Aryan word of proto-Dravidian origin and that the Laṅkā with which the Sālakaṭaṅkaṭas were associated is not the present-day Śrī Laṅkā (formerly »Ceylon«)« (p. 109). (AP)

[quoted passages:] Rm (cr.ed) 7,4–15; 7,4.20; 7,7.21–22.

6558 SHAH, UMAKANT P[REMANAND]: Some early sculptures from Abu and Bhinmal [Engl.]. In: BBarodaMPG 12, 1955–1956, pp. 43–56.

Quotes from a list of *tīrthas* in the Prabhāsakhaṇḍa of SkP (3 26ff) and a passage on Vasiṣṭhāśrama from MBh 2,80 57–58 to show that Mount Abu was a flourishing Hindu religious centre from the 6th to 14th cent. A.D. and that the Jaina temple of Jagannātha occupies an area in which ancient Vaiṣṇava and Śaiva images have been found. With regard to modern Bhinmāl = ancient Bhillamāla or Śrīmāla he refers to the Śrīmālapurāṇa (or Śrīmālamāhātmya) (vSt)

6559 SHAH, UMAKANT P[REMANAND]: Some Sūrya images from Saurashtra, Gujarat and Rajasthan [Engl.]. In: BBarodaMPG 19, 1966, pp. 37–53, 45 fig. [pl. 20–41].

Refers to Sūrya worship and its foreign influence through Magas, Bhojakas, Somakas, etc., as mentioned in BhvP, SāmbaP and VarP (vSt)

6560 SHAH, UMAKANT P[REMANAND]: Vṛṣākapi in Ṛgveda [Engl.] In: JOI 8, 1958–1959, pp. 41–70.

Traces the occurrence of the word *vṛṣākapi* (which occurs only in one hymn of the RV, i e. X, 86) in later sources, such as MBh, HV, MtP, where on the one hand it seems to be equated with *varāha*, while on the other it is quoted as a name of Viṣṇu/Kṛṣṇa. Concludes from the description given in the MBh-quotation (*ekaśṛṅga-, trikakud-*) that *varāha-* could not mean »a boar«, but might possibly mean »a rhinoceros«, which might have been a pre-Aryan deity incorporated in the Indo-Aryan pantheon as Vṛṣākapi or Varāha (RS)

[quoted passages·] HV 3,33 15; 3,34 31; 3,34.48; MBh (CiPr) 3,142 29; 3,142.45; 3,142.47, 3,272 55, 7,203.36; MBh (cr ed) 3,40.7–8; 12,220.117; 12,330.23–24; 12,330.24, 12,330.27; 12,333.11–23; MtP 247.15; 248.79; Rm (B 1912) 6,117.13; Rm (M 1958) 6,120.14

6561* SHAIKH, C. H.: Translation of the Mahābhārata into Arabic and Persian [Engl] In: BDeccanCRI 5, 1943–1944: Dr. V. S. Sukthankar memorial volume. Poona 1944. – p. 267–280.

6562* SHAKAMBARI, JAYAL: The status of women in the Epics [Engl.]. Delhi: Motilal Banarsidass, 1966. – 16, 335, 4 pp.

A survey which supplements the studies by E. W. Hopkins (»The status of woman« which is an appendix of »The social and military position ...« in JAOS 13) and J. J.

Meyer (»Das Weıb ım altındıschen Epos«) The book abounds ın references to the Epıcs – Chapter tıtles 1 nature of the sources, 2 the maıd her status and her educatıon, 3 and 4 marrıage, 5 marrıed lıfe, 6 woman as mother, 7 nıyoga, 8 woman as wıdow, 9 adultery and extra marıtal relatıons, 10 the attıtude towards women, 11 an estımate of some ımportant women characters of the epıcs 12 epılogue – The authoress concludes that the status of women ıs gradually deterıorated ın the Epıcs [source] IIJ 20 1978 p 151 (AP)

6563 [Shama Sastry, R] Shamasastry, R The era of Vıkramadıtya and the dynasty of Gardabhılas and of Murundas [Engl] In JRAS 1925, pp 81–86

Purānıc evıdence [esp VıP] would lead us »to belıeve that the Andhras were succeeded by seven Abhīra kıngs who ın their turn were succeeded by ten Gardabhılas and others But there ıs evıdence to prove that thıs Purānıc statement ıs entırely wrong and that both the Gardabhılas and the Murundas were contemporary wıth the Andhras Thıs evıdence ıs furnıshed by the Prabhāvakacarıta or the Lıfe of Jaına Saınts composed by Pradyumna-Sūrı ın *samvat vedanala śıkhı śaśıdhara varsha* = 1334 = 1278 A D prınted by the Nırnayasāgara Press Bombay and publıshed by B R Ghanekar ın 1909 « (F)

6564 [Shama Sastry, R] Shamasastry, R The Indıan Epıcs and the planets [Engl] In NIA 5 6, 1942, pp 135–143

On the planetary nature of the Epıc heroes (AM)

6565 Shama Sastry, R Indra and Ahalyā [Engl] In ABORI 23 1–4, 1942 Annals of the Bhandarkar Orıental Research Instıtute sılver jubılee volume [1943] – pp 480–481

Deals wıth the myth of Indra and Ahalyā ın the Epıcs The author takes Ahalyā to represent the asterısm Ārdrā, her husband Gotama to represent the moon and Indra to represent the sun »The curse [Gotama s comıng to know of Indra s and Ahalyā s ıntımacy] ımplıes a solar eclıpse by the asterısm Ārdrā when the asterısm takes the appearance of a colourless stone and Indra the sun appears marked wıth thousands of spots, and Gotama the colourless moon ıs near the sun ıt beıng a new moon day « (AK)

6566 Shama Sastry, R. Kalpa or the world-cycle [Engl] In JGJRI 1,1, November 1943, pp 7–20

Dıscusses the world cycle ın the lıght of tradıtıonal astronomy and of the Vedıc hymn of Śunahśepa to Varuna Concludes that a *kalpa* ın ıts orıgın meant an eclıpse-cycle of nearly 19 years (vSt)

6567 Shama Sastry, R Vıshnu s three strıdes the measure of Vedıc chronology [Engl] In JBombayBRAS 26 1, 1921–1922, pp 40–56

Sectıon I analyses astronomy based concepts of the year ın the Vedıc perıod (and the allusıon to these ın the language of Vedıc myths) Sectıon II deals wıth Vısnu s strıdes, consıdered to be three sectıons of the *uttarāyana* movement of the sun (determıned by the length of a gnomon s (= *purusa* s) shade and culmınatıng wıth the longest day and shortest shade (= the mıdsummer day consıdered to be the head of the year) By takıng ınto account the precessıon and the shıft of the summer solstıce from the constellatıon *magha* he arrıves at supportıng Jacobı s and Tılak s early date for the Rgveda (vSt)

6568* Shankar, Bhawani: The doctrine of the Bhagavadgītā [Engl.]. Bombay: J. V. Karnataka Pr. Pr., 1928.

6569* Shankar, Bhawani: Lectures on Bhagavadgītā [Engl.]. 2nd ed.: Uttarapara: L. M. Banerjee Pr., 1923.

6570* Shankar, Bhawani: Sadhana according to the Gita [Engl.]. In: KK 2, 1935, pp. 49–55.

6571 [Shankar Bharati, Swami:] Shankaracharya (Dr. Kurtkoti): Influence of the Mahābhārata on Hindu social life [Engl.]. In: ABORI 19,1, 1938, pp. 1–9.

An address delivered to the Bhandarkar Institute for the celebrations of R. G. Bhandarkar's birth centenary and consisting of a homily on the moral value of the MBh in its pronouncements on *dharma*. (JLB)

6572 [Shankar Bharati, Swami:] Lingeśa Mahābhagawat (of Kurtkoti): The significance of the Bhagavadgītā [Engl.]. In: Sanskrit Research 1,1, 1915, pp. 81–88.

6573* [Shankar Bharati, Swami:] Shankaracharya (Dr. Kurtkoti): Towards a new world order: the Gita [Engl.] In: ModernR 77, 1942, pp. 467–470. – Also in: Studies in the Gita. Vol. 1. ... 1970.

6574 Shankar Bhārati Swāmî / Lingesh Mahābhāgavat (of Kurtkoti): The heart of the Bhagavad-Gîtā by Pandit Lingesh Mahābhāgavat of Kurtkoti, now his Holiness Śrî Vidyā Shankar Bhārati Swāmî [Engl.]. Baroda: The College, 1918. – 53, 230 pp. (The Gaekwad Studies in Religion and Philosophy 3).

An interpretation of the BhG from a generally Advaitin standpoint (as is natural from a Śaṅkarācārya) and centring on *karmayoga, dhyānayoga, jñānayoga* and *bhaktiyoga* (JLB)

6575* Shankar Raju Naidu, S.: A comparative study of Kamba Ramayanam and Tulasi Ramayan [Engl.]. Madras: University of Madras, 1971. – (Madras University Hindi Department Publication, No. 3).

6576 Shankar Raju Naidu, S.: Kamba Ramayanam – a source for Tulasi Ramayan [Engl.]. In: PTAIOC 18, Annamalainagar December 1955, publ. Annamalainagar 1958, pp. 369–373.

Searches for a source of the topic of pre-matrimonial love between Rāma and Sītā in Tulasīdāsa's *Rāmāyaṇa – a topic which is not present in the Vālmīki Rāmāyaṇa and* most other versions of the Epic He finds it in the Kamba Rāmāyaṇa, written in Tamil in the 12th century A D and concludes that Kambar's text has deeply influenced Tulasīdāsa (vSt)

6577 Shankar Raju Naidu, S.: Kamba Rāmāyaṇam and Tulasi Rāma-Caritmānasa [Engl.]. In: PTAIOC 30, 1980, pp. 381–386.

6578 SHANKAR RAJU NAIDU, S Kamba Rāmāyanām [sic] and Tulasi Rāmacaritmānasa [Engl] In PTAIOC 30, 1980, pp 381-386

Stresses that although both works are based on Vālmiki Rm, they depict their respective cultural milieu »with captivating exposition« (AM)

6579 SHANKAR RAJU NAIDU, S *Re-creations of the Rāmāyana in Tamil and Hindi* [Engl] In *The Ramayana tradition in Asia* 1980 - pp 315-321

After an encomium on the Rāma story in general and on Kampan s and Tulasīdāsa s versions in particular, the author quotes English translations of Rāma and Sītā s *first meeting from both of these (JLB)*

6580* SHANKAR RAJU NAIDU, S Vali episode - a comparative study with special reference to Kambar and Tulasidas [Engl] In AOR 15, 1958-1959, pp 1-15 [separate pagination]

6581* SHANKARACHARYA, JAGADGURU (OF PURI) *Humanity s goal according to the Bhagavadgītā* [Engl] In *KK 2, 1935, pp 4-9, and 4, 1937, pp 5-19*

6582* SHARAN, MAHESH KUMAR Bhagavadgītā and Hindu sociology [Engl] Delhi Bharat Bharati Bhandar, 1977 - 30, 144 pp

6583 SHARAN, MAHESH KUMAR The Gita for the man of devotion [Engl.] In VishvIJ 18,1-2, 1980 Prof K V Sarma felicitation volume 1980 - pp 334-348

6584 SHARMA, ARVIND Abbe J A Dubois on the order of Hindu avatāras [Engl] In Purāna 23,1, January 1981, pp 78-80

Discusses a verse cited by Dubois in (a kind of) Skt enumerating the *avataras* but not mentioning Krsna and mentioning Buddha after Kalki » it would appear that in the early part of the 19th century one somewhat garbled account of the *avataras* was prevalent in certain quarters of South India to which Abbe Dubois and the verse cited by him testify « (F)

6585 SHARMA, ARVIND *Are samnyāsa and tyāga synonyms in the Bhagavadgītā?* [Engl] In *ZDMG 130, 1980, pp 62-69*

After a detailed examination of the (philosophical) meaning of both words the author answers in the negative (F)

[quoted passages] BhG 1 9, 1 28, 1 36, 1 45, 1 47, 2 9, 2 39, 2 47, 2 48, 3 2, 3 5, 3 8, 3 30, 3 47, 4 20, 4 21, 4 41, 5 8-10, 5 10-11, 5 11, 5 12, 5 13, 6 1, 6 2, 6 4, 6 24, 9 28, 11 33, 12 6, 18 1, 18 3, 18 5, 18 6, 18 6-9, 18 7 18 8, 18 9 12, 18 11 18 57, 18 59, 18 66

6586* SHARMA, ARVIND The Bhagavadgītā a study in intra scriptural contradiction [Engl] In JRS 5, 1974, pp 183-200

6587 SHARMA, ARVIND The Bhagavadgītā and later bhaktic developments [Engl] In *JGJKSV 32, 1976, pp 53-61*

Summarizes the characteristic features of *bhakti* in the Gītā and compares them with later developments, *drawing attention to characteristic changes* (vSt)

6588 SHARMA, ARVIND: Bhagavadgita: the dialectic of an allegory [Engl.]. In: ILit 21,3, 1978, pp. 146–150.

On Gandhi who interpreted the Gītā allegorically and ended up himself as being looked upon in terms of a Gītā-allegory. (vSt)

6589 SHARMA, ARVIND: A comment on Śaṅkara's commentary on Bhagavadgītā XVIII.1 [Engl.]. In: IIJ 17,3-4, 1975, pp. 183–193. – Same title in: JBiharRS 58, 1972, pp. 171–182.

On Śaṅkara's distinction of the concepts of *saṃnyāsa* and *tyāga*, concluding that »the key to salvation in Śaṅkara's view is not *tyāga* but *saṃnyāsa*, because salvation is tied with the complete renunciation of all works and this meaning shines through more brightly through the term *saṃnyāsa* than through the word *tyāga*.« Here »Śaṅkara seems to be on the same semantic wave-length as the Gītā's«. (KPG)

[quoted passages:] BhG 18.1.

6590 SHARMA, ARVIND: Fate and free will in the Bhagavadgītā [Engl.]. In: Religious Studies 15, 1979, pp. 531–537.

An analysis of the views expressed in the BhG on the issue of free will versus fate by *examining firstly BhG 18.14–15, then the figure of Arjuna (seen as being exhorted* to act and as addressed in deterministic terms by Kṛṣṇa), and thirdly the Kauravas (whose »destruction is fully predestined«) A resolution of the apparent ambiguity is found in the trichotomy of *kriyamāna*, *sañcita* and *prārabdha karma*. (JLB)

[quoted passages.] BhG (Edgerton) 11 26–28; 11.32–34; 16 5, 16 19; 18.14–15; 18 58–61; 18 63; 18.73

6591* SHARMA, ARVIND: The Gandhian hermeneutical approach to the Gita: a case-study in ahimsa [Engl.] In: ICQ 30, 1975, pp. 1–11.

6592 SHARMA, ARVIND: The Gītā, suttee and Rammohan Roy [Engl.] In: IESHR 20, 1983, pp. 341–347.

On Rammohan Roy's use of quotations from the BhG in his campaign against suttee Lists the passages of the BhG cited by Roy. (JLB)

[quoted passages:] BhG 2.40, 2.42–44; 2 49; 3 9; 3 26ab, 5 12, 6 41; 9 21; 9.32; 10.32c; 12.10–11, 18.6.

6593 SHARMA, ARVIND: The Hindu Gītā: ancient and classical interpretations of the Bhagavadgītā [Engl]. London: Duckworth, 1986. – 30, 269 pp.

A general introduction to and mostly cursory treatment of the Anugītā, the Gītāmāhātmyas, Bhāskara, Śaṅkara, Rāmānuja, Madhva Includes a bibliography, an index of authors and a Sanskrit index (PS)

6594 SHARMA, ARVIND: A note on Franklin Edgerton's interpretation of āhāra in Bhagavadgītā 2:59 [Engl.]. In: ALB 44–45, 1980–1981, pp. 446–450.

Edgerton translates *āhāra* in this passage as »food«, in contrast to commentators and some modern interpreters Sharma adds internal evidence from the Gītā seemingly in favour of Edgerton's case but concludes that rejection of E.'s translation is justified The reason is that the description of the *sthitaprajña* in ch 2.54–72 and the *yogin* in ch. 6 1–32 are expressions of the same ideal: if he is

described as *nirāhāra* (abstaining from food) in ch 2 and *yuktahāra* (moderate in food) in ch 6 then a contradiction arises unless the words are understood in different senses in the two contexts (vSt)

[quoted passages] BhG 2 54-72, 2 59, 6 1-32, 6 17

6595 SHARMA, ARVIND A note on H H Wilson's *interpretation of the role of rajas in cosmic creation in the Visnu Purāna* [Engl] In Purāna 19,2, July 1977, p 347-350

Concludes »that in his portrayal of the Visnu Purānic process of creation H H Wilson has been *influenced by the sāmkhyan process of evolution and thus fails to notice it appears the important difference in the role assigned to rajas* in the two schemes« (F)

6596 SHARMA, ARVIND A note on varna sankara in the Bhagavadgitā [Engl] In VBhQ (N S) 43, 1977, pp 93-100

On caste-confusion as one of the reasons for Arjuna s refusal to fight (BhG 1 38 46) and on Krsna s response (BhG 3 24) (vSt)

[quoted passages] BhG 1 38 46 3 24

6597 SHARMA ARVIND On caksus in the Gitā [Engl] In ALB 42 1978, pp 127-130

6598* SHARMA ARVIND Predestination and free will in the Qur an and the Bhagavadgītā [Engl] In Islam and the Modern Age 13 4, 1982, pp 201-209

»›*The question of Predestination and Free Will is regarded as one of the subtler issues in* Islamic theology or *kalam* On the Hindu side, the law of *karma represents* moral order and does not need a God to account for its operation However the BhG with its strong theistic bent brings up the question of man s action and its relation to God s action and this sets the stage for a comparison of the doctrine of *qadr* as it is enunciated in the Qur an and the BhG‹ The article concludes ›Consistent with the pluralism of the religious view there are always two wills and two quite distinct *and separate wills at that and there are two wills because there are at least two real beings* ›God *and man‹* However *once this pluralism is pared* down either through an uncompromising monotheism as in the Qur an or a pantheistic henotheism as in the Gita one element in the plurality - man - tends to be subordinated to the other - God - ontologically but has to be left with sufficient room ethically to allow for moral responsibility‹« [source] Science of Religion abstract no 4213 (SD)

6599 SHARMA ARVIND The purusārthas a study in Hindu axiology [Engl] East Lansing (Michigan) Michigan State University Asian Studies Center, 1982 - 56 pp (South Asia Series Occasional Paper, No 32)

This systematizing survey which is based mainly on secondary literature and relies heavily on M Hiriyanna and T M P Mahadevan as representatives of »Hindu thought« includes sections on the BhG (p *26-28) and the Epics (p 29-30) - with* brief and very general *remarks on* Hiriyanna s use of BhG quotations and the plot of Rm and MBh (as illustrations of *dharma* and tensions of ethical norms) The bibliography (p 53-56) may serve as an introductory guide to literature on Hindu ethics (PS)

[quoted passages not included]

6600 SHARMA, ARVIND: Rāmānuja on the Bhagavadgītā XVIII.1: an analysis [Engl.]. In: JOI 25, 1975-1976, pp. 57-62

[quoted passages:] BhG 18.1.

6601 SHARMA, ARVIND: The role of the Anugītā in the understanding of the Bhagavadgītā [Engl.]. In: Religious Studies 14,2, 1978, pp. 261-267.

Sharma stresses the significance of the Anugītā, as the oldest interpretation of the BhG, for our understanding of the latter. He notes its omission of Kṛṣṇa's theophany, its development of certain themes only marginally represented in the Gītā, and its generally more *jñāna*-oriented approach. He quotes (in translation) K. T. Telang's translation of the Anugītā pp 229-230, 231, 254, 391-393, and 394. (JLB)

[quoted passages.] BhG 9 32; 18.72, MBh (cr.ed) 14,16 4-7; 14,16 11-13, 14,19 60; 14,50.30-39; 14,50.45-48.

6602* SHARMA, ARVIND: Some remarks on a comparison between Exodus 20:3 and Bhagavadgītā 7:21 [Engl.] In: ICQ 31, 1976, p. 20ff

[quoted passages.] BhG 7.21.

6603* SHARMA, B. R.: Different names and epithets of Gaṇapati-Vināyaka [Engl.]. In: BhMQ 1,3, 1975, pp. 27-36.

6604 [SHARMA, B. R.:] ŚARMĀ, B. R.: *Gaṇapati in the Epics* [Engl.] *In:* BhV 35, 1975, pp. 1-12.

There is no clear mention of Gaṇapati in Rm, indirect traces of his worship are seen *in the rites of vāstuśānti (propitiatory rite performed at the time of the construction* of new houses) and of *svastāyana* [i e *svastyayana*?] (benediction rite) MBh mentions Gaṇapati as »God of Wisdom and Lord of Learning«; he seems to occur mainly in the Ādiparvan (episode of Vyāsa dictating the MBh) and Anuśāsanaparvan (explication of Sāvitrī-*mantra*) The various contexts of »*ganapati*« (heads of republican clans, epithet of kings; position obtained with the blessings of Śiva) let the author speak of »Gaṇapati's plurality and omnipresence« (p 10). (PS)

[quoted passages] HV (C) 10 697; 84; MBh 1,1 61-62, 1,1 70, 1,1.74-83; 3,313 72; 13,26.57, 13,151 26, 13,151.57, Rm 1,22.2; 1,75; 2,3.49; 2,6 7, 2,11 15; 2,20 17; 2,25; 2,25 20, 2,25 43, 2,26 4; 2,50 2; 2,56 22; 2,56 32, 2,67 27, 2,71 40, 5,1 8; 5,13 58; *6,105* 7, 7,16.43, 7,97.7-8

6605* SHARMA, B R.: *Gaṇapati-Vināyaka in smṛti literature* [Engl.]. *In:* KurukshetraURJ 9, 1975, pp. 10-14.

6606 SHARMA, B R.: Gaṇapati-Vināyaka in the Mahābhārata [Engl.] In: BITC-Madras 1975, Part 2, July-December, pp. 81-88.

6607 SHARMA, BRIJ NARAIN: *Social life in Northern India* (A D. 600-1000) [Engl.]. Delhi: Munshiram Manoharlal, 1966. - 19, 390 pp.

The book gives an account of North Indian society during the four centuries of the post-Gupta period. A vast number of textual and inscriptional sources have been consulted - The introductory chapter surveys the political conditions of the period and other factors as a general background. Chapters follow on »marriage and the position of women«, »caste system«, »education and literary activities«, »religion«,

»socio-religious rites, ceremonies and festivals«, »toilet, dress, and ornaments«, »food and drink«, and »village and town life« A concluding chapter attempts to suggest the character of the tendencies within these aspects of social life [source] Thapar, Romila [Review] (AP)

[reviews] Thapar, Romila In BSOAS 32, 1969, pp 175-176

6608 SHARMA, B[RIJENDRA] N[ATH] Abhiseka in Indian art [Engl] In JOI 21, 1971-1972, pp 108-113, 4 pl

Shows sculptural representations of the *abhiseka* of Laksmī, Skanda, Ganapati, Śivaliṅga, Visnu and Krsna and gives corresponding literary passages from Rm, MBh, LiP, ŚiP, Visnusahasranāma, Prapañcasāra and Tantrasāra. (vSt)

[quoted passages] MBh 3,39 65, 3,229 23-24, 9,45 22, 13,86 28, LiP 1,57 38, Rm 5,7 14, 6,123 19, ŚiP 2/4,5 63

6609 SHARMA, B[RIJENDRA] N[ATH] Cāmundā on owl [Engl] In JOI 25, 1975-1976, pp 74-77, 4 pl

An iconographic study of Cāmundā, based mainly on MkP and KāP (vSt)

6610 SHARMA, B[RIJENDRA] N[ATH] Hanumān in Indian art [Engl] In JASBombay (N S) 49-51, 1974-1976, pp 186-190

A short survey (not systematic) of representations of Hanumat in various parts of India, the dates ranging from 5th to 17th century A D (vSt)

6611 SHARMA, BRIJENDRA NATH Iconography of Vaināyakī [Engl] New Delhi Abhinav Publications, 1979 - 92 pp, 40 ill [following p 92]

The aim of the book is »to bring together from different sources all relevant material concerning Vaināyakī in the light of the latest discoveries« The documentation comprises the following material Purānas (SkP, MtP, AgP) Devīsahasranāma, Śilparatna, Jaina and Buddhist literature, early, early mediaeval and late mediaeval images, representations in paintings (Pahari Nepalese) In conclusion, the author notes that it can be »presumed that Vaināyakī was worshipped both as one of the sixty four *yoginis* and also as an independent goddess Vaināyakī being the female energy of Vināyaka, gradually occupied an important place in the Hindu mythology« The appendices include the list of *yoginis* in the SkP, AgP, KāP and other works, lists of inscribed *yoginī* sculptures (SD)

[quoted passages] AgP 52 2-9, SkP 4 45 34-41, 6 164 42

6612 SHARMA, B[RIJENDRA] N[ATH] *Purānic message of religious tolerance and its limitations* [Engl] In Purāna 13,1, January 1971, pp 4-25

Annotated collection of Purānic passages The term »religious tolerance« in the title however, refers only to the mutual tolerance of the various Hindu sects (F)

[quoted passages] AgP (VePr) 1 1, 16 1-3, BhG 9 23, BhāgP 4,7 50-54, 11,4 22, 12,10 20-22, BrDhP 1,9 10, DBhāgP 3 6 2-3, 10,5 13, HV 2,125 26-27, 2,125 30-34, 2,125 56, 2,125 59-61, LiP 1,17 32-38 1,17 43-44 MkP 43 13-19, 106 71, PdP SrstiKh 23 60, PdP 2,71 18-20, PdP UttaraKh 72 15, 72 29, 90 63, 126 19, 281 20, 281 22-23, PdP PātālaKh 46 20-92, ŚiP (B 1906) 1,7 9-19, 1 8 1-5, 2/1,9 55-56, 5,49 27-30, 6 5 36 7/1 13 13-20, 7/1,20 6-8, 7/2 4 10-12, SkP 4 23 41, SauP 38 54, 38 66, 41 150-152, 64 44, VāP 37 15-29, 37 56, 37 58-60, 104 11, 104 15-16, ViP 1,2 66, 1,19 66 5,33 46-49, VmP (cr ed) 62 21-23, 67 26-28, 67 37, 76 33-35 82 23-24

6613 SHARMA, B[RIJENDRA] N[ATH]: Religious tolerance and intolerance as reflected in Indian sculpture [Engl.]. In: JGJRI 26, 1970, pp. 657-668.

*Refers to combined images of Harihara, Harihara-Pitāmaha, Harihara-Pitāmaha-*Sūrya, Śiva-Brahman-Sūrya, Sūrya-Nārāyaṇa, Brahman-Sūrya, Mārtāṇḍa-Bhairava, Sūrya as Supreme Godhead, Ardhanārīśvara, *caturmukha-liṅga* and *pañcāyatana-śivaliṅga*, including, where possible, corresponding texts from VmP, MkP, or ViP. Deals also with the inclusion and subordination of Hindu gods in the Buddhist and *Jain* pantheon. (vSt)

6614 SHARMA, B[RIJENDRA] N[ATH]: Revanta in literature and art [Engl.]. In: Purāṇa 13,2, July 1971, pp. 133-150.

Consists mainly of a commented list of the text passages mentioning the Revanta episode, and a detailed account of important sculptures found all over India. With valuable bibliographical material. Refers, besides the Purāṇic literature, to Caturvargacintāmaṇi *of* Hemādri, Pṛthivīrājavijaya *of* Jayānaka, Kuvalayamālā *of* Uddyotana Sūri, Śabdakalpadruma, Tithitattva of Raghunandana, Kalpataru (F)

[quoted passages.] KāP 85.46-49; MkP 74.10-75; 105.20-23, 108.11, SāP 29.13; VDhottP 3,69.9, 3,70.5; ViP (GiPr) 3,2.2-7.

6615 SHARMA, B[RIJENDRA] N[ATH]: A unique bronze image of Bharata [Engl.]. In: Professor K. A. Nilakanta Sastri felicitation volume ... 1971. - pp. 300-302, ill

Description of a bronze image representing Rāma's brother Bharata as described in Rm (cr ed) 2,112-115 Suggests a 14th century date (fusion of late Chola and early Vijayanagara elements). (F)

[quoted passages] Rm (cr.ed) 2,112-115

6616 SHARMA, B[RIJENDRA] N[ATH]: Vāmana and Viṣṇu [Engl.]. In: Purāṇa 8,2, July 1966, pp. 246-258.

Short account of the story of Viṣṇu Trivikrama according to various sources. The second part of the contribution gives a survey of some important sculptures representing the Vāmana-story. Refers to Naiṣadhacarita, RV, TaiSa, ŚBr, TaiBr, AitBr, Gāthāsaptaśatī, Vaikhānasāgama, Āryāsaptaśatī, epigraphic material, Daśa*kumāracarita* (F)

[quoted passages.] BhG 4 7-8; BhāgP 8,19 26; 8,19.30-34, 8,20 14, 8,20 33; 8,21.8; 8,22 2; Rm 1,29 2-18, 1,29.19-21, VmP 6,8.13; 31.23-25, 31 30, 31 53; 31 70, 33.49

6617 SHARMA, B[RIJENDRA] N[ATH]: Vāmana in literature and art [Engl.]. In: Purāṇa 12,1, January 1970, pp. 54-64.

Short survey, with Skt quotations from the most important passages. With 8 plates Refers to ṚV, ŚBr, Śilparatna. (F)

[quoted passages] AgP 49.5; MBh 3,272 62-63; 3,272.64-69; 12,227.7-8; MtP 245 88-89; PdP 2,40.28; 2,47.43; 2,77.18; PdP PātālaKh 89 76, Rm 1,29.2-9; 1,29.19-23; VDhottP 3,85.54-55; VmP 9.39.

6618 SHARMA, BRIJENDRA NATH: Viṣṇu-Trivikrama in literature, art and epigraphs [Engl.]. In: EW (N.S.) 18,3-4, 1968, pp. 323-334, 12 fig.

A survey of the Vāmana Trivikrama myth, quoting RV, TaiSa TaiBr, AitBr, Rm, BhG, BhāgP, VmP, Naisadhacarita, Āryasaptaśatī, Daśakumāracarita and several inscriptions (vSt)

[quoted passages] BhG 4 7-8, Rm 1,29 2-21, BhāgP 6,8 13, 8,19 26, 8,19 30-34, 8,20 14, 8,20 33-34, 8,21 8, 8,22 2, VmP 31 23-25, 31 30, 31 49, 31 53, 31 70

6619* SHARMA, CHANDRADHARA Bhagavadgītā [Engl] In KK 8, 1941, pp 570-580

6620 SHARMA, D S Buddhi-Yoga in the Gita [Engl] In PBh 45, 1940, pp 546-548

6621* SHARMA, DASHARATHA The essential unity of the three margas [Engl] In KK 2, 1935, pp 237-238

6622 SHARMA, DASHARATHA The nature of Pusyamitra Śuṅga's rule [Engl] In IHQ 25, 1949, pp 214-215

Commenting on one line of the Purānic list of kings (on the son of Pusyamitra Śuṅga) the author states that Pusyamitra never assumed the title of king but retained the title of *senapati* His son Agnimitra was the legal king as confirmed by the Mālavikāgnimitra of Kālidāsa (vSt)

6623 SHARMA, DASHARATHA Political thought and practice in the Agni Purāna [Engl] In Purāna 3,1, January 1961, pp 23-37

Renders the relevant passages of the AgP, considering in particular the relations to Kautilya, Kāmandakīyanītisāra Śukranītisāra Nārada s Smrticandrikā Kātyāyana s Vyavahāramātrkā, Manusmrti Yājñavalkyasmrti Concludes that the Puskaraniti part of the AgP was of far less value than the Rāmaniti part which could be taken as a good abridgement of the Kāmandakīyanītisāra (F)

[quoted passages] AgP (GMS) 141, 218-228 233-237, 239-242, BhāgP 10 70 4-17, MtP 215 10 VDhottP 2 150 3-5, 2,151

6624 SHARMA, DASHARATHA The Purānas on the Imperial Guptas [Engl] In IHQ 30, 1954, pp 374-378 - Reprint 1985

Discusses the Purānic information on the extent of the Gupta empire and identifies the names Devaraksita, Mahendra and Guha of the Purānas with Candragupta II Kumāragupta I and Skandagupta respectively (vSt)

6625 SHARMA DASHARATHA Some mistakes in Mr K P Jayaswal s ›Imperial history of India‹ [Engl] In IC 2,1, July 1935, pp 148-150

Inter alia points out that the Visnu figuring as a Yādava ruler in the Mañjusrīmūlakalpa is not a local chieftain as Jayaswal thought but »the great Yādava hero Krsna in whose time the Yādavas were, according to MBh and BhāgP destroyed and the city of Dvārāvatī was engulped soon after by the sea« (KPG)

6626 SHARMA DASHARATHA Some new light from the Skanda Purāna on the Dhārana gotra of the Guptas [Engl] In Purāna 7,1, January 1965, pp 183-185

Concludes that the Imperial Guptas adopted the *gotra* of their *gurus*, namely the Dhārana brahmins of Dharmāranya (F)

6627 SHARMA, DASHARATHA: Verbal similarities between the Durgāsaptaśatī and the Devībhāgavatapurāṇa and other considerations bearing on their date [Engl.]. In: Purāṇa 5,1, January 1963, pp. 90–113.

Lists numerous parallel passages and discusses, besides the subject matter mentioned in the title, the social circumstances which become visible in the two texts; concludes that the DBhāgP must be regarded as the later of the two works. (F)

[quoted passages:] DBhāgP 1,6.20–21; 1,7.25–26; 1,7.48–49; 1,9.19; 1,9.69–82; 1,11.23–24; 5,8.1; 5,8.23–25; 5,8 36; 5,8.38; 5,9.37; 5,21.10; 5,21.46–47; 5,21.52; 5,23.18–20; 5,23.21–26; 5,24.13–15; 5,24.36–37; 5,24.37–38; 5,25.18; 5,25.39–40; 5,26.3; 5,28.10–11; 5,28.60; 5,29.53–54; 5,30.41; 5,32.5; 5,32.7; 5,32.9; 5,32.10–11; 5,32 19–23; 5,32.40–47; 5,32.50–62; 5,33.2; 5,33.6–7; 5,33.14; 5,33.51–55; 5,35.49; MkP DevīMā 1.3–22; 1.27; 1.30; 1.42–44; 1.47; 1.49–52; 1.68; 1.72–77; 2.1–3; 2.9–11; 2.33–34; 5.44–51; 5.68–69; 6.3–4; 8.1; 8.4; 13.1.

6628* SHARMA, DIWANCHAND: Short studies in Bhagavadgītā [Engl.]. Solahpur 1951.

6629 SHARMA, G. N.: An illustrated ārṣa Rāmāyaṇa manuscript [Engl.]. In: ALB 26, 1962, pp. 184–192.

On a ms painted at Chitor in 1651 A.D (JLB)

6630 SHARMA, JANAKINATH: The traces of Śukadeva's household life in the Purāṇas [Engl.] In. Purāṇa 7,2, July 1965, pp. 367–369.

Some Purāṇic quotations on the theme in question (F)

[quoted passages] *BhāgP 9,21.25, HV 1,18 50–53; 1,18 58, 1,23 6, MtP 15 8–10; PdP* 1,9.39–40, VāP 70 85–86; 73.26–31; ViP 4,19.44

6631* SHARMA, JANAKINATH: Upapurāṇoṃ kī samasyā aura śrī viṣṇudharmottarapurāṇa [Hi.]. In: Kalyāṇa 45,8, 1971.

[»The problem of the upapurāṇas and the Śrī Viṣṇudharmottarapurāṇa«] (vSt)

6632 SHARMA, JAWAHAR LAL: The date of Bhāgavata Purāṇa [Engl.]. In: Purāṇa 20,1, January 1978, pp. 66–70. – Same title »The date of Bhagavata-Purana« in: BhV 39,2, 1979, p. 14ff.

The author's conclusion runs: » . it is not unconvincing to conclude that BhāgP is a work of an earlier age than that of Śaṅkara and Kumārila, and its date falls in the 6th century A D, however emendations and interpolations were made in it later on many a time«. (F)

[quoted passages] BhāgP 1,3 13; 1,3.24; 2,4.18, 2,7.10, 3,26.21–28; 10,14 4; 11,5 39–40, 12,1; 12,1.37

6633 SHARMA, K. N.: For a sociology of India: on the word »varṇa« [Engl.]. In: CIS (N.S.) 9,2, July-December 1975, pp. 293–297.

»The purpose of this note is to briefly explore the meanings of the word *varṇa* [in conjunction with *jāti*] on the basis of its etymology and usage ... Many sociologists believe that the shift from *varna* to *jāti* as a descriptive-analytical category for the understanding of Indian society resulted from fieldwork-based studies However, as I hope to show, the relation between these two notions was considered problematic

in the ancient Sanskritic tradition itself and different kinds of exposition were offered « In his analysis the author also refers to MBh, HV, and Purānic writers (AK)

6634 SHARMA, K N The purusārtha in traditional texts [Engl] In CIS (N S) 20,2, July-December 1986, pp 279-287

Reconsiders the anthropological interpretations of the *purusartha* concept put forward in »Way of life king householder, renouncer 1982« The contributors, the author argues, have not paid sufficient attention to the »problem of the interpretation of texts« In doing so, one should note »changes over time in the meanings of certain Sanskrit words« and, in deriving ideas and values from the texts, »differentiate between an ahistorical normative order and the empirical normative orders rooted in time« The author demonstrates this, with regard to the *purusartha* concept in an analysis of, among other texts, BhG, Rm, BhāgP, and Rāmacaritamānasa of Tulasīdāsa (AK)

6635* SHARMA, KAMESHWAR The philosophy of karmayoga according to the Bhagavadgītā and Swami Vivekananda a comparative and critical study [Engl] Bhagalpur Bhagalpur University, 1978

6636 SHARMA, MUKUNDA MADHAVA Inscriptions of ancient Assam [Engl] Gauhati, Assam Gauhati University, 1978 - 17, 37, 329 pp, 67 pl, introduction, appendix, index

Introduction, text, translation, and notes of all available epigraphical material in chronological order from the ancient period of the history of Assam up to the end of the twelfth century In each introduction to each individual inscription Sharma describes the discovery and subsequent history of the inscription, lists publications dealing with it describes the actual copper plate or rock, and studies its language, script and orthography - In his long general introduction, he discusses references to Kāmarūpa or Prāgjyotisa in Sanskrit literature, and studies the legends of Naraka and Bhagadatta the mythical ancestors of the Bhauma Varman royal family, found in the MBh and Purānas - The index is limited to proper names (AP)

[reviews] In IIJ 25, 1983, pp 211-212

6637 SHARMA, PERI SARVESWARA The essential qualities of Hinduism [Engl] In BhV 38, 1978, pp 81-94

»The essential qualities of Hinduism which distinguish it from other religions are 1 authority of the Veda, 2 transmigration of the soul - cycles of births and deaths according to one's own *karman* (deed), 3 caste system (*jātivyavasthā*), and 4 divisions of time into world ages (*yugas*)« (p 81) Uses quotations from BhG to document these points (PS)

[quoted passages] BhG 2 22, 2 27, 3 10-11, 3 22-24, 4 13-18, 18 47-48

6638* SHARMA, PINAKA PANI PRASAD Teerthas in the Narada Puran [Engl] In JGujaratRS 36,4, 1974, pp 21-26

6639 SHARMA, R[AM] K[ARAN] Elements of oral poetry in the Mahābhārata [Engl] In PTAIOC 21,2(1), Srinagar October 1961, publ Poona 1966, pp 43-49

Adopting C. M. Bowra's approach (in his »Heroic poetry«, London 1952), S. studies poetic formulae occurring in the MBh; formulae fixed by tradition are said to form a substantial means of composing oral epic poetry. It is a fact »that the MBh was not composed by means of pen and paper but was primarily recited orally to the audience.« (F)

[quoted passages:] MBh 1,113.7; 1,113.13; 1,158.20; 1,195.2; 3,32.28; 3,93.11; 3,133.11–12; 3,147.10; 3,187.26; 3,281.34; 6,17.11; 6,33.39; 6,47.26–27.

6640 SHARMA, RAM KARAN: Elements of poetry in the Mahābhārata [Engl.]. Berkeley, Los Angeles: University of California Press, 1964. – 13, 175 pp. (University of California Publications in Classical Philology, Vol. 20)

Examines the most important stylistic features of MBh 1, 2, and 3 according to the classifications of *alaṃkāraśāstra*, and arranges them systematically. The most frequent figure seems to be the *upamā*, which is listed by the author in a table according to the frequency of the subjects of comparison, together with the principal points of comparison. Concludes that »... it seems that the portion of the epic which we may call ›heroic poetry‹ has the greatest number of figurative expressions, the theological or moralistic portion has less, and the legal portion still less.« [source:] Wilhelm, Friedrich: [Review] (F)

[reviews:] Wilhelm, Friedrich: In: ZDMG 122, 1972, pp. 417–418. – Bhattacharya, S.: In: Purāṇa 7,1, January 1965, p. 212. – Bush Riccardi, Margaret L.: In: JAOS 85, 1965, pp. 277–279.

6641 SHARMA, R[AM] K[ARAN]: Oral tradition as reflected in the Great Epics [Engl.]. In: Sanskrit and world culture: Proceedings of the Fourth World Sanskrit Conference ... 1986. – p. 643–647.

6642 SHARMA, RAM MURTI: Concept of purusa in the Bhagavadgita [Engl.]. In: Quest for truth: a felicitation volume in honour of Prof. S. P. Kanal. Delhi 1976. – pp. 490–495.

Discusses the concepts of *puruṣa* as man, as *jīva*, as *sākṣin* (witness), as *kṣara* and *akṣara* (changing/perishable and unchanging/imperishable), as *viśvarūpa*, as *puruṣottama* and as *brahman*. Differs with Garbe by stating that the Gītā is not basically a Sāṃkhya work but rather a work of Advaita Vedānta. (vSt)

[quoted passages:] MBh 12,350.26, BhG 2.15; 2.21, 2.60, 3.4; 3.28; 8.1; 8.4; 8.8; 8.22; 10.12, 10.13; 10.15; 10.22, 11.18; 11.38; 13.19–23; 13.22, 15.4; 15.16–18; 15.19; 17.3.

6643* SHARMA, RAM PRAKASH: Purāṇaṃ pañca-lakṣaṇam [Skt.]. In: AgraUJR 19,2, 1971, pp. 87–94.

6644 SHARMA, RAM SHARAN: Aspects of political ideas and institutions in ancient India [Engl.]. Delhi: Motilal Banarsidass, 1959. – 14, 254, 2 pp. – 2nd revised and enlarged ed.: ibid., 1968. – 18, 336 pp.

A study of political theory and origin of state, composed largely of independent articles on inter alia the following subjects: theories of state formation (the *saptāṅga* = seven elements theory, the contract theory); early institutions and offices (folk assembly, *gaṇa, pariṣad, ratnin*); land revenue system in the pre-Maurya period; religion and politics in Kauṭilya; Kuṣāṇa polity; *varṇa* in relation to law and politics; the origin of feudalism in India. – Based on relevant passages from Vedic

and Epic literature and Purānas, Arthaśāstra, *dharmasūtras* and the connected legal literature, Dīghanikāya, Uttarādhyayanasūtra, and inscriptional material (vSt)

[reviews] Kölver, Bern[har]d In ZDMG 122, 1972, p 438 - Warder, A K In BSOAS 24, 1961, pp 369-370 - Rau, Wilhelm In ZDMG 112, 1962, pp 421-423

6645 SHARMA, R[AM] S[HARAN] The Kali age a period of social crisis [Engl] In India, history and thought essays in honour of A. L. Basham. 1982 - pp 186-203

Uses passages on *kali* or *yuganta* from VāP, BdP, ViP, and MBh as well as texts on the importance of punishment (*danda*) in Manu and MBh and descriptions of anarchy (*arājaka*) in Rm and MBh to form a picture of the social crisis in the 3rd and early 4th centuries A D (vSt)

[quoted passages] MBh (cr ed) 3,186 26, 3,186 28, 3,186 29-30, 3,186 33, 3,186 40, 3,186 46, 3,188 18-19, 3,188 41, 3,188 58-62, 3,188 63, 3,188 70, 5,13 14, 5,130 16, 12,14 14, 12,15 2, 12,15 9, 12,15 12, 12,15 41, 12,67 12, 12,67 14-15, 12,70 6-17, 12,70 20, 12,70 25, 12,79 31, 12,88 11-12, Rm (GiPr 1966) 2,67 24, 2,67 32, ViP (GiPr 1952) 4,24 70, 4,24 81-82, 4,24 93, 4,24 98, 6,1 34, 6,1 36-38, VāP (GMS) 2,57 39, 2,57 41-42, 2,57 48, 2,57 51, 2,57 57, 2,57 60-61, BdP (Mathurā 1967) 1/2,31 48, 1/2,31 52, 1/2,31 60, BhāgP (Mathurā 1931) 12,2 8-9, 12,2 10, 12,2 13

6646 SHARMA, RAM SHARAN Light on early Indian society and economy [Engl] Bombay Manaktalas, 1966 - 9, 168 pp, bibliography, index

» contains a collection of twelve articles and reviews that have previously appeared in various journals However, neither the place and date of original publication, nor acknowledgements are cited [Sharma] makes no claim to have revised or brought the articles up to date, hence it can be inferred that the author relies almost entirely on pre-1958 research On the basis of some joint notices of woman and property (chpt 3) in the rather late and legendary epics and Purānas, Dr Sharma maintains that ›woman herself was regarded as a sort of property‹ (p 28) « [source] Sharma, J P [Review] (PS)

[reviews] Sharma, J P In JAsianS 26,4, August 1967, pp 742-744

6647 SHARMA, RAM SHARAN Śudras in ancient India (a survey of the position of the lower orders down to circa A D 500) [Engl] Delhi Motilal Banarsidass, 1958 - 2, 5, 5, 318 pp - 2nd revised ed ibid, 1980 - 19, 383 pp

A doctoral thesis (University of London) on the rise and fall of the status of the *śudra varna* tracing the origin and social history of the Indian slave owner society from the early Vedic times to the end of the Gupta period Refers in his reconstruction incidently also to the BhG and some Purānas Places the BhāgP in the first half of the 6th century A D [source] Ruben W [Review] (AP)

[reviews] Ruben, W[alter] In OLZ 1962 pp 623-626 - Jaini P[admanabh] S In BSOAS 23, 1960 - Furer Haimendorf, C von In JAOS 80, 1960 pp 68-69 - Derrett J Duncan M In JRAS 1960 pp 194-195

6648 SHARMA, RAMASHRAYA Popular elements in *Rāmāyana polity* [Engl] In IndS (Delhi) 2,2, January 1974, pp 15-23

On kingship *sabhā*, *paurajanapadas* and the army in Rm (KPG)

6649 SHARMA, RAMASHRAYA: Rāmāyaṇa theme in Sanskrit literature [Engl.]. In: Cultural Forum 9,4, July 1967, pp. 61-66.

6650 SHARMA, RAMASHRAYA: A socio-political study of the Vālmīki Rāmāyaṇa [Engl.]. Delhi: Motilal Banarsidass, 1971. - 22, 474 pp.

In this revision of his doctoral thesis (Delhi 1964), Sharma examines the social and political material found in the NW recension of Rm (ed. used: Lahore 1931). In the first chapter he argues that the Bāla and Uttara kāṇḍas cannot be rejected as spurious and in general adopts a unitary approach to the Epic. Subsequent chapters then collect the data from throughout the text on *varṇas* and *āśramas*, family life, marriage, the position of women, education, ascetics, morality and religion, mythology, philosophical ideas, food and drink, dress and ornaments, other aspects of social and economic life, non-Aryans, the state, kingship, the king's counsellors, the *sabhā*, revenue and judicial administration, local administration, and the art of war and military organisation (JLB)

6651* SHARMA, RĀMĀSHRAYA: Valmiki: an adikavi [Engl.]. In: Enquiry (N.S.) 1, Spring 1964, pp. 110-113.

6652* SHARMA, S. S: Ethics of [Bishop Joseph] Butler and the philosophy of action in Bhagavadgītā according to Madhusudana Sarasvati: a critical and comparative study [Engl.] Varanasi: Bharatiya Vidya Prakashan, 1967.

6653 SHARMA, UMESH CHANDRA: *Aṣṭaka Vaiśvāmitra: a study* [Engl.]. *In: JOI* 23, 1973-1974, pp. 169-174.

Study of the textual sources bearing biographical information on the sage Aṣṭaka (to whom is ascribed ṚV 10,104) »The Viśvāmitras have played a significant role in the making of the history of pre-Bhārata war India Therefore, it is necessary to present neat and vivid biographical details of the members belonging to the family of Viśvāmitra based on the matter *available in the Vedic and post-Vedic sources From* this point of view, it is attempted to study various aspects concerning Aṣṭaka, one of *the sons of Viśvāmitra« Concludes: ». one can say that Aṣṭaka had been an* important personality belonging to the Vedic age He contributed to the ṚV *saṃhitā*. The AitBr mentions him to be present at the human sacrifice in which Śunaśśepa and Viśvāmitra were involved The JaiBr states that he was the successor of Viśvāmitra to the throne Pargiter refers to Lauhi as the successor of Aṣṭaka The *sūtras* refer to him as *pravararṣi*. The MBh also refers to Aṣṭaka in the Gālavacaritam, but the story there seems to be incredible due to anachronism and other deficiencies listed above The Purāṇas ascribe to him definite and important place in the family of the Viśvāmitras . He was a ›*rājarṣi*‹ in the literal sense of the word « (F)

[quoted passages] BdP 2,32.117-119; 3,66 68-69, 3,66.75, BhāgP 9,16 36; MBh 1,81.5; 1,83-88; 1,88 20-22; 1,88.26; 3,91.8-9, 4,51 9-10; 5,104-117; 5,117.14-23; 5,119 10, 13,96.5, 13,96 36; 13,151.45; MtP 35 5; 37-42; 38.11, VāP 91.96-97; 91.103; ViP 4,7.37-39

6654 SHARMA, UMESH CHANDRA: The legend of Dīrghatamas [Engl.] In: VishvIJ 18,1-2, 1980: Prof. K. V. Sarma felicitation volume ... 1980. - pp. 26-35.

Deals with the legend of Dīrghatamas as found in ṚV, Bṛhaddevatā, Nītimañjarī of Dyā Dviveda, MBh, VāP, MtP and ViP and is mainly concerned with the genealogy

of Dirghatamas. The author states the historicity of Dirghatamas and, following Pargiter, places him »in the time of Bali of Ānara dynasty and Dusyanta of the Pauravas « (KPG)

6655 SHARMA, U[MESH] C[HANDRA] Parāsara in the Vedic and post-Vedic literature [Engl] In IA (3rd series) 3,1-4, 1969, pp 193-200

6656 SHARMA, UMESH CHANDRA A propos of Śunaśśepa [Engl] In Rtam 2-6, 1970-1975 Prof K. A S Iyer felicitation volume [1976] - pp 265-286

Collects numerous references to the Śunahśepa story in Vedic and Epic/Purānic literature Concludes that Śunahśepa was the seer of RV 1 24-30 and 9 3, that his deliverance »is a Vedic fact« that the Rm, MBh, HV, VāP and BdP give a different »more popular version« than BhāgP, which repeats the »orthodox version« of AitBr, that »the mention of human sacrifice is only theoretical«, and that the genealogical position of Śunahśepa as grand nephew of Viśvāmitra seems to be probable (KPG)

6657 SHARMA, UMESH CHANDRA Vasistha in the Mahābhārata [Engl] In JIH 55, 1977, pp 1-10 - Also in JGJKSV 32, 1976, pp 33-47

6658 SHARMA, UMESH CHANDRA *Vasistha in the Purānas* [Engl] *In Purāna 16 1, January 1974, pp 83-89*

Concise survey Concludes that in the Purāna texts Vasistha »is as reputed and semi divine a personality as in the texts older than the Purānas« Confined to BdP, BhāgP, MtP, VāP and ViP (F)

[quoted passages] BdP 2 11 29-42 2,25 15, 2 32 96-97, 2,32 115-116 3 1 21, 3 8 86-94 3 8 96-98, 3 13.53, 3,13 74 3,30 70, 3 31, 3 40 20, 3 47 96-100 3 48 29-42 3 48 88-89, 3 48 103, 3 49 1, 3,54 19-22, 3 60 21-22 3 63 11-20 3 63 77-114 3 63 176-177, 3 64 3-4 3 69 44, 4 2 47-48 4 4 60, 4 15 40, BhāgP 1 9 7, 3 12 22-23 3 24 23, 4 1 40-41, 4 29-43, 6 18.5-6 8 13 5 9 1 21-37, 9 4 22, 9 7 5-7, 9 7 22-23 9 9 18-39, 9 13 1-6, 10 74 7, 10 84 4 MBh 1 166-168 1 172-173, MtP 3 2-7, 9 26-28 47 242-243 61.32-36, 144 90-91, 144 109-111, 194 8-11, 199 1-19 200 1-29 Rm 7 65 18-36 VāP 28 34-38, 59 105-106 88 11-19, 88 78-116 98 92, ViP 1 1 16-34 3 1 32-33 4 4 18-21, 4 4 19-38

6661* SHARVANANDA, SWAMI: The religion and philosophy of the Gita [Engl.]. New Delhi: SRK [i.e. Sri Ramakrishna] Ashram, 1933.

6662* SHASTRI, A. D.: *Virāṭaparvan: a study [Engl.]. In: BChGandhiVBh 4*, August 1957, pp. 31–46.

6663 SHASTRI, AJAY MITRA: Candragupta II Vikramāditya and king Pramati of the Matsya Purāṇa [Engl.]. In: NagpurUJ 17,2, 1967, pp. 150–157.

Critical review of the arguments put forward by V. S. Agrawala (in: »Matsya Purāṇa - a study«) in favour for an identification of king Pramati described in the MtP with the Gupta king Concludes that it is »not possible in the present state to suggest an appropriate identification of king Pramati«. (AM)

6664 SHASTRI, A[JAY] M[ITRA]: King Pramati of the Matsyapurāṇa: a re-appraisal [Engl.]. In: NagpurUJ 18,2, 1967, pp. 140–144.

Proposes the identification of king Pramati eulogized in the MtP with emperor Samudragupta. (AM)

6665 SHASTRI, AJAY MITRA: Mahābhārata on the connection between Viśvāmitra and the Audumbaras [Engl.]. In: Purāṇa 7,2, July 1965, pp. 362–366.

Presents material concerning the connection between Viśvāmitra and the *udumbara*-tree. Refers to KāP, MBh, Bṛhaddevatā, Rm. (F)

[quoted passages:] MBh (GiPr) 3,115 20–50; 12,49 6–30; 13,14, Rm 1,34

6666 SHASTRI, AJAY MITRA: The reading and interpretation of a verse in the Kuṭṭanī-mata in the light of epigraphic and Purāṇic evidence [Engl.] In: Purāṇa 13,2, July 1971, pp. 160–166

Examines the introductory verse of the second story of the poem (by Dāmodaragupta) as to the term *pādamūla* and to the name Kamaleśvara which should, in the author's opinion, be read Kalaśeśvara (F)

[quoted passages] PdP (VePr) 3,37.7; SkP (VePr) 4,10 86

6667 SHASTRI, AJAY MITRA: *Sanskrit literature known to Al-Bīrūnī [Engl.] In:* IJhS 10,2, November 1975, pp 111–138.

Contains on pp 113–117 a documentation of the Purāṇas and Epics known to Al-Bīrūnī, differentiating between texts he had studied himself and others which he quoted on hearsay. (vSt)

6668 SHASTRI, A[JAY] M[ITRA]: Varāhamihira's place in the history of Vāstuvidyā [Engl.]. In: Felicitation volume presented to Mahamahopadhyaya Dr. V. V. Mirashi ... 1965. – p. 318–335.

Chronological study to determine the relative position of the parts dealing with architecture and sculpture of Varāhamihira's BṛSa especially by means of a *comparison with the corresponding parts of the* MtP (list of names of *authorities*, classification of building types, measurements, columns, styles, site-plans; comparisons to Mānasāra are also made). »It is evident . . that the similarity between the BṛSa and the MtP is due to their following the same architectural tradition. ... the MtP chapters under consideration may be placed between 550 A.D , the probable date of the *composition of the* BṛSa, *and the ninth century* A.D , the date of the

AgP the BrSa chapters under consideration form the oldest extant datable text on the subject « (F)

[quoted passages] MtP 252 2-4 269 1-32 269 47 269 53-54

6669 SHASTRI BISWANARAYAN Contribution of Assam to Sanskrit [Engl] In JAssamRS 14, 1960 pp 87-99

According to the author the KāP SvalpaMtP VdharmaP and DhP were composed in Kāmarūpa The date of the last two is 13th century A.D (AM)

6670 SHASTRI BISWANARAYAN The dāna (gift) motif in the Mahābhārata [Engl] In PIntCO 29, Paris 1973 Actes du XXIXe Congres International des Orientalistes Section 7,1 Inde Ancienne Organisee par Jean Filliozat Vol 2 3 Études dravidiennes 4 Hindouisme Paris L'Asiatheque 1976 - pp 188-193

The author lists and summarises various examples of giving in the MBh under the following headings Gurudaksinā (the stories of Uttañka and Gālava) gift by gods (Agni burning the Khandava forest) gods in the guise of birds (Śibi and the pigeon) birds *offering themselves (the pair of pigeons and the hunter)* offering youth (*Yayāti and Puru) imparting knowledge (Kaca and Śukra Agastya and Ilvala) Agastya creating a wife for the king of Vidarbha and receiving Lopamudrā from him* Karna giving his armour to Indra and *Vaisampāyana s knowledge passing to his disciples* No references are given and no attempt is made to trace any common element (JLB)

6671 SHASTRI BISWANARAYAN Rāmayana in Assamese literature [Engl] In The Ramayana tradition in Asia 1980 - pp 583-592

A general survey of literary versions of the Rm in Assamese from Mādhava Kandali onwards illustrated by occasional quotations and translations from the works listed (JLB)

6672 SHASTRI DAKSHINA RANJAN The Lokāyatikas and the Kapalikas [Engl] In IHQ 7 1-2 1931 pp 125-137 [Reprint ed 1985]

The author collects references to Lokāyatikas and Kāpālikas from various sources and shows that they were often jointly designated as *pasandas* (heretics) because they agreed on anti Vedic practices and licentiousness had common annual festivals and gave more importance to *pratyaksa* (perception) than to *anumana* (deduction) References to Advaitabrahmasiddhi Brahmasūtra Brhaspatisūtra Darsanāñkura Gunaratna Jātakamālā Manu Mattavilāsa Naisadhacarita Nyāyamanjarī Pra bodhacandrodaya Śañkaravijaya of Ānandagiri Śañkaravijaya of Mādhava Sar vamatasamgraha Ślokavarttika Śribhāsya Bhatta Utpala s comm on BrSa and several other texts Purānic references are from ViP GaP ŚiP (VāyavīyaSa) VmP (vSt)

[quoted passages] ViP 1 6 12 2 1 26 GaP 1 98 17 ŚiP VāyavīyaSa 2 24 177 VmP 2 3

6673* SHASTRI DURGASHANKER K The date of the Bhagavata [Engl] In BhV 2 2 1941 pp 129-139

6674* SHASTRI DURGASHANKER K Purāna vivecana [Guj] *Ahmedabad Gujarat* Vernacular Society 1931

Deals with the Purāṇic revival in Gujarat in the fifteenth-sixteenth centuries which is *»explained as a reaction, by the brahmans, against the fanatical [foreigners]«.* [source:] Rocher, p. 74. (AK)

6675 SHASTRI, H. G.: The puranic chronology of the Mauryan dynasty [Engl.]. In: PIHC 22, 1959, pp. 78–83. – Also published in: JOI 9,4, June 1960, pp. 387–392.

Presents the lists of kings of the Mauryan dynasty as given in the MtP, VāP, BdP, ViP, BhāgP and »e Vāyu« [= India Office Library MS. W6b, T38] (referring to *Pargiter's »Purāṇic text of the dynasties of the Kali age«), discusses the differences* between them, concerning the names and ruling-times, and tries tounify the *different accounts to some extent, in order to establish the genealogy of the main* line of the Mauryan dynasty (RS)

6676* SHASTRI, JAGDISH LAL: Political thought in the Purāṇas with an appendix containing complete extracts of verses on polity [Engl.]. Lahore 1944.

6677* SHASTRI, J[AGDISH] L[AL]; PATTAMALY, E. S. V.: Bhagavadgītā and Sankara bhasya [Engl.]. Delhi 1979.

6678 SHASTRI, M. D.: History of the word »Īśvara« and its idea [Engl.]. In: PTAIOC 7, 1933, pp. 487–503.

6679 SHASTRI, MANORANJAN: The Svalpamatsya Purāṇa [Engl.]. In: JGJRI 9,2–4, February-August 1952, pp. 183–188.

Deals with two manuscripts collected in Assam written in Old Assamese characters. Gives a summary of the contents of the Purāṇa Gives the first half of the 11th century A.D as the date of the work »The work may be taken as ritualistic manual in the *smārta* manner prevailing at that time in Kāmarūpa « (AM)

6680* SHASTRI, R.: Studies in Rāmāyaṇa [Engl.]. Baroda: Dept. of Education, Baroda State. – (Kirti Mandir Lecture Series IX).

6681 SHASTRI, RADHE SHYAM: On the date of the Bhārata war [Engl.]. In: ABORI 60, 1979, pp. 242–244

It is argued that the Bhārata war did not start on Mārgaśīrṣa Śu 13, and that the death of Bhīṣma did not happen on Māgha K r. 4, as suggested in the cr.ed of the MBh, *but on* Mārgaśīrṣa Śu. 11 and on Māgha Śu 8, respectively. (SD)

[quoted *passages.*] *MBh 5,140.18, 9,33.5; 13,153 6; 13,153.26–27*

6682 SHĀSTRĪ, RAGHUVARA MIṬṬŪLĀL: The authorship of the Adhyātmarāmāyaṇa [Engl.] In: JGJRI 1, 1943–1944, pp. 215–239.

Claims Rāmānanda, son of Devala, a Kānyakubja brahmin, born in Prayāga in 1299, to be the author of the AdhyātmaRm He wrote it in Kāśī before he founded his own sect which later developed a *saguna* and a *nirguna* current, the germs for both already present in the AdhyātmaRm. (vSt)

6683 SHASTRI, R. M.: Full light on the real site of the Bharadvājāśrama [Engl.]. In: *JGJRI 3, [1945–1946], pp. 189–204 and 433–474.*

Argues that the Bharadvājāśrama of Rm is identical with the modern Bharadvaja Park at Allahabad *(JLB)*

6684* SHASTRI, R M Reorientation of the Gita [Engl] In PTAIOC 12 1943, summaries, vol 3, p 1

6685* SHASTRI, S R Origin and development of the rituals of ancestor worship in India [Engl] Calcutta 1963

6686 S[HEJWALKAR] T S The concept of pramāda in Sanatsujātiyam [Engl] In JOR 14, 1940, pp 268-273

A paraphrase of Sanatkumāra s teaching at MBh 5 42-45 in which the point is made that *pramada* understood as wrong perception of the nature of the world amounts to death (JLB)

[quoted passages] MBh 5 42-45

6687 SHEJWALKAR, T S The Mahābhārata data for Aryan expansion in India I [Engl] In BDeccanCRI 5, 1943-1944 Dr V S Sukthankar memorial volume Poona 1944 - p 201-219

Based on Tīrthayātraparvan (MBh 3 80-153) stressing that it contains »two sets of narration [which] belong to two different times in history « (JLB)

[quoted passages] MBh 3 80-153

6688 SHEMBAVNEKAR, K M The metamorphosis of Usas [Engl] In ABORI 17, 1935-1936, pp 351-357

6689 SHEMBAVNEKAR, K. M The Veda Vyāsa myth [Engl] In ABORI 27, 1946 pp 114-123

S who denies that Vyāsa had anything to do with the eternal Veda accuses the Paurānikas »A careful investigation into the origin and development of this Veda Vyāsa myth will furnish perhaps the best example of the way in which Purānic writers as a class have superseded defied twisted or perverted old and carefully preserved Vedic traditions in order to glorify a particular personage or religious creed« (p 114) [source] Rocher p 48 (AP)

6690 SHENDE N J The authorship of the Mahābhārata [Engl] In ABORI 24 1943, pp 67-82

*From a count of references to individual brahmins in the MBh Shende de-*monstrates the preponderance of mention of the Āngirases even exceeding the Bhrgus He therefore modifies Sukthankar s hypothesis by suggesting that »the Bhrgvāngirases were jointly responsible for the final redaction of the Mahābhārata for making it a Dharma śāstra and a Nītiśāstra and an Encyclopaedia of the Brahmanical traditions and for preserving its unity in the midst of its manifold diversity « (JLB)

6691 SHENDE, N J The authorship of the Rāmāyana [Engl] In JUBombay (N S) 12 1943, pp 19-24

A study of the occurrences of the Bhrgus and Āngirases in the Rm leading to the conclusion that »When the Bhrgvāngirases attempted to transform the Bhārata into the Mahābhārata, they must have also handled the Rāmāyana of Vālmīki and absorbed it in the Mahābhārata in the form of its condensed summary (the Rāmopākhyāna)« (JLB)

6692 SHENDE, N. J.: Bṛhaspati in the Vedic and Epic literature [Engl.]. In: BDeccanCRI 8, 1947: Rao Bahadur K. N. Dikshit memorial volume... 1947. - pp. 225-251.

After the introduction, the contribution is divided into four chapters: 2. Bṛhaspati in the ṚV, 3. B. in AV, 4. B in the other saṃhitās, 5. B. in the MBh, this last paragraph occupying pp. 244-251. Concludes: »Bṛhaspati must have started the priesthood of Agni, composed and sung the *sāmans*. He was then taken to be the lord of *brahman* (Brahmaṇaspati) The *brahman* stood for magic also. So he was the author of the hymns and practice of magic (the *brahman*). His descendants followed his example by becoming the *purohitas* at the court of the king. Thus the identification of Bṛhaspati with *brāhmaṇas* and Indra with *kṣatriyas* became complete. In the *brāhmaṇa* religion of sacrifice, Bṛhaspati became the lord of sacrifice too, for sacrifice was the *brahman*. He started the *vājapeya* sacrifice, which is the same as *Bṛhaspatisava*. The office of the *purohita* was maintained by the members of the Aṅgiras and Bhṛgu family... out of admiration for the first *purohita*, the *Bhṛgvaṅgirasas* must have made Bṛhaspati as their mouth-piece for propagating their doctrines for the preservation of the *sanātanadharma* (the traditional religion) on the new model, incorporating many new religious doctrines and deities and thus widening the scope of the old Vedic religion.« (F)

[quoted passages] MBh (B) 7,6 18; 7,9 30; 8,17 1, 9,45 1, 12,58.2-3; 12,58.14-18; 12,58 59; 12,59.81-85, 12,84 1-11, 12,103 1-53; 12,124 19, 12,124.35, 12,210.20-21; 12,225 29, 12,324.22-25, 12,335 38-40, 12,335 46-56, 12,336.2; 13,39 10-11; 13,62; 13,85 30-31, 13,85 35; 13,85 36-43; 13,111-113, 14,4 22, MBh (cr ed) 1,1.61; 1,66 38, 1,94 33-35, 1,97 6, 3,33 57, 3,208-209, 3,269.5-6, 5,11 21, 5,15 25, 5,16 11, 5,29 13, 5,115.11-14, 6,32.24-25, 6,32 37, 6,50 40

6693 SHENOY, ANASUYA R.: The concept of deity in Mahābhārata [Engl.] In: AP 42, 1971, pp. 258-261.

6694 SHERIDAN, DANIEL P[ATRICK]: The Bhāgavata Purāṇa: Sāṃkhya at the service of non-dualism [Engl.] In: Purāṇa 25,2, July 1983, pp 206-224

»The BhāgP describes two forms of devotion. In its discourses it draws upon a conservative form of devotion This is heavily influenced by the path of knowledge and by yogic discipline. Its primary characteristic is a meditation which results in the absorption of the devotee within the non-duality of Bhagavān. This form of devotion strengthens the identity pole of the BhāgP's difference-in-identity non-dualism « (F)

[quoted passages] BhāgP 1,1.1; 1,2.32; 1,2.106-11; 1,3 30, 1,5 13, 1,5.20; 2,5.18; 2,5 22, 2,6.39, 2,7.50; 2,9.32; 2,10.2; 3,5 27; 3,9 1, 3,24 36, 3,26 3, 3,26.17; 3,26 27; 3,27.11, 4,22.32, 6,4 46-47, 7,1.26; 7,3.31-32; 7,15 62-64; 8,12 4-5, 10,8.39; 10,8 436; 10,87 14-15; 10,87.21, 10,87.26; 10,87.49, 11,14 20; 11,22.9; 11,24 18-19, 11,24 26; 12,5.2; 12,5 4.

6695 SHERIDAN, DANIEL P[ATRICK]: Bhāgavatapurāṇam: advaitamatānusāri sāṃkhyam [Skt.] In: Purāṇa 25,2, July 1983, *saṃskṛta-khaṇḍaḥ*, pp. 4-6.

Sanskrit summary of the author's study »The Bhāgavata-Purāṇa· Sāṃkhya at the service of non-dualism« (same volume, pp. 206-224) For commentary see separate entry. (F)

6696 SHERIDAN, DANIEL P[ATRICK] Bhāgavatapurāne bhagavato 'bhivyaktayah [Skt] In Purāna 26,2, July 1984, *samskrta-khandah* p 1

Skt summary of the author's study of the »Manifestations of the Divine in the Bhāgavata Purāna (same volume, pp 97-112) For commentary see separate entry (F)

6697 SHERIDAN, DANIEL P[ATRICK] Manifestations of the Divine in the Bhāgavata Purāna [Engl] In Purāna 26,2, July 1984, pp 97-112

Discusses the transformation of Krsna from *avatara* of Visnu to the *bhagavan*, Krsna in the *caturyuga* concept, the questions of the sages (in BhāgP 1,1) concerning the nature of Krsna, Krsna as *bhagavan*, *avataras*, *gunavataras* and *vyūhas*, the *lilavatāras* Concludes » Krsna is clearly identified as the Supreme Being He assumes the titles of Visnu, who becomes a mere cosmic manifestation As the complete (*purna*) manifestation of the Supreme Being he has entered his own creation for the purpose of play (*lila*) Krsna, when he sported among the cowherd girls, perfectly manifested the being and splendor of the Supreme Deity and he perfectly revealed his ultimate purpose and his divine nature He is one, non dual, above all qualities, yet these qualities are contained in him The Bhāgavata describes Krsna from a difference in identity (*bhedabheda*) viewpoint He is non dual with qualifications (*saviśesadvaita*) Without grounding this position philosophically to the extent the later Vaisnava *ācaryas* would attempt, the Bhāgavata's redactor, as a *bhagavata* devoted to Krsna appealed to the non dualism of Vaisnavism and Vedānta, within a Sāmkhya framework, since Krsna was really active and involved in his creation « (F)

[quoted passages] BhāgP 1,1 12, 1,1 17, 1,1 18, 1,2 5-6, 1,2 23, 1,2 25, 1,2 28-29, 1,2 34, 1,3 26, 1,3 27, 1,3 28, 1,3 28, 1,3 28, 1,3 44, 2,6 45, 3,26 21, 3,26 25, 3 26 28 4 7 54, 4,24 34-36, 5,3 18, 5,19 5, 7,9 38, 8,17 23, 10,2 16, 10,2 40, 10 3 9-10 10,14 34, 10 23 22, 10,46 39, 10,46 43, 10,51 37-38, 10 59 25, 10,70 39, 10 89 58, 10,89 59, 10,89 60, 10 89 63, 11,4 2, 11,5 20, 11,5 24-26, 11,14 45, 12,3 51, 12 11 21-23, 12,11 25, 12,12 45, MBh 12,337 36, PdP BhāgavataMā 1 20, 3 74

6698* [SHERIDAN, DANIEL PATRICK] SHERIDAN, DAVID PATRICK The religious structure of the Bhāgavata Purāna [Engl] Fordham University, 1976

6699 SHERRING, M A The Bhar tribe [Engl] In JRAS (N S) 5, 1871, pp 376-400, ill

»This race, variously known by the terms Râjbhar, Bharat, Bharpatwa and Bhar, once inhabited a wide tract of country extending from Gorakhpur in Northern India to Saugor in Central India « pp 389-390 contain the following information »Sir Henry Elliot considers it strange that so little notice is taken of the Bhars in the Puranas The fact may be accounted for in two ways in the first place, Brahmanical writers generally speak of the Dasyus and Asuras and all other non Hindu races with superciliousness and contempt, and consequently rarely exhibit a particle of interest in their welfare, and in the second place the abandonment of a considerable tract of country on the part of the Aryans, who occupied them or their expulsion therefrom by aboriginal races was an act of such little honour that it was natural not only that the circumstance should not be referred to in records devoted to the purposes of the Hindu tribes, but also that the aborigines themselves who had profited by it should be unnoticed Sir H Elliot conjectures, however, that an

obscure reference to the Bhars is to be found in the Brahma Purâna, where it is said, among the descendants of Jayadhwaja are the Bharats, who, it is added, are not commonly specified from their great number. So also the Harivansa says of the Bharats, i. p. 157, ›they form an immense family, whose numbers it is impossible to mention.‹ Or they may, perhaps, be the Bhargas of the Mahâbhârata, subdued by Bhim Sen, on his eastern expedition.« (F)

6700* SHERWANI, H. K.: The Bhagmati legend [Engl.]. In: JIH 38, April 1960, pp. 119-130.

6701 SHETH, NOEL: The divinity of Krishna [Engl.]. New Delhi: Munshiram Manoharlal, 1984. - 15, 180 pp.

A comparative analysis of the treatment of various incidents in Kṛṣṇa's life in the HV, ViP and BhāgP. In the first chapter material from the HV is divided into that showing Kṛṣṇa predominantly as a hero and that showing him as supreme deity, whereas the material from ViP and BhāgP is treated together and concurrently in the second chapter. It is emphasized that »a progressively more divine image« of Kṛṣṇa emerges. Thus, while the HV emphasises his heroic deeds, the ViP and BhāgP stress the ease with which he performs his exploits. Disconcerting episodes in the HV are either omitted, justified or transformed in the ViP and BhāgP, while the erotic feelings of the *gopīs* depicted in the HV become devotional love in the ViP and BhāgP. This shift in attitude »is mirrored in the philosophical and theological ideas concerning Krishna's nature and his relation to creation«, examined in the third chapter of the book. (JLB)

6702 SHETH, NOEL: The impeccable Krishna [Engl.] In: Indica 18,1, March 1981, pp. 1-6.

Examines »the justification by the ViP and the BhāgP of some morally embarrassing episodes in the life of Krishna«, under the headings of Kṛṣṇa's dalliance with women, his acts of stealing and his mistreatment of relatives, and shows, in a generally phenomenological study, how these two texts attempt to vindicate Kṛṣṇa's behaviour by comparison with the HV. (JLB)

[quoted passages] BhāgP (VePr) 10,33.27-40; 10,41 33-34; 10,42.11-12; 10,45 1-10; 10,48 1-11; 10,54.35-49; 11,30 21-25; BhāgP 10,29-30; HV (cr.ed.) 63.15-35; 71 34-35, 92 61-70; 113 6-44; ViP (SarPr) 5,13 60-61; 5,20 12; 5,21.1-5; 5,30 32-31.7; 5,37.43-45

6703 SHETH, NOEL: The justification for Kṛishṇa's affair with the hunchbacked woman [Engl.]. In: Purāṇa 25,2, July 1983, pp. 225-234.

»When Krishṇa returns to Mathurā to kill king Kaṃsa, he meets a hunchbacked woman (*kubjā*), called Trivakrā in the Bhāgavata, who is a maid-servant in charge of preparing perfumed unguent for Kaṃsa She is cured by Kṛishṇa as a reward for gladly offering him the fragrant ointments. Enamoured of him, she asks him to sport with her at her house. In some versions Kṛishṇa promises to return, and later spends the night with her. Elsewhere [»The impeccable Krishṇa«, in: Indica 18,1, March 1981, pp 1-6] I have analyzed the justifications given by the Viṣṇu Purāṇa and the Bhāgavata for certain embarrassing episodes in the life of Krishṇa. In this paper I propose to deal with the arguments put forward by several texts and their commentaries to exonerate Krishṇa from moral blemish in this disconcerting affair with the hunchbacked woman « Collects the justification offered by the text itself

and by its commentators »In my book, The divine Krishna, I have shown how the BhāgP, which is later than the HV, the BrP and the ViP, safeguards the divinity of Krishna by omitting, explaining away or transforming incidents which, particularly in the HV, diminish Krishna's divinity or prove embarrassing or morally disconcerting From this point of view, it is surprising that, in the treatment of Krishna's affair with the hunchbacked woman, the later texts the BhāgP and the BVP, present Krishna in a less noble light than the earlier texts Could it be that the BhāgP and the BVP preserve an earlier, more rustic version of the tale? While the BVP attempts to justify Krishna's behaviour, the BhāgP does little to exonerate Krishna explicitly Krishna's dalliance has been justified elsewhere in the BhāgP, but, apart from a passing reference to Krishna's imitating the ways of the world, the BhāgP does not offer an explicit vindication of Krishna in this specific case The several commentaries, however, have tried their level best to fill the lacuna « (F)

[*quoted passages*] BhāgP (PP 1965) 10,42 1-13, 10 48 1-12, BrP (ASS) 193 1-12, BVP (ASS) 4,72 15-36, 4,72 51-69, HV (cr ed) 71 22-35, PdP (ASS) 6 272 339-341, ViP (SarPr) 5,20 1-12

6704 SHETH, NOEL Krsna as a portion of the Supreme [Engl] In Purāna 24,1, January 1982, pp 79-90

»Both in ViP and BhāgP, Krsna is identified with the Supreme Being In fact, in the BhāgP, Krsna is distinguished from the gods seers and other descents (*avatara*), who are merely portions (*amsa*) or smaller parts (*kala*) of the *purusa*, but Krsna is the Lord himself However, in several passages in the ViP and the BhāgP, he is described as a descent of a part of the supreme Light or of Visnu or of the Lord « The contribution analyses »the various attempts by commentators [almost exclusively on BhāgP] to explain away Krsna's being considered as a portion of the Supreme« Refers to the commentaries of Giridharalāla Gaṅgāsahāya Jīva Gosvāmī, Rādhāramanadāsa, Śukadeva Śrīdharasvāmī, Vallabha, Viśvanātha Cakravartī, Vamśīdhara, Vijayadhvaja, Vīrarāghava, and some other minor commentators (F)

[quoted passages] BhāgP 1,3 23, 1,3 28, 2 7 26, 3,2 15, 4 1 59, 10,1 2, 10 2 9, 10 2 16, 10,2 18, 10,2 41, 10,10 33, 10,10 35, 10 13 55, 10 16 40, 10,20 48, 10 26 23, 10 28 6, 10 33 27, 10,38 32, 10,41 46, 10,43 23, 10,48 19, 10 48 24, 10,84 20, 10,85 39, 11,7 2, ViP 5,1 2-3, 5,1 32, 5,1 34-35, 5 2 4, 5,7 47, 5,17 2, 5,17 34, 5,18 53, 5,20 38, 5,22 13, 5,23 24, 5 23 32, 5,29 25

6705 [SHETH, NOEL] *SETH, NOEL* Kubjā *krsna-samāgamasya nyāyyatā* [Skt] In Purāna 25,2, July 1983, *samskrta khandah*, p 6-7

Sanskrit summary of the author's contribution on »The justification of Krishna's affair with the hunchbacked woman« (same volume pp 225-234) For commentary see separate entry (F)

6706 SHETH, NOEL Salvation through hate [Engl] In Vidyajyoti 46, 4 April 1982, pp 193-198

Deals with examples of individuals who are saved precisely because they hate Krsna in the ViP (story of Śiśupāla) and the BhāgP (Pūtanā, Agha Kamsa Paundraka Śiśupāla Sālva) Analyses then the theological basis of this way of salvation »in the final analysis, all that really matters is concentration on Krsna.« (AM)

6707 SHETH, SURABHI: Art of warfare as reflected in the Brahma-Purāṇa [Engl.]. In: IndS (Delhi) 3,1-2, December 1974: A. D. Pusalker commemoration volume ... 1974. - p. 156-167.

6708* [SHETH, SURABHI:] TRIVEDI, SURABHI H.: Brahma-Purāṇa: a critical study [Engl.]. In: JMSUBaroda 14,1, April 1965, pp. 147-149.

6709 [SHETH, SURABHI:] TRIVEDI, SURABHI H.: Brahma-Purāṇa: a formal study [Engl.]. In: JOI 18,1-2, September-December 1968, pp. 74-100.

After a survey of the material available under the name of the BrP, namely (1) printed editions, (2) information gathered from the Catalogues, and (3) information in the form of quotations of BrP in different works, by which it is shown that a *number of topics ascribed to the BrP are not contained in the present BrP, the* author describes the present BrP from »its formal point of view«. This »formal study« comprises (1) an examination of the length of chapters; (2) a division according to the interlocutors (i e. the different narrators and their audience) and an *examination of the colophons in this respect; (3) a division into six units from the* point of view of contents (*purāṇapañcalakṣaṇa*, geography, holy places in Orissa, Gautamīmāhātmya, Kṛṣṇacarita, and religion and philosophy). Includes a concordance of verses and passages common to the BrP and other texts (based upon Hazra: Purāṇic records ...) (RS)

[quoted passages.] [lists of parallel passages; references to the various sections of the text Not included]

6710 [SHETH, SURABHI:] TRIVEDI, SURABHI H.: Garuḍa-Purāṇa and Aṣṭāṅgahṛdaya [Engl.]. In: JOI 15,3-4, March & June 1966, pp. 488-508.

The author compares GaP 146-155 (on the diagnosis of various diseases) with the corresponding *adhyāyas* of the Aṣṭāṅgahṛdaya of Vāgbhaṭṭa (1-6, Nidānasthāna), listing the variants. He states that the variants of the Aṣṭāṅgahṛdaya (Ah) mostly »seem to be right«, the variants of the GaP being »wrong or less preferable«. Portions which only can be found in the Ah seem to the author to be omissions in the GaP and not interpolations in the Ah The article is continued in JOI 22 under the name Sheth, Surabhi (KPG)

6711 SHETH, SURABHI: Philosophical data from the Brahma-Purāṇa [Engl.] In: BhV 35, 1975, pp. 42-61.

A survey and summary of certain topics, not analytical but with occasional references to parallels in (earlier) texts, under the following subtitles: god; *māyā*; cosmogony and cosmology (cosmic egg theory and Sāmkhya theory; mythologico-philosophical theory); types of destruction; *samsāra*; emancipation: means and types; eschatology; the concept of time; the concept of *dharma*; doctrine of truth; philosophy of life (PS)

[quoted passages not included]

6712 [SHETH, SURABHI:] SETH, SURABHI: The Puranic world view [Engl.] In: IAC 20,2, 1971, pp. 39-47.

Deals with the historical and social functions of the Purāṇas which »consist of reiterating the fundamental canons by which various classes in society had to be governed«. Discusses also the assimilation of diverse cultural elements brought about by the Purāṇas (AM)

6713 [SHETH SURABHI] SETH SURABHI Religion and society in the Brahma Purāna [Engl] New Delhi Sterling 1979 - 12 341 pp

This book which has grown out of the author s thesis (› Brahma Purāna a critical study‹ 1960) attempts to systematise all available data on society and belief systems in the BrP The book is divided into three parts the Purānas the society and the religion Part I gives a general introduction to the Purānas and a survey of the BrP Part II covers social stratification marriage family and position of women economic and cultural life and ethnic composition Part III deals with beliefs (gods goddesses demons sages) practices (service = *puja* sacrifice = *yajna* death rituals = *śraddhas* pilgrimage = *tirthayātra* vows = *vratas* gifts = *dana* sacraments = *samskāras*) and with morals and sanctions An index concludes the volume (vSt)

[quoted passages not included]

6714* [SHETH SURABHI] SETH SURABHI Some linguistic and literary aspects of the Brahma Purāna [Engl] In IndS (Delhi) 1 2 1972 pp 6-24

6715 SHIDELER, EMERSON W The meaning of man in the Bhagavad Gita [Engl] In *JBibleRel 28 3 July 1960* pp *308-316*

A general essay on the teachings of the BhG about the nature of man examined for their philosophical implications and from a Christian standpoint (JLB)

6716 SHIMADA TOSHIO Rāmāyana 1 4 no ongaku yōgo [Musical terms in the Rāmāyana 1 4] [Jp] In JIBuddhS 30 2 March 1982 pp 117-122

A study of the musical technical terms occurring at Rm 1 4 in the light of the Nātyasāstra and of Dattila [source] Hara Minoru Studies on Indian philosophy and literature in Japan 1973 1983 Tokyo 1985 - p 17 (JLB)

6717 SHIMIZU TADASHI The Visnudharmottara Purāna 3 30 and the Nātyasāstra adhyāya 6 a comparative study [Engl] In JIBuddhS 18 1 1969 pp 16-21

[quoted passages] VDhottP 3 30

6718* SHIRALKAR, A M Comparative study of the Gopāladāsi and Bhingārkāri Gita-commentaries [Engl] Marathvada 1975

6719 SHIVAKUMARASWAMY M The Indian Epics [Engl] In MysoreO 13 1980 pp 59-61

Pleads that the Purānas as a whole (and the MBh) be regarded as primarily religious works the Rm is primarily a literary work (PS)

6720* SHIVAPADASUNDARAM P *The Śaiva school of Hinduism* [Engl] London 1934

6721 SHIVARAM RATNA The ethics of the Bhagavadgītā [Engl] *In ALB 10 1946* pp 23-35

6722 SHOURIE, ARUN Hinduism essence and consequence A study of the Upanishads the Brahmasutra and the Gita [Engl] Shahibabad Vikas Publishing House 1979 - 414 pp

6723 Shri K. M. Munshi diamond jubilee volume. Part 1-2 [Engl.]. Jinavijayaji Muni, Acharya; Majumdar, R[amesh] C[handra]; Pusalker, A. D.; Dave, Jayantakrishna H.; Bhushan, V. N.; Pathak, Ramnarain V.; Bhayani, H. C. [ed.]. In: BhV 9, 1948; and 10, 1949. Bombay: Bharatīya Vidyā Bhavan, 1949-50. Part 1: 1949. - 10, 378 pp. - Part 2: 1950. - 6, 382 pp.

Articles of Epic/Purāṇic interest are: Bhattacharjee, U. C.: Rules of warfare in Epic India; Bhave, S. S: Vikramorvaśīyam act IV; Dumont, P. É.: A note on Mahābhārata 1,224.12 (ed Sukthankar); Karnik, H. R.: The legend of the Āptya-devatās - Trita, Dvita and Ekata; Mankad, D. R.: Some traditional chronological considerations. Purāṇic, Buddhist, Jain; Potdar, D V.: The role of Gītā in life (or doctrines of the Gītā as basis of social reconstruction); Pusalker, A. D.: Daśarajña: a new approach; Raghavan, V.: The Bhagavad Gītā and Jain literature; Raja Rao, M.: The astronomical classification of the Mahābhārata-text; Sastri, Ashokanath: Durgā-Pūjā; Surya Kanta: Mārkaṇḍeya and the flood-legend in the Skanda-Purāṇa. For commentaries see separate entries. (KPG)

6724* SHRINIVASACHARI, P. N. / SRINIVASACHARI, P. N.: The ethical philosophy of the Gita [Engl.]. Madras, Mylapore: SRK [i.e. Sri Ramakrishna] Math, 1945. - Reprint: *ibid.*, 1966. - 6th ed.: *ibid.*, 1971.

6725 SHRIYAN, RATNA NAGESHA: A critical study of Mahāpurāṇa of Puṣpadanta: a critical study of the deśya and rare words from Puṣpadanta's Mahāpurāṇa and his other Apabhraṁśa works [Engl.] Ahmedabad: L. D. Bharatiya Sanskrti Vidya Mandira, 1969. - 4, 10, 348 pp. (Lalbhai Dalpatbhai Series, No. 26).

Consists of two parts: (1) General introduction, (2) seven classified alphabetical lists of *tadbhāvas, onomatopoeic words, foreign loans and pure deśya words.* Two appendices follow, the first of which contains *deśi* and rare words exclusive to Puṣpadanta's Jasaharacariu and Nāyakumāracariu and the second lists words found in the old glosses of MahāP and Nāyakumāracariu All lists include translation, the place of occurrence and etymological notes (KPG)

[reviews] Patwardhan, M V. In: ABORI 52, 1971, pp 236-238

6726 SHRIYAN, RATNA N[AGESHA]: Some foreign loanwords in Puṣpadanta's Apabhraṃśa [Engl.] In: BhV 25, 1965, pp. 26-37.

Lists words of Dravidian and Persian origin, found in the Mahāpurāṇa of Puṣpadanta (KPG)

6727 SHRIYAN, RATNA N[AGESHA]: Some onomatopoeias from Puṣpadanta's Mahāpurāṇa [Engl.] In: BhV 23,1-4, 1963, pp. 80-86.

Lists 34 items in alphabetical order from *iṁdiṁdira* to *jharajhar-* with explanation. (vSt)

6728* SHRIYAN, RATNA NAGESHA: A study of deshya words from the Mahāpurāṇa of Puṣpadanta [Engl.]. In: JUBombay (N.S.) 31,2, 1962, pp. 94-120; and 32,2, 1963, pp. 177-206; and 33,2, 1964, pp. 168-188.

Study in the Jaina Tisaṭṭhimahāpurisaguṇālaṁkāramahāpurāṇa of Puspadanta, an Apabhramsha text. [source] Rocher, pp 92-93. (AK)

6729 [SHRIYAN, RATNA NAGESHA] SRIYAN, RATNA N Study of the desya and rare words from Puspadanta's Mahāpurāna [Engl] In H D Velankar commemoration volume 1965 - pp 154-160

Lexicographical study of 15 Prakrit and Apabhramsha words that can come »under the class of *tadbhavas* with specialised or changed meaning« according to the following scheme »1 items only derivable from Sanskrit 2 *tadbhavas* with specialised or changed meaning 3 items partly derivable from Skt (a items formed by Prakrit suffixation b analogical formations c items derived through any other mode 4 items that have correspondents only in late Skt lexicons and similar sources « (F)

6730 SHUKLA, BHAKTINATH G The authority of Bhagavata Purāna in connection with Brahmasūtrānubhāsyam [Engl] In Proceedings of the Fifth World Sanskrit Conference 1985 - pp 661-665

On the reasons why the BhāgP is accepted by Vallabha (whose commentary on the BrS is called Anu Bhāsya) as authoritative text after BhG BrS and Vedas (PS)

6731 SHUKLA CHITRA P The relation of Sita in Rāmāyana based plays [Engl] In Proceedings of the Fifth World Sanskrit Conference 1985 - pp 346-353

6732 SHUKLA D N Vāstu brahma with especial [sic] reference to temple art cum architecture with Advaitic background [Engl] In Charudeva Shastri felicitation volume 1974 - pp 562-568

»Like *sphotabrahma* or *sabdabrahma* of the *vaiyakaranas* *ekabrahma* of *advaita vedantins* and *nadabrahma* of the musicians the *vastupandits* have not lagged behind in evolving a philosophy of *vastubrahma* Practically every treatise on *vastu* or *silpa* treats of *vastupurusamandala* and a host of deities presiding over this *mandala* Though from the standpoint of architecture it is just a siteplan of a building or a town or a temple its correct import and implication however have transformed this science of architecture into a Metaphysics « Gives a short presentation of this theme including some relevant Purāna passages The author s conclusion may be found in the following sentences » Hindu temple architecture essentially reflects the spiritual ideal of India God is the spirit immanent in the Universe and temple is his abode His omnipresence is confined within the walls of the shrine in the same way as the soul is confined within the human body « (F)

[quoted passages] AgP 61 19-27 MkP DeviMā 11

6733* SHUKLA, LALJI RAM The Gita and free will [Engl] In KK 6 1939, pp 354-356

6734 SHUKLA N S Persian translation of Sanskrit works [Engl] In IndS (Delhi) 3,1-2, December 1974 A D Pusalker commemoration volume 1974 - pp 175-191

Deals (p 181-186) with Persian translations of Purānas [source] Rocher p 77 (SD)

6735 SHUKLA RAMAKANT Influence of Bāna's ›Harsh Charita‹ [sic] on Ravisena's Padmapurāna [Engl] In JGJRI 23,1-4 January December 1967, publ March 1969, pp 91-105

6736 SHULMAN, DAVID [DEAN]: Aśvatthāman and Bṛhannaḍā: brahmin and kingly paradigms in the Sanskrit Epic [Engl.]. In: The origins and diversity of axial age civilizations. Eisenstadt, S. N. [ed.]. Albany: State University of New York Press, 1986. - 13, 556 pp. (SUNY Series in Near Eastern Studies). - pp. 407-426. - Parts printed in: Shulman, David Dean: The king and the clown ... 1985. - ch. 3 and 5.

A structuralist approach to kingship and brahminhood, showing the flexibility of the system by analysing its paradoxes: Arjuna in disguise as the eunuch dancer at king Virāṭa's court and Aśvatthāman, abandoning a brahmin's mode of conduct in favour of the *ksatriya*'s in order to complete the gruesome sacrifice of war. (vSt)

6737 SHULMAN, DAVID [DEAN]: The cliché as ritual and instrument: iconic puns in Kampan's Irāmāvatāram [Engl.]. In: Numen 25,2, 1978, pp. 135-155.

6738 SHULMAN, DAVID [DEAN]: The crossing of the wilderness: landscape and myth in the Tamil story of Rāma [Engl.]. In: AO 42, 1981, pp. 21-54.

6739 SHULMAN, DAVID [DEAN]: Divine order and divine evil in the Tamil tale of Rāma [Engl.]. In: JAsianS 38,4, August 1979, pp. 651-669.

Analyses the episode of Rāma's slaying of Vālin (as told in the Irāmāvatāram, »the Tamil retelling of the Rm by the twelfth century (?) poet, Kampaṉ«, p. 652) in view of the treatment of and solution to the tension between *dharma* and God as the ultimate source of *dharma* on the one side, and evil (as evidenced by killing, untruth, impurity, etc.) on the other Compares the treatment by Kampaṉ to that in the Vālmīki Rm; concludes that for Kampaṉ »Vālin's salvation comes not through a simple act of self-negation, but from a new perception of God. The freedom Vālin achieves in his last moments is derived from his adoption of an integrated view of the deity. Rāma is life itself in its ineluctable relation to death, the ideal of god and the reality of evil God can in no way be separated from the destructive forces which are necessary for creation, from the death which is the substratum of life. Note that this concept of *moksa* as total acceptance of life is radically opposed to the world-renouncing ideal of release known in the classical Hindu tradition« (p. 668) (PS)

[quoted passages:] MBh (M) 1,12-15; 1,103 1-38, 18,1-3; Rm (M) 1,45.15-32; 1,57-60; 3,72 11-27; 4,2-22; 4,11.80; 4,16 5, 4,17.14-19; 4,18.15; 4,18.30-36; 4,18.45; 4,46 9; SkP (GMS) 3/1,44 82-117; 3/1,45.1-90; 3/1,46 1-79; 6,107.1-77.

6740 SHULMAN, DAVID [DEAN]: The enemy within: idealism and dissent in South Indian Hinduism [Engl.] In: Orthodoxy, heterodoxy and dissent in India ... 1984. - pp. 11-55.

6741 SHULMAN, DAVID [DEAN]: The green goddess of Tirumullaivāyil [Engl.]. In: EW (N.S.) 30,1-4, December 1980, pp. 117-131.

Deals with the shrine of the goddess Paccaimalaiyammaṉ or »Lady of the Green Mountain« at the village of Tirumullaivāyil situated to the west of Madras. The author is primarily concerned with its iconography and »its relations to the larger sphere of South Indian mythology and popular tradition«. The fact that a large Brahmanical temple is situated nearby, induces him »to examine the variation in common concepts and motifs on the two distinct levels of brahminical and folk tradition«. For his interpretation he not only draws upon local Purāṇic sources and

other *sthalapuranas* and Tamil literature, but also to Sanskrit Epics *mahapuranas*, and Vedic literature (AK)

[quoted passages not included]

6742 SHULMAN, DAVID [DEAN] Die Integration der hinduistischen Kultur durch die Brahmanen große, mittlere und kleine Versionen des Parasurāma Mythos [Ger] In Max Webers Studie über Hinduismus und Buddhismus 1984 - pp 104-148

6743 SHULMAN, DAVID DEAN The king and the clown in South Indian myth and poetry [Engl] Princeton, New Jersey Princeton University Press, 1985 - 16, 447 pp, 3 fig

6744 SHULMAN, DAVID [DEAN] Kingship and prestation in South Indian myth and epic [Engl] In Asian and African Studies (Jerusalem) 19,1, 1985, pp 93-117 - Parts reprinted in Shulman, David Dean The king and the clown 1985

Analyses three types of gifts (*dana*) as represented by Epic and Purānic stories which are related to the position of the king Vena and Prthu (BhāgP 4 13-15) as an idealized vision of a »gift that redeems«, the story of Aśvatthāman in the Tamil versions of the MBh as an inversion of the ideal model (»gift that poisons«) and finally the gift giving relation to the *bhakti* god with reference to Cekkilār s Periyapurāna The royal pattern of *dana* is transformed in the *bhakti* context, because the divine donor can be manipulated by his devotees Concludes that »the internal dynamism of the society is felt to be liberated and channelled by the gift, and how this dynamic quality of the ideal is related to the sense of danger always latent in the act of giving« (AM)

6745 SHULMAN, DAVID [DEAN] The murderous bride Tamil versions of the myth of Devī and the Buffalo Demon [Engl] In HR 16,2, 1976, pp 120-146

6746 SHULMAN, DAVID [DEAN] Murukan, the mango and Ekāmbareśvara-Śiva fragments of a Tamil creation myth? [Engl] In IIJ 21, 1979, pp 27-40

The mango tree inside the temple of Ekāmranātha-Śiva at Kāñci (popularly known as Ekāmbareśvara) on the one hand points to a cult of pillar deities (etymology), on the other hand the mythology of Murukan knows of a fight between Murukan and Cūr, the latter assuming the form of a mango tree before ultimately uprooted and before changing into cock and peacock The tree is linked with the ancient Tamil tradition of the tutelary tree, it symbolizes the *axis mundi* (in Tamil myth a Tree of Death associated with chaos), it is interpreted in the light of other instances of aggression against a cosmic pillar, mountain or tree (particularly a version of the burning of Kāma) and of stories of creation from water »It seems possible that parts of an ancient Tamil creation myth now lost have survived in a number of later Tamil myths, the mango in the stories of Cūr and Ekampan embodies the central strand of the lost cosmogony« (p 35) Refers mostly to Tamil Purānas (PS)

[quoted passages] BhG 15 1-4 HV (PP) 3 13 1-29, KāP (VePr) 64 1-48, MBh (cr ed) 1 85 6, 12,49 53-60 12 273, MBh (S rec) 3 160 87-89, 3 183 188 MBh 5 9 61-63 MkP (BibInd) 81 68-76, MtP (ASS) 11, 154 506-512 167 13-67, Rm (M) 1,36-37 SkP (C 1959) 3/1,2 54-96, 3/1,3 7-72, 3/1 4 21-22, 6 68 6-16, VmP (cr ed) 6 94-107

6747* SHULMAN, DAVID [DEAN]: The mythology of the Tamil Śaiva Talapurāṇam [Engl.]. *London: University of London, 1976 [dissertation].*

6748 SHULMAN, D[AVID DEAN]: On South Indian bandits and kings [Engl.]. In: IESHR 17,3, July-September 1980, pp. 283-306. - Parts reprinted in: Shulman, David Dean: The king and the clown ... 1985. - chapter 7.

6749 SHULMAN, DAVID [DEAN]: On the prehistory of Tyagaraja-Shiva at Tiruvarur [Engl.] *In: AARP 13, June 1978, pp. 55-58, ill.*

6750 SHULMAN, DAVID [DEAN]: The serpent and the sacrifice: an anthill myth from Tiruvārūr [Engl.]. In: HR 18,2, 1978, pp. 107-137.

6751* SHULMAN, DAVID [DEAN]: Sītā and Śatakaṇṭharāvaṇa in a Tamil folk narrative [Engl.]. In: JIFolk 2, 1979, pp. 1-26.

6752 SHULMAN, DAVID DEAN: Tamil temple myths: sacrifice and divine marriage in the South Indian Śaiva tradition [Engl.]. Princeton, New Jersey: Princeton University Press, 1980. - 16, 471 pp., 6 ill.

A fundamental study not only of the mythology of the Tamil *sthalapurāṇas*, but of Tamil and Hindu mythology in general. The author's aim is to work out by way of a structural and thematic comparison some recurrent patterns underlying the myths, and to trace the development of Tamil mythological tradition. With the intention of using as many variants and sources as possible, he not only draws upon Tamil oral folk and village tradition, medieval Epic-Purāṇic literature and poems - especially Irāmāvatāram of Kampaṉ, the Tamil version of Rm -, classical works of the Tamil Śaiva canon, hagiographic literature, pilgrim handbooks, etc., but also, seeking to explain the myths in their Indian context, copiously refers to the Sanskrit Epics, *mahāpurāṇas*, and Vedic literature. He shows Tamil mythology to be a single, unified system with different layers bearing on each other, a system combining elements of an ancient South Indian local tradition with innovations from the North, and older patterns, still alive in folk tradition, with rationalized new versions by the poets and brahmins. This unity he ascribes to the assimilating efforts of the brahmins. He shows, however, that in addition to a complex process of synthesizing, the texts also reflect a change which, in accordance with a general evolution in Hinduism, occurred in the brahmin tradition itself: a trend away from an early ideology of Vedic and village sacrifice, and from violence and impurity implied therein - The book is divided into four major parts dealing with themes which, in the author's opinion, »appear to be the major concern« of the myths, and which are linked by the underlying ideology of sacrifice - Part one deals with the concept of the »localization of the mythic action« and the deity in the sacred shrine which is regarded as centre of the world, - a conception especially elaborated in the Tamil Purāṇas which are »imbued with the belief that a sacred presence is revealed in individual, localized manifestations« The walls of the shrine, which in the myths resist the chaos of the cosmic flood, are interpreted by the author as obstacles »imposing limits on a violent power« and impurity. - Part two deals with the origin myths of the shrine and the destructive and creative forces of sacrifice, in the myths often expressed by a symbolic opposition between milk and blood, anthills and serpents. The foundation of the shrine nearly always appears to be connected with a violent aggression against the male deity accompanied by symbols of seed and

rebirth - Part three is concerned with the myth of the marriage of the goddess to the god, the central structural element of many Tamil *sthalapuranas*, providing the background for one of the year's major rituals in the temples. It particularly deals with the figure of the goddess which often appears to be more closely connected with the shrine and the soil than the male deity, and traces her in her different roles as a »reluctant bride«, »murderous bride«, mother, etc The author shows that in the myths marriage is conceived of as a sacrificial act, in which the woman, especially the virgin bride, is regarded as focus of secret power and as the source of death and new life - Part four, dealing with the theme of the goddess killing the demon, is concerned with the evolution in brahmin tradition referred to above The author shows how an attempt is made to exclude the participation of the male deity in sacrifice, violent death and rebirth While the god stays outside in a pure condition, his role is transferred to the »demon devotee« who, functioning just as the god as a model for man in his »ritual of pilgrimage«, dies at the hands of the goddess in a purificatory act of self sacrifice to achieve salvation - The Tamil *sthalapuranas*, the author concludes, are fundamentally concerned with two themes »The search for power and all that power can bring, and the attempt to make this search subservient to an ideal of purity« - The book also, in the introduction, gives a general survey of the Tamil *sthalapuranas*, and contains a useful bibliography (AK)

[quoted passages not included]

[reviews] Marr, J R. In *BSOAS 45, 1982*, pp *598-599* - Brubaker, Richard L *In IIJ 28,1, 1985*, pp *50-52*

6753* SIDDAIAH, M The Bhagavadgītā and Vīrasaivism [Engl] In Gītāsamīkshā 1971 - pp 99-108

6754 Siddha bhāratī the rosary of indology, presenting 108 original papers on indological subjects in honour of the 60th birthday of Dr Siddheshwar Varma Part 1-2 [Engl, Skt, Fr] *Vishva Bandhu [ed] Hoshiarpur V V R Institute P & P Organisation, 1950 - Part 1 27, 266 pp, 2 portraits - Part 2 345 pp*, 1 portrait, general index, errata - (Visveśvarānanda Bhāratabhāratī Granthamālā / Vishveshvaranand Indological Series 1-2)

With a sketch of Dr Siddheshwar Varma's life and work and a list of his published *works Contains* the following contributions of Epic/Purānic interest (Part 1) *Banerji*, Sures Chandra Purānic basis of the Bengal smārta vratas, Bhattacharya Bhabatosh The devotional element in Raghunandana's works (p 225-229), Dumont, P E. The legend of Sītā in the Kūrma purāna, Karmarkar, A P Brhaspati Nītisāra in Garuda purāna, Kulkarni E D Accusative singulars of asmad and yusmad in Mahābhārata, Narasimhachar, P T Portrayal of nature in Vālmīki's Rāmāyana - (Part 2) Bhatt, G H Vallabhācārya's view of error (p 9-11), Devasthali, G V Bhakti in Bhagavad gītā, Yamunacharya M The ethics of pravrtti and nivrtti (p 129-131), Chaudhuri J B A note on Rādhā māna taranginī (p 148-150), Divanji, P C Authorship and date of Bhagavadgītā, Mirashi, V V The date of Gāthāsaptaśatī (p 173-183) Ghosh Batakrishna Origin of state in Hindu political theory (p 244-247) Pusalkar, A D Aryan origins according to the Purānas (AK)

6755 SIDDHANTASHASTREE, RABINDRA KUMAR: The conception of goddess Durgā through the ages [Engl.]. In: PBh 68, 1963, pp. 509-511.

6756 SIDDHESWARÂNANDA, SWÂMI: La place de la Bhagavad-gītā dans la pensée hindoue [Fr.]. In: Siddheswarânanda, Swâmi: Quelques aspects de la philosophie védântique. Causeries faites à l'Université de Toulouse. Introduction de M. P. Dottin. 4e série. Février-Juin 1942. Paris: Adrien-Maisonneuve, 1945. - 258 pp. (Collection »Vandé Mātaram« II). - pp. 52-72.

»Talk [on »The place of the Bhagavadgītā in Indian thought«], given at the University of Toulouse in February 27, 1942«. (AK)

6757 SIDDHINATHANANDA, SWAMI: The birth of the Rāmāyaṇa [Engl.]. In: PBh 70,10, October 1965, pp. 429-433.

»Only those works are worthy of being called *sāhitya* [i e. literature] which speak of the Lord .. In this sense the Rāmāyaṇa ... will shine in the forefront of best literature«. (KPG)

6758 SIDDHINATHANANDA, SWAMI: Some thoughts on the Gita [Engl.]. In: VK 48, 1961-1962, pp. 303-308.

A sermon on the Gītā including remarks on its being an original part of the MBh. (vSt)

6759 SIDHANTA, N. K.: *The heroic age of India: a comparative study (the history of civilization)* [Engl.]. London: Kegan Paul, Trench, Trubner, 1929. - 8, 232 pp.

»In the following pages an attempt has been made to study the Sanskrit heroic poems as a parallel to similar poems of European lands This involves an examination of the origin and development of these poems, including an investigation of the society to which they relate.« The first six chapters are devoted to analysis of the epics themselves (as records of a heroic age, chronology, bardic nature, unhistorical elements) and evidence from the Purāṇas is extensively cited The next four chapters cover society (subdivided into »Kinship and social classes« and »the woman and her family«), government and religion in this »heroic age«. The concluding chapter seeks to stress the similarities between the Indian Heroic Age (held to end in the middle of the 11th century B C) and the Greek, Teutonic and other Heroic Ages. (JLB)

6760 SIEG, EMIL: *Die Sagenstoffe des Ṛgveda und die indische Itihāsa Tradition 1* [Ger.]. Stuttgart: Kohlhammer, 1902. - 6, 150 pp.

Deals mainly with those *itihāsas* in later Vedic literature which refer back to ṚV· Śārṅgas, Śyāvāśva Ātreya, Vṛṣa Jāna, Vāmadeva Gautama, Agastya, Devāpi and Śamtanu. Sieg sometimes also discusses features of the legends in the MBh and some Purāṇas - Contains an index of passages quoted. (AM)

6761 SIEGLING, WILHELM: Die Rezensionen des Caraṇavyūha. Inaugural-Dissertation zur Erlangung der Doktorwürde genehmigt von der philosophischen Fakultät der Friedrich-Wilhelms-Universität zu Berlin [Ger.] Berlin: Friedrich-Wilhelm-Universität, 1906. - 52 pp. [thesis].

6762* SIKARA Gītāmātā kī goda mem [Hi] Delhi Gita Ashram 1967
Letters to the young published in the weekly Loka Sevā The author s name supposedly stands for English »seeker« [source] Callewaert/Hemraj p 379 (PS)

6763 SIL, HARENDRA CHANDRA A list of verb forms in the critical edition of the Ādiparvan of the Mahābhārata [Engl] In ILing 19, 1958 Turner jubilee volume I [1958] - p 51-62 - Also in JOI 7, 1957-1958, pp 202-213
Contains the verb forms from the root *ams* »cheat« to root *kr kir* »scatter« (vSt)

6764 SIL, HARENDRA CHANDRA A study of the unpāninian verb-forms in the critical edition of the Ādiparvan of the Mahābhārata [Engl] In IHQ 36 1960 pp 35-57, and 37, 1961, pp 38-47
Studies of the augmentless imperfect the perfect system the aorist system the future systems and change of conjugation in MBh 1 (cr ed) (JLB)

6765 SIL, HARENDRA CHANDRA The un Pāninian causative verb forms in the Ādi parvan of the Mahābhārata [Engl] In BPhSCalcutta 6, 1966 pp 28-39

6766 SIMON RICHARD Beitrage zur Kenntnis der vedischen Schulen [Ger] Kiel C F Haeseler 1889 - 6, 112 pp

6767 SIMON, R[ICHARD] Der Çloka im Pali [Ger] In ZDMG 44 1890 pp 83-97
Examines the frequency of metrical patterns on the basis of a sample of ca 6000 Pali verses and concludes with a general comparison of Pali and Epic śloka stating that the two have nothing in common (p 95) and that the Epic śloka is closer to the Vedic *anustubh* than the Pali *śloka* This was refuted by Oldenberg (in Zur Chronologie der indischen Metrik p 12) (PS)

6768* SIMONSSON, NILS Ett livshjul i Bhagavadgitā [Sw] In Religion och Bibel 37 1979 pp 79-85
On the wheel of life in the BhG In his English summary Simonsson remarks »The enigmatic *cakra* in the BhG 3 14-16 is a technical device invented to comprise in one simple formula certain important elements of the teaching (sacrifice as the basis of an ideal human life action as both determined and free etc) The *cakra* is formed in this way *karman* (action in general not primarily ritual act) *yajna parjanya anna bhutani karman* etc *Action has two sources human beings (bhutani)* and *brahman which is susceptible of different interpretations as prakrti* in the first place but also as Veda Sacrifice [*yajna*] presupposes action action presupposes actors *bhutani* but also injunction (*brahman* = Veda) and activity of the *gunas (brahman = aparabrahman = prakrti)* It is shown that this interpreta tion of the *cakra* is in accordance with an Indian tradition as it manifests itself in the commentaries of Rāmanuja Śridharasvāmin and Madhusūdana « [source] IIJ 24 1982 p 82 (AP)
[quoted passages] BhG 3 14-16

6769 SIMSON GEORG VON Altindische epische Schlachtbeschreibung Untersu chungen zur Kompositionstechnik und Entstehungsgeschichte der Bucher 6 9 des Mahābhārata [Ger] Gottingen 1974
Unpublished Habilitationsschrift available from the University library Göttingen (PS)

6770 SIMSON, GEORG VON: Die Einschaltung der Bhagavadgītā im Bhīṣmaparvan des Mahābhārata [Ger.]. In: IIJ 11, 1968-1969, pp. 159-174.

Presents textual evidence for the BhG as an interpolation in the MBh, demonstrating that the repetition in MBh 6,95 4-23 of MBh 6,16.11-20 plus 42.2 indicates that originally 16 21 to 42.1 were absent. Further discerns two stages of interpolation: the first after 6,16.20 provides the connection between Duryodhana's speech and Duḥśāsana's reaction to it and, with Dhṛtarāṣṭra's question at the end of 6,22, forms a transition to the start of the battle at 6,42; at this point the second stage inserts the BhG and the visit of the Pāṇḍavas to Bhīṣma and the *gurus*, before taking up again in 6,42.1 the bridging Dhṛtarāṣṭra question of the first stage of interpolation. The first stage occurred in the framework of the great revision of the MBh to which is owed the account of the battle in its present form, whereas the preamble of the BhG (depending on MBh 6,47.1-30) reveals it as later still. (JLB)

[quoted passages:] MBh (cr.ed.) 6,16.11-21; 6,22.1-19; 6,22.18; 6,41.55; 6,41.61; 6,42.1-2, 6,47.1-29; 6,95 4-23; 6,103 39; 6,103.75, 6,103 98; 6,103 100.

6771 SIMSON, GEORG VON: The mythic background of the Mahābhārata [Engl.]. In: IT 12, 1984, pp. 191-223.

In this major new attempt to outline a mythological framework within which the narrative of the MBh can be located, von Simson first shows the weaknesses of the views of both Dumézil and Biardeau and then seeks to construct from various hints in the narrative a series of correspondences between the major figures and elements of nature mythology, mainly aspects of the sun and moon along with the planets He also explores the possible Vedic and IE background (the latter mainly through analogies with Greek mythology) He then argues that during the redaction of the MBh this structure of the battle as the expression of a year myth »was superficially adapted to the structure of the four *yugas*« and »the whole event [was] represented as a historical occurence of the hoary past by interpolating it into the existing dynastic history « (JLB)

6772 SIMSON, GEORG VON: The mythic origin of Droṇa and Karṇa [Engl.]. In: JBiharRS 54, 1968, pp. 40-44

After stressing the mythological character of the MBh and even more the Rm, von Simson points out that the name of Kumbhakarṇa, »who has ears like a pot«, would be synonymous with Droṇakarna, which if split would yield Drona and Karṇa For such splitting, he cites as parallels Kuśa and Lava from *kuśīlava* and Dṛdha and saṃdha beside Dṛdhasaṃdha as sons of Dhṛtarāstra. To reinforce this proposition, he points out various chthonic associations of the two Epic heroes and in particular the structural similarity between Kumbhakarṇa and Karna, neither of whom »takes part in the great battles from the beginning«, noting further that even then Karṇa does not assume the generalship but makes Droṇa the leader (thus retaining the fixed sequence of Droṇa-Karṇa, found also in the *dvandva* compound of their names (JLB)

6773 SIMSON, GEORG VON: Ṛśyaśṛṅga: Ursprung und Hintergrund [Ger.]. In: Kalyāṇamitrārāganam: essays in honour of Nils Simonsson ... 1986. - pp. 203-228.

After a brief survey of earlier scholarship on the subject, von Simson outlines the story in its various sources, both brahmanical (MBh, Rm, PdP, SkP) and Buddhist.

The background of the myth is explored through an examination of the Sūryasūkta (RV 10 85) and related Vedic texts seen as portraying the marriage of the Sun (f)/Usas and the Moon, Heracles' death through the shirt of Nessus is also adduced The Ṛśyaśṛṅga legend is interpreted analogously as the marriage of the earth (= Śāntā) daughter of the tree (Romapāda, »Hairfoot«, alluding to the tree's roots) to the moon (= Ṛśyaśṛṅga) the whole forming a rain myth The name Ṛśyaśṛṅga is then taken to designate the pair of stars in Orion (*mṛga*) which marked the start of the rains by their heliacal rising and may have been named as the deer s horns The variant Ekaśṛṅga is attributed to the significance of the horn as a sexual symbol After noting parallels with the Enkidu episode in the epic of Gilgamesh von Simson raises the question of the age of the Indian Ṛśyaśṛṅga and though noting again his presence in the Vedas, renews the suggestion of a Dravidian origin pointing specifically to the Indus Valley Civilisation (and arguing that the astronomical details agree with this), while accepting that much remains hypothetical (JLB)

6774 SIMSON, GEORG VON Zur Formelsprache des altindischen Epos formelhafte Erwähnungen der Truppengattungen und formelhafte Vokative im Mahābhārata [Ger] In Monumentum Georg Morgenstierne 2 Leiden Brill 1982 - (Hommages et Opera Minora, vol 8) - pp 207-225

Lists and analyzes two special kinds of formulaic expressions (i e enumerations of branches of troops and Dhṛtarāṣṭra vocatives) in the light of questions regarding the transition from formulaic (oral) to non formulaic (*kāvya*-like) language and regarding the relative age of particular passages Gives examples and statistics of occurrences drawn from MBh 6-9 (the »battle-books«) and discusses the position of expressions with regard to metre Non formulaic enumerations of branches of troops may be suspected to belong to younger passages (interpolations) The frequency of vocatives is less in younger passages, but may significantly vary depending on e g the topic of a passage (e g the geographical excursus, MBh 6 5-13) (PS)

[quoted passages] MBh (cr ed) 6 5-13, 7,13-78 [selective]

6775 [SINDURAGIRIMAHATMYA, 1985] *Padmapurāṇastham sindūragirimāhātmyam (āṅglānuvādena ṭippaṇyā pāṭhabhedaiḥ sūcibhis ca sahitam) a mythologico* geographical account of Ramtek (Maharasthra State) edited with lectio variones, critical notes, English translation, indices etc [Skt, Engl] Ayācita, Sadāsiva Moresvara / Ayachit, S M [ed, tr] Nagpur 1985 - 2, 5, [4], 223, 38, 7 pp

»The text is a geographico mythological tract of mediaeval times attributed to the PdP, where it is missing This modern treatise seems to go back to the 17th or earlier centuries but not far back The author confines himself to the religious importance of the place and gives details regarding the course of action to be undertaken by devout pilgrims The mountain here described variously as *tapamgiri sindurācala*, and *ramagiri* refers to the present *ramateka* hills in Nagpur district « (Preface) The edition is based on three manuscripts The text comprises 737 verses in 26 chapters (PS)

6776 SINGARAVELU, S A comparative study of the story of Rāma in South India and South East Asia [Engl] In Proceedings of the First International

Conference Seminar of Tamil Studies, Kuala Lumpur - Malaysia, April 1966. Vol. 1. Kuala Lumpur: Published under the auspices of the International Association of Tamil Research, University of Malaya, Department of Indian Studies, 1968. - pp. 89-140.

6777 SINGARAVELU, S.: The Ramayana and its influence in the literature, drama and art of South and Southeast Asia [Engl.]. In: *TamilC 12, 1966, pp. 303-*314.

6778 SINGARAVELU, S.: Tulasī-dāsa's Rāmacaritamānasa in Hindi and its relationship to the Sanskrit version of Vālmīki, the Tamil version of Kamban, and the Thai version of king Rāma I [Engl.]. In: The Ramayana tradition in Asia ... 1980. - pp. 455-474.

After some remarks on Tulsīdās' divergences from Vālmīki and on other sources of his version, S. presents English translations of the scene of Rāma and Sītā's first meeting from Kampaṉ, Tulsīdās and the Thai Rāma I, concluding that their common treatment of this motif seems to indicate a possible relationship between the three. (JLB)

6779 SINGER, MILTON: The great tradition in a metropolitan center: Madras [Engl.]. In: Traditional India: structure and change ... 1959. - pp. 141-182.

6780 SINGER, MILTON: *When a great tradition modernizes: an anthropological* approach to Indian civilization [Engl.]. Delhi: Vikas Publishing House, 1972. - 18, 430 pp. - New York: Praeger, 1972.

S. holds that the principal reason why Epic/Purāṇic stories can be treated with a high degree of freedom is that, fundamentally, they do not belong in books: »This [reading these stories in books] is not the way they [Indians] learn them and it is not how they think of them There is a sense of intimate familiarity with the characters and incidents in the references made to Hariścandra, Rāma and Sītā, Krishna, Arjuna and Prahlāda, as if the world of stories were also the everyday world. Many children are told these stories from an early age by parents and grandparents ... The very tissue of the culture is made from purāṇic themes. Practically every cultural performance includes one ...« (p. 76). [source] Rocher, p. 53 (AP)

6781 SINGH, A. D.: The path of love - the Gītāway [sic] of personality integration [Engl.] In: *saṃskṛti: ḍā. āditya nātha jhā abhinandana-grantha / Dr. Adityanath Jha felicitation volume. Khaṇḍa 3 [Engl. section]. Dillī:* saṃyojana-Samiti, Hindī Printing Press, *śaka saṃvat 1891, san* [A.D.] 1969. - 45, 560 pp., ill., 43 pl., 3 fig., 1 portrait. - pp. 314-325.

6782 SINGH, BHAGWATI PRASAD: Bhuśuṇḍi Rāmāyaṇa and its influence on the mediaeval Rāmāyaṇa literature [Engl.]. In: The Ramayana *tradition* in Asia ... 1980. - pp. 475-504.

Singh first examines the influence on the Bhuśuṇḍi Rm from Tantricism, the Kāpālikas and Kaulas, the Kṛṣṇa cult and Śrīvaiṣṇavism; he then outlines its narrative (*indicating divergences from Vālmīki); thirdly, he assesses its* influence on other late Sanskrit Rms and on vernacular versions such as those of Kṛttibās,

Agradās, the Oriya Rms and Tulsīdās He suggests that its obscurity was due to its restriction to the Rāmrasik sect (JLB)

6783* SINGH, C A The Gita and youth today [Engl] New Delhi 1976

6784 SINGH, INDU PRAKASH The Gita a workshop on the expansion of self [Engl] Bombay Somaiya Publications, 1977 - 12, 154 pp

Aims at a spiritual evaluation of the doctrine of the BhG »in the light of the findings of scientific researches, with the ultimate objective of showing its utility for mankind today « Describes different forms of *yoga* as means to realise the release from narrow »selfhood« as claimed, according to the author, by the BhG (AM)

6785 SINGH, M R Geographical data in the early Purānas a critical study [Engl] Calcutta Punthi Pustak, 1972 - 16, 405 pp

»Chapters I and II analyse Purānic cosmography, the place of *bharatavarsa* in it and the situation of nine *dvipas* of *bharatavarsa*, the Purānic plan of dividing India into territories and the boundaries of different divisions, and the identification of the seven Gangās and the *janapadas* through which they are stated to flow Chapters IV-X deal with the identification of the names mentioned in the early version of the *janapada* list found in the VāP, BdP, MtP, MkP, VmP« (preface p ix-x) (PS)

[quoted passages not included]

6786 SINGH, M R The relative chronology of the janapada lists of the Purānas [Engl] In Purāna 9,2, July 1967, pp 262-276

Short survey Concludes that the original draft of the texts of the MtP group was compiled in the 2nd century B C , that the version of the ViP, KūP, and BrP was compiled in the 5th century A D , that the *kurmanivesa* section of the MkP belongs to 400 A D to 600 A D , that the account of the GaP and VDhottP was borrowed from that of the MkP and BrSa sometime after the 6th century A D , and that the text of the PdP and the MBh was compiled in the fifth century A D Refers to BrSa Parāsara Tantra, AitBr, ŚBr, Aṅguttaranikāya Pānini Arthasāstra of Kautilya, Manimekalai, Kālidāsa's Raghuvamsa, Mudrārāksasa Gaudavaho, Mahāvamśa, Mahābhāsya, Manusmrti Atharvapariśista (F)

[quoted passages] BdP 1,1 40-41, 1,16 48, 1,16 57, 1,16 67, 2 34 12, 2,58, GaP 1,55 10-14, 1,55 18, MBh 1,174 36-38, 2 26 10 2 31 16-17, 2 31 71, 2 32 12-16, 2 51 23, 2 52 16, 3,51 24-25 3,140 25, 6,9 44, 6,10 51, 6 20 13, 6 50 51, 6,57 7, 6,75.21, 7,7 17-18, 7,11 17, 7,93 92, 7,119 15, 7,121 13, 8,8 18, 8 12 15, 8 56 115, 8,73 19, 8 88 17, 9,1 37, 12 32 5, 12 65 13-15, 13 33 21, MkP 45 20-21, 57 37, 57 47, 57 56, 57 64, 58 11-14, 58 16-18, 58 20-28, 58 21-23, 58 48-52, MtP 3 3-4 53 3-4, 113 41, 113 47, 113 48, 113 55, 116 1-20, PdP 5,1 45-47, ŚiP 5,1 27-28, VaP 1,45 125, 1,45 125, 1 60-61, 45 116, 45 135, 60 12, VDhottP 1,9 2-10, 1,184 1-20, ViP 3,6 7, VmP 13 47 50, 13 39, 13 48, 13 57

6787 SINGH, S B Early origin of the god Visnu and Bhāgavata sect [Engl] In KurukshetraURJ 7, 1973, pp 7-10

6788 SINGH, S P Embryo of the Bhagavadgītā in the Rgveda [Engl] In Bhāratī 5,1, 1961-1962, pp 86-90

The author believes that »the Gītā has derived from the Rgveda not only several of its doctrines and teachings but, astonishingly enough its whole structure Proceeds

to show that the main characters (Kṛṣṇa and Arjuna), the setting (conflict and the mystery of karma), the doctrine of divine descent (*avatāra*) and the confusing vision (*viśvarūpa*) are prefigured in ṚV 6,9. (vSt)

6789* SINGH, S. V.: The Mṛtyuñjaya mantra – an attempt at interpretation [Engl.]. In: Ṛtam 2-6, 1970-1975, pp. 225-230.

6790 SINGH, S. V.: The Varāhapurāṇa and the Varāha-Viṣṇu theme in Sanskrit poetry [Engl.]. In: Purāṇa 23,2, July 1981, pp. 182-187.

»The problem of the extant VarP of the 9th-10th century A.D. and that of the Varāha-Viṣṇu theme in Skt. poetry of the 3rd-4th century A.D. may be solved by supposing an all-round floating tradition of the boar-incarnation of Lord Viṣṇu forming common heritage for artists in sculptural as well as poetical composition of earlier days.« Gives epigraphic and architectural evidence and cites from Mudrārākṣasa of Viśākhadatta, Haravijaya of Rajānaka Ratnākara, a verse of Kṣemendra, Gītagovinda of Jayadeva, Vedāntadeśika on Rāmānuja. (F)

6791 SINGH, SARVA DAMAN: Ancient Indian warfare, with special reference to the Vedic period [Engl.]. Leiden: E. J. Brill, 1965. – 14, 203 pp., fig.

This study of the earliest forms and the historical development of Indian warfare is based on the following sources: (1) archaeology; (2) Vedic literature; (3) Buddhist literature (*nikāya, vinaya, jātaka*); (4) Epic literature, especially the MBh which, in its older parts, preserved the conditions of pre-Buddhist times. The chapters deal with. infantry, chariots, the horse and cavalry; elephants; arms and armour; forts and fortifications, order and organisation, the ethics of war; an appendix on modern Indian archery is added In tracing the various developments in warfare the author shows their interrelationships with developments in political organisation (kingdoms) and social structure (stratification) (SD)

[quoted passages not included]

[reviews.] Kramrisch, Stella. In AA 31,1, 1969, pp. 94-95. – Burrow, T[homas]. In: JRAS 1966-1967, p 169

6792* SINGHAL, J. P.: Some light on ancient world history from the Purāṇas [Engl.]. In: IHQ 3, 1927, pp. 25-47.

6793* SINHA, A. K.. The concept of the normal person in modern psychology and Bhagavadgītā [Engl]. In: BhMQ 1,1, 1975, pp. 41-48.

6794 SINHA, B[INDESHWARI] P[RASAD]: Representation of Rāmāyanic scenes in an old temple wall at Apsad [Engl.] In: JBiharRS 54, 1968, pp. 216-218, 6 pl.

On a series of eight stucco panels depicting scenes from the Ayodhyākāṇḍa unearthed at Aphsaḍ and assigned to the 7th century A D (JLB)

6795* SINHA, C. R. PRASAD: Uniqueness of the Gita [Engl] In: KK 2, 1935, pp 212-215.

6796 SINHA, H. S : Communism and Gita: a philosophico-ethical study [Engl.]. Delhi: Concept Publishing Company, 1979. – 7, 288 pp.

6797 SINHA, JADUNATH: The Bhāgavata religion: the cult of bhakti [Engl.]. In: The cultural heritage of India: Sri Ramakrishna centenary memorial.

Vol 2 1937 - pp 48-65, 1 pl - Revised version Bhāgavata religion the cult of bhakti In The cultural heritage of India 2nd ed Vol 4 1956 - pp 146-159

6798 SINHA, JADUNATH A history of Indian philosophy Vol 1-2 [Engl] Vol 1 Calcutta Sinha Publishing House, 1956 - 15, 912 pp - Vol 2 Calcutta Central Book Agency, 1952 - 15, 762 pp

Vol 1 contains a chapter on the philosophy of the Epics (ch 2) of the Purānas (ch 4) and of the Gītās (ch 5) (AM)

6799 SINHA, J[AGDAMBA] P[RASAD] The Mahābhārata a literary study [Engl] New Delhi Meharchand Lachhmandas, 1977 - 12, 127 pp

Revision of the author s thesis, University of Lucknow 1961 Examination »purely from the literary point of view« with chapters on commentators and exegetes of the MBh metres alamkaras, vyakrtas, rasas and on style in general The author defines vyākrta as »poetic expression or such expressions as are used out of the ordinary«, which can be found in names, topics, use of adjectives, etc. A chapter entitled »Appreciative tit bits«, giving poetical examples and a chapter on »The literary angle of vision«, as well as a short index conclude the book (KPG)

6800 SINHA, J[AGDAMBA] P[RASAD] Mahābhārata verses quoted in the Alamkāra sāstra [Engl] In Proceedings of the Fifth World Sanskrit Conference 1985 - p 363-371

6801* SINHA, N K P Political ideas and ideals in the Mahabharata a study of the first two parvans [Engl] New Delhi Oriental Publishers and Distributors, 1976

[quoted passages] MBh 1-2

6802 SINHA, PRITI Karuna [sic] in the Mahābhārata [Engl] In Proceedings of the Fifth World Sanskrit Conference 1985 - pp 377-386

6803* SINHA, PURNENDU NARAYANA A study of the Bhagavata Purana or esoteric Hinduism [Engl] Benares Freeman, 1901 - 2nd ed Madras Adyar, 1950

6804 SINHA, SURAJIT Changes in the cycle of festivals in a Bhumij village [Engl] In Aspects of religion in Indian society Vidyarthi, L P [ed] Meerut Kedar Nath Ram Nath, ca 1962 - 10, 410 pp - pp 341-369

Includes p 359 a list of themes selected from Purānas Rm and MBh which traditionally underlie the masked chhau dances performed in Bhumij villages (F)

6805 Sir Asutosh memorial volume Part 1-2 [Engl] (2 parts in 1 vol) »Pataliputra«, Patna Published by J N Samaddar, 1926-1928 - Part 1 1926 [issued 1928] - 2, 14, 354 pp, 2 portraits - Part 2 1928 - 140 pp, pl, 2 portraits

Includes inter alia the following article of Epic interest Majumdar Sastri Surendranath A new version of the Rama legend For annotation see separate entry (AK)

6806 SIRCAR, D[INES] C[HANDRA]: The account of the Yavanas in the Yuga-Purāṇa [Engl.]. In: *JRAS 1963,1-2, pp. 7-20.*

6807 SIRCAR, D[INES] C[HANDRA]: The cakravartin and his kṣetra [Engl.]. In: Sarūpa-bhāratī ... being the Dr. Lakshman Sarup memorial volume ... 1954. - pp. 315-325.

Refers to Epics and Purāṇas in connection with the origin of the name *bhāratavarsa* and the Purāṇic *dvīpa* concept. (F)

[quoted passages:] BhāgP 9,20.33; 11,2.15ff; MBh 1,73.129; 2,26-32; 3,253; MkP 54.6-7; MtP 114.5; VāP 45; 76; ViP 2,3.1.

6808* SIRCAR, D[INES] C[HANDRA]: Catur-dvīpa and sapta-dvīpa vasumatī [Engl.]. In: JIH 46, 1968, pp. 19-26.

6809 SIRCAR, D[INES] C[HANDRA]: The city of Kṛmilā [Engl.]. In: BhV 20-21, 1960-1961: Munshi indological felicitation volume ... 1963. - pp. 274-277.

In search of the location of Kṛmilāviṣaya, also drawing upon HV and VāP evidence. »... at the site of the modern villages of Valgudar and Rajauna in the western fringe of the Monghyr district to the south of the Ganges.« (F)

[quoted passages:] HV 1,31.24-28; VāP 99.18-22

6810 SIRCAR, D[INES] C[HANDRA]: Cosmography and geography in early Indian literature. *Sir William Meyer endowment lectures in history 1965-66,* University of Madras [Engl.]. Calcutta: Indian Studies Past and Present, 1967. - [2], 2, 250 pp., ill., maps.

Published serially in ISPP prior to publication in book form. To the book have been added an extensive index (p. 168-247), and 5 appendices (1. Extracts from »the *Periplus of the Erythraean Sea*«; 2. *Extracts from Ptolemy's Geography*; 3. *Indian* Territories in Hiuen-tsang's Si-yu-ki; 4. Extracts from Al-Bīrūnī's Kitābul Hind; *Cosmography and geography in inscriptions*). *The three lectures are entitled:* 1. Evidence of the Vedic literature; 2. India and the world in the Epico-Puranic, Buddhist and Jain traditions (*section titles: date and nature of the Epico-Puranic* traditions; conception of the earth of four continents, theory of the seven-continent earth; *jambu-dvīpa* and *bhārata-varsa* knowledge of countries outside India); 3. Indian subcontinent and its neighbourhood (section titles: *bhārata-varsa* and its ninth subdivision, Puranic list of *janapadas*; Puranic list of rivers, *kūrma-vibhāga* or *kūrma-niveśa*; Jain lists of *janapadas*, medieval writers on cosmography and geography). *(PS)*

[quoted passages not included]

6811* SIRCAR, D[INES] C[HANDRA]: Date of Abhinanda, author of the Rāmacarita [Engl.]. In: IHQ 25, *1949*, p. 132ff.

6812 SIRCAR, D[INES] C[HANDRA]: Dharmādhikaraṇa and dharmādhikārin [Engl.] In: Purāṇa 6,2, July 1964, pp. 445-450.

Explains the meaning of the two words according to the Śabdakalpadruma, Kātyāyanas Vīramitrodaya, MtP, Kālidāsa's Abhijñānaśakuntala, Halāyudha's Brāhmanasarvasva, *some inscriptional evidence, and modern lexicographers.* (F)

[quoted passages:] MtP 115.24; 189; 215.24.

6813 SIRCAR, DINES CHANDRA Early history of Vaisnavism [Engl] In The cultural heritage of India 2nd ed Vol 4 1956 - pp 108-145

6814 SIRCAR, D[INES] C[HANDRA] Extent of Pragjyotisa [Engl] In JIH 41, 1963, pp 363-369

Rebuts Pargiter's location of the Pundras and the land of Prāgjyotisa and locates them to North Bengal and to the bay of Bengal up to the estuary of the Brahmaputra respectively Includes references to Epics and Purānas (KPG)

[quoted passages] Rm 4,42 30-31, MBh 2 26 9, 2,30 26-27, 2,33 9-10

6815* SIRCAR, D[INES] C[HANDRA] Gayā-Tīrtha [Engl] In JIH 32,3, 1954, pp 283-289

»The author shows, in the light of the vedic, purānic and Buddhist literature, that G ›was already one of the most famous Indian *tirthas* long before the rise of the Pālas about the middle of the eighth century «« [source] ABIA 17, 1962, no 291 (SD)

6816* SIRCAR, DINES CHANDRA God Purushottama at Puri and Cuttack [Engl] In JOR 17, 1947-1948, pp 209-215

6817 SIRCAR, D[INES] C[HANDRA] Indological notes [Engl] In JAIH 8, 1974-1975, pp 329-348

Contains notes no 18-20 Note no 18 (p 327-342) deals with »Problems of the Rāmāyana«, discussing the theory »of some people« that »books 2 to 6 of the Epic had its basis in the Pali work entitled Dasarathajātaka (No 461)« (AK)

6818 SIRCAR, D[INES] C[HANDRA] Indological notes 16 The Brahmavaivarta Purāna and the vaidya community of Orissa [Engl] In JAIH 6,1-2, 1972-1973, pp 173-178

6819 SIRCAR, D[INES] C[HANDRA] Kamboja [Engl] In Purāna 6,1, January 1964, pp 215-220

Refers to his own contribution in Purāna 5,2, pp 251-257, and to that of V S Agrawala in the same issue pp 355-359, concerning the location of Kamboja (F)

6820* SIRCAR, DINES CHANDRA Kokamukha tīrtha [Engl] In IHQ 21, 1945, pp 56-60

6821 SIRCAR, D[INES] C[HANDRA] The Kuruksetra war and rājavamśa-varnana of the Purānas [Engl] Tirupati Sri Venkateswara University Oriental Research Institute, 1980 - 38 pp (S V U O R I Lecture Series, No 1)

Two lectures, delivered at Sri Venkateswara University in March 1978 They are intended to show that the Bhārata war is a myth and the Purānic list of kings an unreliable fabrication Many details of both the Epic and the dynastic lists are contradicted by available historical data (vSt)

6822 SIRCAR, D[INES] C[HANDRA] The land of the Kambojas [Engl] In Purāna 5,2, July 1963, pp 251-257

Seeks to locate the Kambojas in the *uttarapātha* division of ancient *bhāratavarsa* Gives a short account of relevant literature and text passages Refers to Rājataraṅginī of Kalhana, MBh, Pānini, HV, Patañjali s Mahābhāsya BrSa, Manusmrti, and to Buddhist literature, e g the Milindapañha (F)

[quoted passages:] HV 1,14.16; MBh 7,4.5; 12,207.43; MtP 34.30; 48 6; Rm 7,114.11; VāP 88.140; 88 189–190.

6823* SIRCAR, D[INES] C[HANDRA]: The last years of Aśoka [Engl.]. In: IC 11,1, July-September 1944, pp. 40–41.

Refers to Yugapurāṇa. [source:] table of contents. (PS)

6824* SIRCAR, DINES CHANDRA: The location of Malaya [Engl.]. In: IHQ 22,4, 1946, p. 315.

6825 SIRCAR, D[INES] C[HANDRA]: Mahī-sāgara-saṅgama [Engl.]. In: Purāṇa 5,2, July 1963, pp. 352–354.

Seeks to locate Mahīsāgarasaṃgama or Stambhatīrtha of the SkP and gives some historical remarks. Refers to inscriptional evidence, Bālacandra's Vasantavilāsa, Merutuṅga's Prabandhacintāmaṇi, and to the Jain Hemacandra (F)

[quoted passages:] SkP (vePr) 1/2,6.

6826 SIRCAR, D[INES] C[HANDRA]: Mahishamardini Durga [Engl.]. In: Studies in Indian history and culture: volume presented to Dr. P B Desai ... 1971. - pp 155–162.

Compares some images of Durgā as Mahiṣāsuramardinī with descriptions found in MBh and some Purāṇas (F)

[quoted passages:] AgP 50 3–6, 50.10–12, 50 14; 52 15–16, BdP 4,29.75; 4,29 78; DBhāgP 5,18.22; 5,20.59; 5,20 62; 5,20 64, 10,12 33; 10,12.35, MBh 3,231; 3,232.3; MkP 20 45–48; MtP 152 17, 152.24, 260.11ff; 260.19–20; SkP 7/1,83.20–21.

6827 SIRCAR, D[INES] C[HANDRA]: The Narasiṁha cult [Engl.] In: Dr. Satkari Mookerji felicitation volume ... 1969. - pp. 42–44

6828 SIRCAR, DINES CHANDRA: A note on the name of the last great Sātavāhana king [Engl.] In: *JRAS 1934*, pp. 560–561

According to numismatic/epigraphic evidence, the name of the last (great) Sātavāhana king reads Yajña-Sātakarni, and not Yajñaśrī-Sātakarṇi as Purāṇic texts prefer (F)

[quoted passages:] VāP 99 355; 99.358; 99.371.

6829 SIRCAR, D[INES] C[HANDRA]: Problems of the Rāmāyaṇa [Engl.] Hyderabad: Government of Andhra Pradesh, 1979. - 5, 35 pp. (Andhra Pradesh Government Museum Series 19)

Sri Mallampalli Somasekhara Sarma Memorial Lectures *Ch. I (»Fanciful elements in Vālmīki's Rāma story«)* accepts Winternitz' dating for the Rm, rejects the relocation of Lankā *in Central India, and rejects the view that the brahmāstra* and the like were firearms. Ch II (»The Rāmāyaṇa and the Dasaratha Jātaka«), which *arises from D C Sen's reanimation of the issue, rejects the view that the* Dasarathajātaka was the source of the Rm, stressing the lateness of the prose parts *Ch III (»The Rāmāyana in inscriptions«) lists a few inscriptions alluding* to Rāma or the Rm, using them again to reaffirm that Lankā is to be identified with Sri Lanka. (JLB)

6830* SIRCAR, D[INES] C[HANDRA] Purusottama Jagannātha [Engl] *In ISPP* 8, 1966-1967, pp 267-274

6831 SIRCAR, D[INES] C[HANDRA] The Rāmāyana and the Daśaratha Jātaka [Engl] In JOI 26, 1976-1977, pp 50-55

Rebuttal of S K Chatterji's paper at the International Rāmāyana Seminar, New Delhi, December 1975 and his lecture at the Asiatic Society, Calcutta January 1976 (JLB)

6832 SIRCAR, D[INES] C[HANDRA] Rāmāyana *in inscriptions [Engl] In The Ramayana tradition in Asia* 1980 - pp 322-333

A cursory survey of inscriptions from various parts of India and various periods which mention the Rm or Rāma or another of its characters (JLB)

6833 SIRCAR, DINES CHANDRA *The Śākta pīthas [Engl] In JRASBengal* (3rd series) 14, 1948, pp 1-108 - Reprint Delhi Motilal Banarsidass, 1973 - 2, 108 pp

Also deals with the KāP According to the author, the KāP ›seems to have been originally incorporated in the Rudrayāmala Tantra‹ (p 12, n 5) [source] Rocher, p 182 (AK)

6834* SIRCAR, DINES CHANDRA Sectarian difference amongst the early Vaisnavas [Engl] In BhV 7,9-10, 1946, pp 109-111

6835 SIRCAR, D[INES] C[HANDRA] *Studies in the geography of ancient and* medieval India [Engl] Delhi Motilal Banarsidass, 1960 - 8, 304 pp - 2nd ed 1971

Studies which are »directly related to Purānic data« Also contains the author s »Text of the Purānic list of peoples« (formerly published in IHQ 21, 1945) and »Text of the Purānic list of rivers (formerly published in IHQ 27, 1951) [source] Rocher p 131 (AK)

6836* SIRCAR, D[INES] C[HANDRA] *Studies in the religious life of ancient and* medieval India [Engl] Delhi 1971

6837* SIRCAR, DINES CHANDRA Studies in the society and administration of ancient and medieval India [Engl] Calcutta 1967

6838 SIRCAR, D[INES] C[HANDRA] Studies in Yugapurāna and other texts Dr Dines Chandra Sircar felicitation volume [Engl] Gupta, S P [ed] Delhi Oriental Publishers, 1974 - 25, 176, 25, 8 pp

Contains reprints from a large number of Sircar s articles of which the following are of Epic or Purānic interest »Problems of the Yugapurāna« »Traditions about the Bhārata war and the Purānic genealogies«, »The Guptas in the Tiloyapannatti Kaumudimalotsava and Bhavisyottarapurāna« (AM)

6839 SIRCAR, D[INES] C[HANDRA] *Text of the Puranic list of peoples [Engl] In* IHQ 21, 1945, pp 297-314 - Reprinted *in Sircar, D C Studies in the* geography of ancient and medieval India *1960*

6840 Sircar, D[ines] C[handra]: Text of the Purāṇic list of rivers [Engl.]. *In:* IHQ 27, 1951, pp. 215-238. - Reprinted in: Sircar, D. C.: Studies in the geography of ancient and medieval India ... 1960.

A critical edition of the relevant text with variant readings and notes. (Follows the model of the same author's »Text of the Purāṇic list of peoples« in: IHQ 21, 1945, pp. 297-314). (vSt)

6841 Sircar, D[ines] C[handra]: Vaishṇavism [Engl.]. In: The history and culture of the Indian people. Vol. 2: The age of imperial unity ... 1951. - 2nd ed.: 1953. - pp. 431-447.

Contains pp. 440-447 a concise study of the BhG, stressing that it [viz. the Gītā] is »the earliest and best exposition of the doctrine of the Bhāgavata sect« and that, »as practical teaching is the motif of the work, its teachings are predominantly ethical. It also discusses metaphysical problems, more or less as a background to its ethics ...« (F)

6842 Sircar, S. C.: Kṛta [Engl.]. In: IC 9,2-3, October 1942 - March 1943, pp. 186-187.

Briefly deals with the theory put forward by D. R. Bhandarkar »that *kṛta* denoted the *kṛta-yuga*, i.e. *kṛta* era, that according to some Purāṇas it was founded by Kalkī ... who was not to come but had already come ... and that *kṛta* denoted not only the *kṛta* era but also the years of that era«. (AK)

6843 Sītā Rām: The historical position of Ramananda [Engl.]. In: JRAS 1921, pp. 239-241.

Rejection of Farquhar's »The historical position of Rāmānanda« (JRAS 1920, pp. 185-192). Puts in »an emphatic protest against the use of the word ›harem‹« as translation of *antaḥpura*, »in referring to Sītā's captivity in Laṅkā«. (F)

6844 Sītā Rām: The originality of the Ramayana of Tulasi Dasa [Engl.]. In: JRAS 1914, pp. 416-421.

Refers to Grierson's article »Is the Rm of Tulasīdāsa a translation?« (JRAS 1913, pp. 133-141) which mentions a Rāmacaritamānasa edition with parallel Skt. version. - Supports Grierson's view that the Rāmacaritamānasa is an independent work, not a translation. (F)

6845 [Sītā Rām:] Sītā Rām, Lālā: Sītā in the Aśoka grove [Engl.]. In: ZDMG 68, 1914, pp. 392-394.

Consists of a few remarks on the special qualities of the Aśoka tree (medical use of the bark and so on), starting from the question why it was to an Aśoka grove that Rāvana sent Sītā. (F)

6846 Sitaram, K. N.: Dramatic representations in South India, with special reference to Travancore and Tinnevelly District [Engl.]. In: JRAS 1924, pp. 229-237.

Contains descriptions of the South Indian Rāmanāṭaka and Kṛṣṇanāṭaka, dealing especially with the modes of acting, dresses, musicians, etc. (F)

6847* SITARAMAKRISHNA AIYAR, R Thoughts from the Bhagavadgītā [Engl] In VK 8, 1921, pp 243-249

6848 SITARAMIAH, G Śrī Ganeśa Gīta its religious and philosophical significance [Engl] In PTAIOC 22,2, 1965, pp 241-245

On the Ganesagītā contained in the GaneśaP and consisting of 11 chapters with 414 verses in total Short description (vSt)

6849 SITARAMIAH, V A Kannada poet's sense of values [Engl] In Karnataka darshana 1955 - pp 167-174

Discusses some passages from the works of the Jaina author Pampa (10th century) namely the so-called Pampa Bharata (i e Vikramārjuna Vijaya) an adaptation of Vyāsa s MBh and his Ādipurāna both written in Skt, in order to show »their mild or passionate *bhakti* modes in feeling attitudes and behaviour«, which might serve as an example for the general habits of Kannada people, which are said to centre, »by and large«, around »tolerance and the arts of peace« (F)

6850 SITARAMIAH, V The Rāmayana tradition in Kannada [Engl] In The Ramayana tradition in Asia 1980 - pp 178-203

A survey of the treatment of the Rm story in Kannada versions from Nāgacandra through those of Narahari Laksmīsa, Venkāmātya and Battaleśvara to various 19th and 20th century versions (JLB)

6851* ŚIVANANDA [SARASVATĪ] SVAMI Essence of Bhagavadgitā [Engl] In BhJ 15, 29 June 1969, pp 22-24

6852* SIVĀNANDA [SARASVATĪ], SVAMI Ethics of the Bhagavadgītā [Engl] Rishikesh Yoga Vedanta Forest University, 1957

6853* ŚIVANANDA [SARASVATĪ] SVAMI *Gīta aura āyurveda* [Hi] In *Mahāmahopadhyāya smāraka grantha* 1964 - pp 113-115

6854 ŚIVANANDA SARASVATĪ, SVĀMI Gitā nididhyāsana [Hi] Muktārani, Śrīmatī [tr] Hrsīkesa Published by Śri Svāmī Cidānanda Sarasvati for Yoga Vedānta-Āranya Visvavidyālaya, n d - 64, 20 pp

»The book as its very name suggests, is an attempt to teach an individual how to concentrate on the principles of the BhG It contains classification of Gītā matter under different headings and rearrangement of it so as to suit the needs of an ordinary person The latter part of the book (i e from p 36 onwards) contains articles on the following topics [ ] ›Hindu culture on the basis of teachings of Gītā‹ ›Aksara Brahmayoga‹ ›Bhagavān Śrī Krsna‹ and ›The study of yoga principles from Gītā‹ « [source] Mahajan V P [Review] (SD)

[reviews] Mahajan V P In ABORI 35 1954 p 251

6855* ŚIVANANDA [SARASVATĪ] SVĀMI Gita, the bestower of immortality [Engl] In KK 2, 1935, pp 239-240

6856 ŚIVĀNANDA [SARASVATĪ] SVĀMI Indian culture based on the Bhagavadgītā [Engl] In An apostle of India's spiritual culture souvenir released on the auspices of the 60th birthday anniversary of H H Sri Swami Chidanandji Maharaj Shivanandanagar The Divine Life Society, 1976 - pp 245-253

6857 [ŚIVĀNANDA SARASVATĪ, SVĀMĪ:] ŚIVANANDA, SWAMI: Practice of karma yoga [Engl.]. 3rd ed.: Delhi: Motilal Banarsidass, *1965*. - 324 pp. - Reprint: ibid., 1974.

Includes a chapter on »Karmayoga in the Gita«. (AK)

6858* ŚIVĀNANDA [SARASVATĪ], SVĀMĪ: Śrīmadbhagavadgītā bhaktiyoga. Lahore: Harināma Sankīrtana Sammelana, ca. 1938.

6859 [ŚIVAPURĀṆA, 1807]: Antient Indian literature, illustrative of the researches of the Asiatick Society. [Vol.] I: Summary of the Sheeve Pouran, with extracts and epitomes from Mr. Halhed's manuscripts in the British Museum [Engl.]. London: For the editor, printed and sold by Black, Parry, and Kingsbury, 1807. - 67 pp.

English summaries of the 74 *adhyāyas* are provided on pp 1-15, the summing up of the last *adhyāya* on pp. 16-17, and a series of translated extracts from *adhyāyas* 2-7, 9-12, 15-16, 19, 21, 24, 38, 47, 52, 57, 59, 60 and 68 in the remainder of the volume. (JLB)

6860* [ŚIVAPURĀṆA, *1884*]: *Atha śivamahāpurāṇe jñānasaṃhitā [etc.] prārabhyate.* Vol. 1-2 [Skt.] Rājarāma Gaṇeśa Boḍasa [ed.] Bombay: Gaṇapatikṛṣṇajī's Press, 1806 [A.D. 1884] - Part I: 214, 33, 48 pp. - Part II. 113, 71, 166 pp.; oblong.

Contains jñāna-, Vidyeśvara-, Kailāśa-, Sanatkumāra-, Vāyavīya- [and/or] Vāyu- and Dharmasaṃhitā [source:] IOLC, vol II, p. 2514 (KPG)

6861* [ŚIVAPURĀṆA, 1890]: [Skt.]. Calcutta *śaka* 1812 [A.D. 1890].

6862 [ŚIVAPURĀṆA, *1895-1896*]: [Skt., Hi.]. *Bombay: VePr, 1895-1896.*

Contains jñānaSa (78 chs), VidyeśvaraSa (25 chs), KailāsaSa (12 chs), SanatkumāraSa *(59 chs), VāyuSa or VāyavīyaSa (pūrvabhāga, 30 chs, and uttarabhāga, 30 chs),* and DharmaSa (65 chs) With Hindi translation [source:] Rocher, p 222. (AK)

6863* [ŚIVAPURĀṆA, 1906]: [Skt., Hi.] Bombay: VePr, *1906. - 1965.*

Contains VidyeśvaraSa or VighneśaSa (25 chs), RudraSa (197 chs), ŚatarudraSa (42 chs), KoṭirudraSa (43 chs), UmāSa or AumaSa (51 chs), KailāsaSa (23 chs), and VāyavīyaSa (*pūrvabhāga*, 35 chs, and *uttarabhāga*, 41 chs) With Hindi translation. [source:] Rocher, p. 222 (AK)

6864 [ŚIVAPURĀṆA, 1907-1908]: Śibapurāṇam: śrīmanmaharṣikṛṣṇadvaipāyana bedabyāsa-praṇītam. saṃskṛta mūla o baṅgānubāda sameta. Paṇḍitabara śrīyukta pañcānana tarkaratna sampādita [Skt., Beng]. Pañcānana Tarkaratna [ed., tr.]. Kalikātā: Baṅgabāsī, B.S 1314 [A.D. 1907/1908]. - 8, 1325 pp.

Edition of Skt. text in Bengali characters, with Bengali translation Contains jñānaSa (78 chs), VidyeśvaraSa (16 chs), KailāsaSa (12 chs), SanatkumāraSa (59 chs), VāyuSa or VāyavīyaSa (*pūrvabhāga*, 30 chs, and *uttarabhāga*, 30 chs), and DharmaSa (65 chs). [source:] TUB; Rocher, p 222. (AK)

6865 [ŚIVAPURĀṆA, 1908]: [Skt., Hi.] Bombay: VePr, *saṃvat* 1965 [A.D. 1908] - A.D. 1965.

With Hindi translation. (PS)

6866 [ŚIVAPURĀNA, 1917] Die Legende vom Devadāruvana im Śiva-Purāna [Skt, Ger] Jahn, Wilhelm [ed, tr] In ZDMG 71, 1917, pp 167-208

Skt text and Ger translation of ŚiP jñānaSa 42 and DharmaSa 10 which deal with *linga* worship (F)

[quoted passages] ŚiP (B 1884) 1,42, 6,10

6867* [ŚIVAPURANA, 1920] Śivamahāpurāna Part 1-7 [Kan] Venkatarāma Śāstrī, Ronūru [tr] Bangalore T K Krishnaswami Setty, Kalanidhi Press, 1920

Prose translation [source] Suryanarayanarao, M K In Purāna 6 1, January 1964 p 147 (F)

6868* [ŚIVAPURĀNA, 1927] [Skt, Hi] Svatantrānanda [ed, tr] Lahore 1927

6869* [ŚIVAPURANA, 1940] Vol 1-2 [Skt, Hi] Mathura 1940

With Hindi translation (SP)

6870* [ŚIVAPURANA, 1945-1946] Śivamahāpurāna Part 1-12 [Kan] Venkatarao (of Hassan) [tr] Mysore 1945-1946 - (Śri Jayacāmarājendra Grantharatna mālā 21)

6871* [ŚIVAPURANA, 1959] [Hi] Misra, Jvālaprasāda [tr] Bombay *samvat* 2016 [A D 1959]

6872 [ŚIVAPURANA, 1960] Puranasūktayah satyamahimā [Skt] In Purāna 1,2, February 1960, pp 128-129

Praise (hymn) of *satya* as the utmost gain Skt text only (F)

[quoted passages] ŚiP (b) 5,13 23-36

6873 [ŚIVAPURANA, 1962] Śrisivamahāpurāna [Hi] In Kalyāna 36, 1962, pp 27-563 (samksiptasivapurānānkah)

Hindi version of the ŚiP (VidyeśvaraSa, RudraSa ŚatarudraSa, KotirudraSa, UmāSa, KailāsaSa, VāyavīyaSa) (PS)

6874 [ŚIVAPURĀNA, 1963] Srikrsnadvaipāyanavyāsapranitam srīsivamahāpurānam, samāhātmyam pandeyena rāmatejasāstrinā sampāditam [Skt] Pāndeya, Rāmateja Śāstrī [ed] Kasī Pandita Pustakālaya, 2020 [A D 1963] - 32, 1118 pp, 1 col pl

» follows with emendations the Venk ed of 1906« [source] Rocher p 222 (AK)

6875 [ŚIVAPURANA, 1965] Śrisivamahāpurānam bhāsātīkāsahitam prārabhyate Sampādaka aura anuvādaka jvālāprasāda misra [Skt, Hi] Miśra Jvālaprasāda [ed, tr] Bambaī Ksemarāja Śrīkrsnadāsa, VePr, 1965 - Various pagings, ill

Edition of Skt text with translation and introduction in Hindi The text is based on the VePr ed of 1906 [source] NUC 1956-1967, Rocher p 222 (AK)

6876 [ŚIVAPURANA, 1966] Śrī mahāśivapurāna, sarala bhāsānuvāda sahita Sampādaka śrīrāma śarmā [Skt, Hi] Śrīrāma Śarmā [Ācārya] [ed, tr] Barelī samskrti samsthāna, 1966 - 1008 pp

Edition of Skt. text, with translation and introduction, in Hindi. [source:] NUC 1956-1967. (AK)

6877 [ŚIVAPURĀṆA, 1970]: The Śiva-Purāṇa: translated by a board of scholars. Vol. 1-4 [Engl.]. Shastri, J[agdish] L[al]; Kunst, Arnold [ed.]. Delhi, Varanasi, Patna: Motilal Banarsidass, 1970. - Vol. 1: 18, 473 pp. - Vol. 2: 10 pp., pp. 475-1068. - Vol. 3: 10 pp., pp. 1069-1571. - Vol. 4: 16 pp., pp. 1573-2120, index. - (Ancient Indian Tradition & Mythology Series 1-4).

»Based on the ed. by the Paṇḍitapustakālaya, which follows, with emendations, the Veṅk. ed. of 1906.« [source:] Rocher, p. 222. (AK)

[reviews:] *Chaitanya, Krishna: Siva Purana. In: IH 22,1, January 1973, pp. 96-99.*

6878 [ŚIVAPURĀṆA, 1970-1971]: Śrī civamahāpurāṇam. Vol. 1-3 [Tam.]. Tūrkātās, S. K. Svāmi / Tūrkātās, S. K. Cāmi [ed.]. Ceṉṉai: Pirema Piracuram, 1970-1971. - Vol. 1: 1970. - 2nd ed.: 1977. - Vol. 2: 1970. - Vol. 3: 1971. - (*Pirēmā Piracuram 288, 301, 306*).

Tamil adaptation. [source:] TUB. (AP)

6879 [ŚIVAPURĀṆA, 1973]: Vyāsapraśastiḥ / *Glorification of Vyāsa* [Skt., Engl.]. *In:* Purāṇa 15,2, July 1973, p. 165.

Short passage from the ŚiP. With Engl. translation (F)

[quoted passages:] ŚiP VāyavīyaSa 1,1.34-36.

6880 [ŚIVAPURĀṆA, 1980]: Śrī śiva purāṇa [Hi.]. Varmā Śāstrī, Rāmacandra [adapt.] Dillī: Dharmagrantha Prakāśana, *1980.*

A Hindi summary of the ŚiP for popular usage. (PS)

6881 [ŚIVAPURĀṆA, 1981]: Śivamahāpurāṇam: ācāryapuṣpendrakumāra sampāditam / *The Śiva Mahāpurāṇa: critically edited by Pushpendra Kumar. Arranged by Nag Sharan Singh* [Skt.]. Kumar, Pushpendra / Puṣpendrakumāra; Singh, Nag Sharan [ed.]. Delhi: Nag Publishers, *1981.* - *11, 10,* 410 pp. (N. P. Series 48).

6882 [ŚIVAPURĀṆA, 1985]: Śrīmanmaharṣi kṛṣṇadvaipāyana bedabyāsa praṇīta śibapurāṇa (jñāna-saṃhitā - bidyeśvara-saṃhitā - kailāsa-saṃhitā - sanatkumāra-saṃhitā - bāyabīya-saṃhitā pūrbabhāga o uttarabhāga o dharmasaṃhitā ekatre) *saṃskṛta mūla o baṅgānubāda sameta* [Skt., Beng.] Pañcānana Tarkaratna [ed., tr.]; Śrījīva Nyāyatīrtha [ed., introd.]. Kalikātā: Nababhārata Pābaliśārsa, B.S. *1392* [A.D. *1985*]. - [*16*], *1325* pp.

Edition of the Sanskrit text in Bengali characters, with Bengali translation printed on the lower part of each page. Reprint of the edition by Pañcānana Tarkaratna, revised by his son who has added a brief preface The text comprises: jñānaSa (78 chs); *VidyeśvaraSa (16 chs); KailāsaSa (12 chs); SanatkumāraSa (59 chs);* VāyavīyaSa (1. 30 chs, 2. 30 chs); DharmaSa (65 chs) (PS)

6883 [ŚIVAPURĀṆA, 1986]: Śrīśivamahāpurāṇam / The Śivamahāpurāṇam; dillī viśvavidyālaye saṃskṛtavibhāge prādhyāpakena ḍā. puṣpendrakumāra

bhūmıkayā sanāthıtam, nāgasarana sımha sampādıta slokānukramanyā sahıtam Part 1-2 [Skt , Engl] Kumara, Puspendra [ed , ıntrod], Sımha, Nagasarana [ed] Delhı Nag Publıshers, 1986 - Part 1 16 pp , 8, 404 leaves - Part 2 leaves 405-601, 244 pp , oblong

Reprınt of a VePr edıtıon wıth ıntroductıon and verse ındex (prınted as part of vol 2, lıstıng the fırst *pada* of each verse) (PS)

6884 Sıvapurānādı tōttıra manjarı (cıvapurānatı tōttıra mañcarı) [Tam] Kunjıtapadam, V [ed] Madras Government Orıental Manuscrıpts Lıbrary, 1961 - 15, 544 pp (Madras Government Orıental Serıes 173)

Verse anthology on South Indıan holy places wıth commentary (AP)

6885 SIVARAMAMURTI, C[ALAMBUR] The Cıtrasūtra and ıts date [Engl] In Purāna 25,2, July 1983, pp 181-205

Extract from the author s work »*Cıtrasutra of the Vısnudharmottara*« (1978) »*Thus, the cumulatıve evıdence gathered from varıous poınts of vıew, ıncludıng the ınternal evıdence from the descrıptıon of ıconography, compared wıth the extant sculptures representıng the varıous deıtıes, ıs all ın favour of an early date of transıtıon from Kusāna to Gupta wıth Kusāna features stıll lıngerıng ın sculptural renderıngs of textual descrıptıons* « (F)

[quoted passages] VDhottP 3,9 3, 3,15 5, 3 34 22-23, 3,35 2-4, 3,35 9-11, 3,37 5-6, 3 37 12-15, 3,38 1-5, 3,42.51, 3 42 53-54, 3,43 39, 3 44 5-7, 3,44 11-12, 3,50.3, 3 50 12, 3,54 2-3, 3 56 1, 3 58 1-3, 3,71 3-4, 3,71 7, 3,76 2-5, 3,78 9, 3,79.2, 3,79 4, 3,79 10, 3 81 7, 3,82 8, 3,85 6-10, 3 85 13, 3,85 28, 3 85 52-53, 3,85 65-66, 3,85 71-72, 3,85 76-78, 3 95 64, VıP 3,4 5

6886 SIVARAMAMURTI, C[ALAMBUR] Cıtrasutram tasya racanākālaś ca [Skt] In Purāna 25,2, July 1983, *samskrta khandah*, pp 3-4

Sanskrıt summary of the author s study of »The Cıtrasūtra and ıts date« (same volume, pp 181-205) For commentary see separate entry (F)

6887* SIVARAMAMURTI, C[ALAMBUR] Goddess Laksmī and her symbols [Engl] In JUPhS 14, 1941

6888 SIVARAMAMURTI, C[ALAMBUR] The Rāmāyana ın Indıan sculpture [Engl] In The Ramayana tradıtıon ın Asıa 1980 - pp 636-647

A rapıd survey of selected examples of temple relıefs ıllustratıng Rm themes from the Gupta to the Vıjayanagar perıods (JLB)

6889 [SIVARAMAMURTI, CALAMBUR] SIVARAMAMURTHI, CALAMBUR Ramayana ın ınscrıptıons [Engl]. In Asıan varıatıons ın Ramayana 1983 - pp 183-191

A survey of references to the Rm, *or rather to ıts hero Rāma, ın ınscrıptıons* and of echoes ın them of the wordıng of the Rm, wıth also passıng references to lıterary echoes ın Kalıdāsa Bhavabhūtı and the lıke The former run from an 8th century Pallava copperplate onwards, but only a small selectıon ıs gıven The latter, the ındebtedness to the wordıng, rests ın many cases on relatıvely slıght resemblances and ınstances are claımed from as early as Rudradāman's Gırnar ınscrıptıon (JLB)

6890 SIVARAMAMURTI, C[ALAMBUR]: Rāmo vigrahavān dharmaḥ: Rama, embodiment of righteousness [Engl.]. New Delhi: Kanak Publications, 1981.

Collection of lectures. (JLB)

6891 [SIVARAMAMURTI, CALAMBUR:] SIVARAMURTI, C.: Rāvaṇa in the Kailāsa temple at Ellora [Engl.]. In: JGJRI 8, 1950-1951, pp. 129-134.

Quotes from Rm, Kādambarī of Bāṇa, Kumārasambhava and Raghuvaṃśa of Kālidāsa, in order to explain the iconographic program of the Rāvaṇa representation at Ellora. (vSt)

[quoted passages:] Rm *5,49.17-18.*

6892 SIVARAMAMURTI, CALAMBUR: *Some architectural passages in the Rāmāyaṇa* [Engl.]. In: JOR 13, 1939, pp. 87-92.

A paraphrase of the description of Laṅkā at the beginning of Rm 5, with comment on its implications and illustrations from sculpture at Sāñcī, Amarāvatī, Nāsik, Bhārhut, Jaggayyapeṭṭa and Kondane. (JLB)

6893 SIVARAMAMURTI, C[ALAMBUR]: Sources of history illumined by literature [Engl.] New Delhi: Kanak Publications, 1979. - 11, 216 pp., frontispiece, 175 fig.

A historical evaluation of literary and artistic tradition given as a series of lectures which ramble through sculpture, painting, architecture, numismatics, epigraphy, and manuscripts. Draws on the Epics, classical poetry, drama, *śāstra* and Āgama, and contains a bibliography, a list of illustrations and an index (vSt)

[reviews] Harris, E. A.. In: JRAS 1981, p. 99.

6894 SIVARAMAMURTI, C[ALAMBUR]: Śrīmadrāmāyaṇe śilpam [Skt.]. In: JOR 10, 1936, pp. 73-88.

An essay on the presence of the arts (in the widest sense of painting, music, literature, architecture and so forth) in the Rm, as well as references to various types of craftsmen (JLB)

[quoted passages:] Rm (B) 1,13 6-10; 1,13 15-16; 1,13 15-16, 1,14 24; 1,72.23; 2,1.28; 2,5.3-5; 2,6 18, 2,10 11-14; *2,16.28-30*; 2,83.12-16, 2,88.13-14; 3,22.14-16; 4,27.26-27, 5,2 18; 5,2 23, 5,2.51, 5,4 6-9; 5,7.2; 5,7 14, 5,7 36-38; 5,8 2; 5,9.14-22; *5,12.1; 5,12 13; 6,61 32-33, 6,66 7; 6,103 6-8; 7,94 4-10*

6895* SIVARAMAMURTI, C[ALAMBUR]: The story of Gaṅgā and Amrita at Pattadakal [Engl.]. In: Oriental Art (N S) 3, 1957, p. 20ff.

6896 Śivastotram [Skt., Engl.] Bhattacharya, R[am] S[hankar] [ed., comm.]. In: Purāṇa 26,2, July 1984, pp. 86-96.

Collection of stanzas praising Śiva, from ŚiP and SkP. With elaborate explanatory *notes* (F)

[quoted passages.] ŚiP (b) 4,1 1-2; 2/1,1.1; 5,1.1; 1,1.1; 2/4,1.1; SkP 1/3/1,1.1; 3/4,22.136

6897* ŚIVATATTVĀNANDA, SVĀMĪ: Bhagavadgītecyā antarangāta [Mar.]. Nagpur: SRK [i.e. Sri Ramakrishna] Ashram, 1968.

6898* [SKANDAPURĀNA, N D] [Purusottamamāhātmya] [Skt, Hı] Śarmā, Bhadrīprasāda [ed, tr] Mathura n d

Text edition of the Purusottamamāhātmya from SkP, with Hindi translation [source] SP (AK)

6899 [SKANDAPURĀNA, N D] Śrī hari srāvana māsa māhātmya bhāsā samkara bhagavān kı kathā [Hı] Śāstrī, Jvālāprasāda [tr] Dıllı B S Pramındar Prakāśan, n d.– 143 pp

A Hındı *aratı* to Gangā is followed by a Hindi *translation of the Śrāvanamāsamāhātmya* of the SkP in 30 *adhyayas* (KPG)

6900* [SKANDAPURĀNA, 1854] [Kārttıkamāhātmya] [Skt] Ganesa (son of Ballāla Nātu) [comm], Gangādhara Deva, Mahādeva [Śāstrı] [ed] Bombay 1854 – 65 sheets

Part of the SanatkumāraSa of the SkP [source] Weber, Albrecht [Review] (F)

[reviews] Weber Albrecht [Friedrich] In ZDMG 17, 1863, p 781

6901* [SKANDAPURĀNA, 1859] [Śivarahasya] [Skt] *Matukumallı Kanakādrı Śāstrı*, Mādhava Śāstrı [ed] Madras Jyotıskalānıdhı, *1859* – 2, *288*, 6 pp

Contains 7 *kandas* sambhava, Asura, Vīramāhendra, Yuddha, Deva, Daksa, Upadesa From the samkaraSa of SkP With a commentary Tattvaprakāśinī In Telınga letters [source] Klatt, J In ZDMG 35, 1881, p 200 (F)

6902* [SKANDAPURANA, 1861] [Vaisākhamāhātmya] [Skt] Bombay *1861* – *67* sheets

[reviews] Weber, Albrecht [Friedrich] In ZDMG 17, 1863, p 781

6903* [SKANDAPURĀNA, 1866] [Hālāsyamāhātmya] [Skt] Cıntādrıpetaı (Madras) *Prabhākaramudrāksarasālāyām, śaka 1788* [A D *1866*] – *1, 334 pp*

The information concerning the editor(s) runs according to our source *padavd kyapramanajnaih tiruvallikkeni natātūr govindacārıaih parisılıtam nıkhılādhyetrja nopayogaya* The text is a part of AgastyaSa of SkP In Grantha letters [source] Klatt, J In ZDMG 35, 1881, p 200 (F)

6904* [SKANDAPURĀNA, 1867] [Skt] Bombay VePr, 1867 – Further ed *samvat* 1966 [A D 1909/1910].

6905* [SKANDAPURĀNA, 1867] [Nīpavanamāhātmya] [Skt] Śıvarāma Śāstrī, Kalyānam [ed] Madras 1867 – 2, 58 pp

In 16 *adhyāyas*, from SkP In Grantha letters. [source] Klatt, J In ZDMG 35, 1881, p 200 (F)

6906* [SKANDAPURĀNA, 1868] [Kāśīkhanda] [Skt] *Rāmānanda (son of Śuklāmbara)* [comm] Benares samskrta Press, *1925* [A D *1868*]

Text edition with the commentary of Rāmānanda [source] Rocher, p 232. (AK)

6907* [SKANDAPURĀNA, 1872] [Sinhasthamāhātmya] [Skt] Ukedābhāī [ed] Bombay jñānadīpaka *śaka* 1794 [A D 1872] – 1, 34, 2 sheets

In 19 *adhyāyas*, from SkP [source] Klatt J In ZDMG 35 1881, p 200 (F)

6908* [SKANDAPURĀṆA, 1872]: [Kāśīkhaṇḍa] [Skt., Beng.]. Rāmānanda (son of Śuklāmbara) [comm.]. Calcutta: Bengal Superior Press, 1279 [A.D. 1872].

Text edition with the commentary of Rāmānanda, and with Bengali translation. [source:] Rocher, p. 232. (AK)

6909 [SKANDAPURĀṆA, 1875]: Translation of the Ayodhyá-Máhátmya, or ›Pilgrimage of Ayodhyā‹ [Engl.]. Rám Náráyan [tr.]. In: *JASBengal* 44,1, 1875, p. 130–172.

Engl. translation in 30 chapters. (KPG)

6910* [SKANDAPURĀṆA, 1876]: [Hariharamāhātmya] [Skt.]. Foulkes, Thomas / Phoksa, Śrī Thāmas; Apaśaṃkara Rāmācārya [ed.]. Baṃgalūru (Bangalore): Vicāradarpaṇamudrākṣaraśālāyām, 1876. – 1, 27 pp.

In 8 *adhyāyas*, from SanatkumāraSa of the SkP. In Kannada script [source] Klatt, J In· ZDMG 35, 1881, p. 200. (F)

6911* [SKANDAPURĀṆA, 1877]: [Brahmottarakhaṇḍa] [Skt.]. Calcutta: Jagadīśvara Press, 1799 [A.D. 1877].

Text edition of the Brahmottarakhaṇḍa or Uttarakhaṇḍa of the SkP. [source·] Rocher, p 232. (AK)

6912 [SKANDAPURĀṆA, 1877]: The Sahyādri-Khaṇḍa of the Skanda-Purāṇa: a mythological, historical, and geographical account of Western India. First edition of the Sanskrit text, with various readings [Skt.]. Gerson da Cunha, J[osé] [ed.]. Bombay: Thacker and Vining, 1877. – 3, 576 pp.

Belongs to the Sanatkumārasaṃhitā of the SkP. - According to S H. Levitt, a very deficient edition. [source:] Levitt, S. H In. Purāṇa 19,1, January 1977, p. 13.; Rocher, p. 235 (F)

[reviews] In IA 7, 1878, p 208

6913* [SKANDAPURĀṆA, 1877]: [Brahmottarakhaṇḍa] [Skt.]. Delhi: Jvālaprakāśa Press, [*saṃvat*] 1934 [A.D 1877].

Text edition of the Brahmottarakhaṇḍa or Uttarakhaṇḍa of the SkP. [source:] Rocher, p. 232 (AK)

6914* [SKANDAPURĀṆA, 1878–1880]: [Kāśīkhaṇḍa] [Skt., Beng.]. Rāmānanda (son of Śuklāmbara) [comm.] Calcutta: Kāśīkhaṇḍa Press, [B.S.] 1286–1288 [A.D. 1878–1880].

Text edition with the commentary of Rāmānanda, and with Bengali translation [source·] Rocher, p 232. (AK)

6915* [SKANDAPURĀṆA, 1880]: [Brahmottarakhaṇḍa] [Skt.]. Bombay: Bāpu Sadāśiv Śeṭa Hegiṣṭe Śrī vardhanakara's Press, 1880.

Text edition of the Brahmottarakhaṇḍa or Uttarakhaṇḍa of the SkP. [source.] Rocher, p 232 (AK)

6916* [SKANDAPURĀNA, 1880] [Brahmottarakhanda] [Skt] Madras Ādisarasvatīnilaya Press, 1880

Text edition of the Brahmottarakhanda or Uttarakhanda of the SkP [source] Rocher, p 232 (AK)

6917* [SKANDAPURĀNA, 1881] [Kāsīkhanda] [Skt] Rāmānanda (son of Śuklāmbara) [comm] Bombay Ganapati Krsnājī's Press, 1803 [A D 1881]

Text edition with the commentary of Rāmānanda [source] Rocher, p 232 (AK)

6918* [SKANDAPURĀNA, 1886] [Kāsīkhanda] [Skt , Beng] Rāmānanda (son of Śuklāmbara) [comm] Calcutta Barāta Press, 1294 [A D 1886]

Text edition with the commentary of Rāmānanda, and with Bengali translation (Pūrvārdha) [source] Rocher, p 232 (AK)

6919* [SKANDAPURĀNA, 1888] Sri parvata purāna [Tel] Seshanaradya [tr], Padurti Akkyyadevara [ed] Madras 1888

Tel *version of a part of the* SkP [source] *Ramakoti Sastri K V In Purāna 4 2, July* 1962, p 393 (F)

6920 [SKANDAPURĀNA, 1893] Śrimatskandapuranāntargatā sūtasamhitā srimādhavācārya pranitatātparyadipikāvyākyā sametā Vol 1-3 [Skt] Mādhavācārya [comm], [Vāsudevasarmā »Panasikara« (son of Laksmanasarmā)] Vāsudevaśāstri Panasīkara [ed] [Poona] Ānandāsramamudranālaya, 1893 - (ASS 25) - 2nd ed 1924-1925

Text with the commentary Tātparyadipika of Mādhavācārya A *pada* index is appended (KPG)

6921 [SKANDAPURANA 1895] Specimens of modern Brahmanical legends No I The Mañjguni Purāna [Engl] Betham, G K [tr , comm] In IA 24, 1895, pp 231-242

A short history of the place of Mañjgunī [i e a small village in North Kannara] known as Veṅkatesa Māhātmya and taken *from the Sahyādri Khanda of SkP* The preliminary *notes deal with the Śriveṅkataramana temple in Mañjgunī and the festivals and rituals taking place there* The translation is followed by »a translation of the tradition of the Mañjgunī Temple as obtained from the authorities i e from documents in their possession« For »Specimens of modern Brahmanical legends No II« see VanavāsīMā 1897 (KPG)

6922* [SKANDAPURANA, 1901] [*Nepālamāhātmya from Skanda Purāna*] [Skt] *Jha* M D [ed] Benares 1901

6923* [SKANDAPURĀNA 1902] Kedārakhandastha māyāpurīmāhātmyam [Skt] Bombay 1902

6924* [SKANDAPURANA, *1902*] [*Pranavakalpa*] [Skt] Kumbakonam Śrī Vidyā Press 1902

Text edition of the Pranavakalpa a part of the SkP in Grantha characters [source] Rocher p 237 (AK)

6925• [SKANDAPURĀṆA, 1905]: [Śrībadarīnārāyaṇamāhātmya] [Skt.]. Badrīnāth (Gaṛhvāl) *saṃvat* 1962, *śaka* 1827 [A.D. 1905].

6926• [SKANDAPURĀṆA, 1907]: [Brahmottarakhaṇḍa] [Tam.]. Varatuṅga Pāṇḍya [tr.]. Madras: Padmanabhavilas Press, 1907.

Tamil version of a part of the BrahmaSa of the SkP. [source:] Raghavan, V.: In Purāṇa 2,1-2, July 1960, p. 233. (F)

6927• [SKANDAPURĀṆA, 1907]: Brahmottarakhaṇḍam: bhāṣāṭīkāsahitam [Skt., Hi.]. Bombay: *saṃvat* 1964 [A.D. 1907].

6928• [SKANDAPURĀṆA, 1907]: [Kāśīkhaṇḍa] [Skt., Hi.]. Lucknow: Navalakiśora Press, 1907.

Text edition with Hindi commentary. [source:] Rocher, p. 232. (AK)

6929• [SKANDAPURĀṆA, 1907-1916]: Vol. 1-7 [Skt., Engl.]. Miśra, A. [ed.]. Lucknow: Navalkisor Press, 1907-1916.

With Engl. translation. (SP)

6930• [SKANDAPURĀṆA, 1908]: Kāśīkhaṇḍam: skānda-mahāpurāṇāntargatam [Skt.]. Bombay: *saṃvat* 1965 [A.D. 1908].

6931• [SKANDAPURĀṆA, 1909]: Śrī puruṣottama (jagannātha) kṣetramāhātmya [Skt.]. Bombay: *saṃvat* 1966, *śaka* 1831 [A.D. 1909].

6932• [SKANDAPURĀṆA, 1909-1911]: [Skt.]. Raverkar, G. P. [ed.]. Bombay 1909-1911.

6933• [SKANDAPURĀṆA, 1910]: Vol. 1-7 [Skt.]. Kṣemarāja Śrīkṛṣṇadāsa [ed.]. Bombay: VePr, 1910.

Vol. 1: Māheśvarakhaṇḍa, vol. 2: Viṣṇukhaṇḍa, vol. 3: Brahmakhaṇḍa, vol. 4: Kāśīkhaṇḍa, vol. 5: Āvantyakhaṇḍa, vol. 6: Nāgarakhaṇḍa, vol. 7: Prabhāsakhaṇḍa. [source:] Hazra: Upapurāṇas 1. (F)

6934• [SKANDAPURĀṆA, 1910]: [Kedārakhaṇḍa] [Skt.]. Bombay 1910.

6935• [SKANDAPURĀṆA, 1910-1911]: [Badarīmāhātmya, with Pañcakedāramāhātmya] [Skt.]. Garhwal 1910-1911.

Also called Badarīnārāyaṇamāhātmya of the SkP. (SP)

6936• [SKANDAPURĀṆA, 1911]: Sri Skanda Purāṇa: the greatness of Gojāraṇya, the Dakshina Kasi (the Kāsi of the South), translated from Sanskrit [Engl.]. Lobo, A. [tr.]. In: QJMS (N.S.) 2,4, 1911, p. 133.

6937• [SKANDAPURĀṆA, 1911]: Vol. 1-7 [Skt.]. Calcutta: Vaṅgavāsī Press, 1318 [A.D. 1911].

6938 [SKANDAPURĀṆA, 1911-1912]: Skandapurāṇam śrīmanmaharṣikṛṣṇadvaipāyanabedabyāsabiracitam baṅgānubādasametam. Vol. 1-8 [Skt., Beng.]. Pañcānana Tarkaratna [ed., tr.]. Kalikātā: Na. Cakrabartti, B.S. 1318 [A.D. 1911/1912]. - 5786 pp. [continuous pagination till vol. 7].

Edition of Sanskrit text in Bengali characters, with Bengali translation. Vol. 8 contains a *sūcipatra*, the first seven vols. contain: 1. Māheśvarakhaṇḍa,

2 Visnukhanda, 3 Brahmakhanda, 4 Kāśikhanda, 5 Āvantyakhanda, 6 Nāgara khanda, 7 Prabhāsakhanda (PS)

6939* [SKANDAPURĀNA, 1913] Vol 1-16 [Skt] Lucknow Naval Kishore Press, 1913

With commentary (SP)

6940* [SKANDAPURĀNA, 1913] [Sūtasamhitā] [Tam] Rajaramier (of Chidambaram), N S, Anantakrishna Sastri, R [tr] Chidambaram 1913

Prose version in Tamil of a part of the SkP [source] Raghavan, V In Purāna 2,1-2, July 1960, p 234 (F)

6941 [SKANDAPURĀNA, 1913-1916] Sutasamhita with Tatparyadeepika of Śrimad Vidyaranya mainly based on various South Indian texts [Skt] Vidyāranya [comm], Rāmachandra Sastri, S, Kuppuswamy Sastri, K [ed] Madras Brahmavadin Press, 1913-1916 - 1066 pp

6942* [SKANDAPURĀNA, 1922] [Pranavakalpa] [Skt] Dehradun Tārā Press, 1978 [A D 1922]

6943* [SKANDAPURĀNA, 1924] [Sūtasamhitā] Vol 1-3 [Skt] Mādhavācārya [comm] 2nd ed Poona 1924-1925 - (ASS 25)

Vol 1 consists of Śivamāhātmyakhanda, jñānayogakhanda Muktikhanda, and vol 2 of Yajñavaibhavakhanda [source] Hazra Upapurānas 1 (F)

6944* [SKANDAPURANA, 1928] [Kedārakhanda] [Kan] Subrahmania Śāstrī, M S [tr] Bangalore B B Power Press, 1928

Kannada prose version of a part of the SkP [source] Suryanarayanarao M K In Purāna 6,1, January 1964, p 153 (F)

6945* [SKANDAPURANA, 1930] [Vināyakamāhātmya] [Skt] Bombay *saka* 1852 [A D 1930]

6946* [SKANDAPURĀNA, 1930] [Kaumārikākhanda] [Kan] Subrahmania Śāstrī M S [tr] Bangalore Universal Power Press, 1930

Kannada prose version of a part of the SkP [source] Suryanarayanarao, M K In Purāna 6 1, January 1964 p 153 (F)

6947* [SKANDAPURĀNA, 1932] [Rūpyapīthamāhātmya] [Kan] Guru Rao, P [ed], Śrīnivāsabhatta (of Udupi) [tr] Udupi Śrimān Madhva Siddhāntagranthālaya 1932

Renders all important stanzas connected with the Udupiksetra found in the Rūpyapīthamāhātmya of the SkP [source] Suryanarayanarao, M K In Purāna 6 1 January 1964, p 153 (F)

6948 [SKANDAPURANA, 1932] Sûtasamhitâ with Tatparyadîpikâ [Skt] Mādhavācārya [comm] Madras Sri Balamanorama Press, 1932 - 1066 pp (Sri *Balamanorama Series* 19) - *Reprint* 1954

Partial edition of the SkP with commentary by Mādhavācārya [source] TUB (AP)

6949 [SKANDAPURĀṆA, 1933]: *Śrīskandapurāṇāntargataḥ praṇavakalpaḥ. Śrīmat-paramahaṃsavidvadvaraśrīgaṅgādharendrasarasvatyākhyabhikṣunirmitena praṇavakalpaprakāśākhyapraṇavabhāṣyeṇa samalaṅkṛtaḥ. Kāśīstha nityānandavedavidyālaye pradhānādyāpakena nyāyācārya kāvyatīrtha paṇḍita duṇḍirājaśāstriṇā saṃskṛtyasampāditaḥ* / The Praṇavakalpa from Śri Skandapurāṇa with the commentary Praṇavakalpaprakāśa [=] Praṇava Bhāshya by Pandit Gangādharendra Sarasvatī [Skt.]. Gaṅgādharendra Sarasvatī [comm.]; Duṇḍīrāja Śāstrī / Dhūndhirāja Śāstrī [ed.]. Banārasa Sitī / Benares: Jayakṛṣṇadāsa Haridāsa Guptaḥ, Caukhambā-saṃskṛta-Sīrīj Āphis, Vidyavilāsa Presa / Jai Krishna Das-Haridas Gupta, The Chowkhamba Sanskrit Series Office, [*saṃvat*] 1919, A.D. 1933. - 3, 3, 85 pp. (Caukhambā-saṃskṛta-Granthamālā, *grantha-saṃkhyā* 72 [i.e. 74], No. 418).

6950* [SKANDAPURĀṆA, 1939]: [*Mārgaśīrṣamāsamāhātmya*] [Skt., Hi.] Vyāsa, Mādhavaprasāda [ed., tr.]. Benares 1939.

6951* [SKANDAPURĀṆA, 1940]: [Skt.]. Calcutta: Jagadīśvara Press, 1940.

6952* [SKANDAPURĀṆA, 1944–1954]: Khaṇḍātmaka skānda-purāṇa. Vol. 1-27 [Kan.]. Subrahmaṇya Śāstrī, Āsthāna Vidvān Moṭagānahaḷḷi [tr.]. Bangalore: Bangalore Press, 1944-1954. - (Śrī Jayacāmarājendra Grantharatnamālā 14).

Kannada translation of the SkP, according to our source in 27 volumes. [source:] Suryanarayanarao, M. K., In. Purāṇa 6,1, January 1964, p 153 (F)

6953* [SKANDAPURĀṆA, 1945]: [Sūtasaṃhitā]. Vol. 1-4 [Kan.]. Candraśekhara Śāstrī [tr.] Mysore: Sri Panchacharya Electric Press, 1945. - (Śrī Jayacāmarājendra Grantharatnamālā 22)

6954* [SKANDAPURĀṆA, 1945]: Kandapurāṇa-churukkam [Tam.]. Sambandhaśaraṇālaya Svāmi [adapt.]. Madras: Alliance Press, 1945.

Tamil epitome of the SkP in 1049 verses. [source:] Raghavan, V. In: Purāṇa 2,1-2, July 1960, p 232. (F)

6955* [SKANDAPURĀṆA, 1947–1948]: [*Śaṅkarasaṃhitā*]. Vol. 1-6 [Kan.]. Veṅkaṭa Rao, H. P. [(of Hassan)] [tr.]. Mysore: Śrī Chamundeswari Electric Press, 1947-1948. - (Śrī Jayacāmarājendra Grantharatnamālā 45).

6956* [SKANDAPURĀṆA, 1948]: [*Kārttikamāhātmya*] [Skt.]. Bombay 1948.

From the SanatkumāraSa of the SkP. (SP)

6957* [SKANDAPURĀṆA, 1949]: Śivatattvasudhānidhi [Kan.]. Śrīnivāsadīkṣita [comm.]; Sītārāma Śāstrī, S. [tr.]. Mysore 1949. - (Śrī Jayacāmarājendra Grantharatnamālā 53).

Kannada translation of a part of the SanatkumāraSa of the SkP. Contains Sanskrit text and a Sanskrit commentary called *Cintāmaṇivyākhyā Śrīnivāsadīkṣitā*, printed in Kannada script. Then follows the Kannada translation in prose. [source:] Suryanarayanarao, M. K.: In: *Purāṇa 6,1, January 1964, p. 154. (F)*

6958* [SKANDAPURĀNA, 1950] Kandapurāna-vachanam [Tam] Ramasvamı Mudalıar [adapt] Saıva Sıddhanta Works Publıcatıon Socıety, 1950

Tamıl prose versıon [source] Raghavan V In Purāna 2 1-2, July 1960 p 232 (F)

6959 [SKANDAPURĀNA, 1950] Upadesakāndam crıtically edıted Vol 1-3 [Skt] Chengalavaraya Pıllaı, V S [ed] Madras Government Orıental Manu script Lıbrary, 1950 - (Madras Government Orıental Serıes 4)

In Tamıl characters [source] TUB (AP)

6960* [SKANDAPURANA 1953] Kukke subrahmanyaksetramāhātmya Part I Adh yaya 1-33 [Skt, Kan] Lakshmınarayanabhatta Nellı [ed, tr] Subrahma nya (South Kanara) The Manager, Board of Admınıstratıon Kukke Srı Subrahmanya Temple, 1953

Kannada prose versıon of a part of the Kaumārıkākhanda of the fırst Māhesvara khanda of the SkP Gıves the Skt text ın Kannada scrıpt followed by Kannada translatıon [source] Suryanarayanarao M K. In Purāna 6 1 January 1964 p 153 (F)

6961* [SKANDAPURĀNA 1954] [Sutasamhıtā] [Skt] Mādhavācārya [comm] Madras 1954 - (Srı Balamanorama Serıes 19)

6962* [SKANDAPURĀNA 1956] [Hımavatkhanda] [Skt] Varanası Yoga Pracārınī Gorakshatıllā *samıat* 2013 [A D 1956]

6963* [SKANDAPURANA, 1959] [Skt] Calcutta Gopala Prıntıng Works, 1959

6964 [SKANDAPURANA, 1960-1965] Skanda purānam srımanmaharsı krsnadvaı pāyanavyāsavıracıtam Māhesvarakhandātmakah prathamo bhāgah Vaıs navakhandatmako dvıtıyo bhāgah Brahmakhandam trtīyo bhāgah Kāsīkhandātmakah caturtho bhāgah Avantıkhandātmakah pañcamo bhāgah pūrvārddham Avantıkhande revākhandātmakah pañcamo bhāgah uttarārddham / Skanda Puranam by Shrımanmaharsı Krıshna Dwaıpayan Vedavyas Vol 1-6 [Skt] Mora Manasukharāya [ed] Kalakattā [Mana sukharāya Mora] 1960-1965 - Vol 1 *samıat* 2002 A D 1965 - [1] [6] [2] 23, 799 pp - Vol 2 *samıat* 2017, A D 1960 - 10 [24] 865 pp - Vol 3 *samıat* 2018 A D 1961 - [4] 27, 696 pp - Vol 4 *samıat* 2018 A D 1961 - [5] [16] 699 pp - Vol 5 *samıat* 2019, A D 1962 - [9] 12 pp pp 1-537 - Vol 6 *samıat* 2019, A D 1962 - [16] p pp 539-1135 - (Gurumanda lagranthamālā 20)

The last two *khandas* (Nāgarakhanda, Prabhāsakhanda) were apparently never publıshed Each volume contaıns a brıef table of contents (PS)

6965 [SKANDAPURANA 1962] Ambuvīcıkrtam sarasvatīstotram [Skt] Gupta Ānandasvarūpa [ed, comm] In Purāna 4 1, January 1962, pp 1-2

Hymn by Ambuvīcı to Sarasvatī from the SkP Wıth short explanatory notes ın Skt (F)

[quoted passages] SkP 6 46 22-33

6966* [SKANDAPURĀṆA, 1963]: Śrīskāndamahāpurāṇa [Skt.]. Anantarāma Tīkṣitar [ed.]. Celam ca. 1963.

According to our source, actually a print of the Skt. Śivarahasyakhaṇḍa. [source:] Shulman, David: In: IIJ 21, 1979, p. 38. (F)

6967* [SKANDAPURĀṆA, 1969]: [Sanatkumārasaṃhitā]. Krishnamacharya, V. [ed.]. Madras: Adyar Library, *1969*.

[reviews:] Gail, Adalbert J.: In: ZDMG 122, 1972, p. 414.

6968* [SKANDAPURĀṆA, 1969]: Śrī satyanārāyaṇavratakathā: hindī evaṃ aṃgrejī anuvāda sahita. Aṃgrejī anuvādaka rajanīkānta. Hindī anuvādaka śrī-rudradatta pāṭhaka [Skt., Hi., Engl.]. Rajanīkānta; Pathak, Rudra Datta / Pāṭhaka, Rudradatta [tr.]. Deva, Gayā: Viṣṇu Prakāśanam, 1969. - 2, [4], 60 pp., ill.

Part of the Revākhaṇḍa of the SkP. Edition of Sanskrit text with Hi and Engl. translations [source:] NUC 1968-1972. (AK)

6969* [SKANDAPURĀṆA, 1970]: Skanda purāṇa: sarala bhāṣānuvāda sahita. Sampādaka śrīrāma śarmā ācārya. Vol. 1-2 [Skt., Hi.] Śrīrāma Śarmā Ācārya [ed., tr.] Barelī: saṃskṛti saṃsthāna, *1970*.

Edition of Skt. text, with translation, commentary and introduction, in Hindi [source:] NUC 1973-1977 (AK)

6970 [SKANDAPURĀṆA, 1970]. Das Nepālamāhātmyaṃ des Skandapurāṇaṃ: Legenden um die hinduistischen Heiligtümer Nepals [Skt., Ger.]. Uebach, Helga [ed., tr., comm., introd.] München: Wilhelm Fink Verlag, *1970*. - 255 pp., fold map (Münchener Universitäts-Schriften, Reihe der Philosophischen Fakultät, Bd. 8).

Critical text (with the exception of chapters 16, 25, 27, 28, 30) with Ger translation. Contains a Ger. introduction giving a general survey of the history of Nepal, a description of the manuscripts and printed editions used, reflections on the work's date (cautiously suggesting the first half of the 13th century), and a survey of the contents After this introduction a complete list of the holy places occurring in the Nepālamāhātmya is given, with remarks on the relevant text passages, the (supposed) location, the cult, and historical material available (inscriptions, etc.) With bibliography. - *Originally the editor's thesis, Munich* (F)

6971* [SKANDAPURĀṆA, 1971]: The Chidambara Māhātmyam by Sri Vedavyasa [Skt.]. Somasekhara Dīkṣitar [ed.]. Kadavasal 1971.

6972* [SKANDAPURĀṆA, 1972]: [Reṇukāmāhātmya] [Skt.] Vārāṇasī *1972*.

From Sahyādrikhaṇḍa. (SP)

6973 [SKANDAPURĀṆA, 1974]: Shreegurugītārtheśvarī [Engl.]. Kusumeshwari [comm.] *Bombay*: D. B. Dhavale, 1974. - 232 pp., [4] leaves of pl., *ill.*

This book is the Engl translation of a Marathi commentary in prose-*mantra*-form on the *Gurugītā, i e part of SanatkumāraSa of the Uttarakhaṇḍa of the SkP.* [source:] NUC 1973-1977 (KPG)

6974 [SKANDAPURĀNA, 1974] Śrījayantīpuramāhātmyam (tiruccentūr mahimai) [Skt, Tam] Suntararāma Tīksitar [ed] Cennai Cirunkēri Jagatkuru Sanātana Tarma Vityā Samiti, 1974 - 8, 232 pp

Edition of Skt text with Tamil adaptation [source] TUB (AP)

6975 [SKANDAPURĀNA, 1975] Paśupati stotram / Eulogy of Paśupati Śiva [Skt, Engl] Gupta, Anand Swarup [ed, comm] In Purāna 17,2, July 1975, pp 100-105

Text of a hymn to Śiva as *pasupati* from the SkP, with Engl translation and an explanatory note (F)

[quoted passages] LiP 2,9 11-14, ŚiP VāyavīyaSa 2,2 [12], SkP SanatkumāraSa 4,79 34, 4,80 6-8, 4 82 18, 4,82 44-54, 4,83 135

6976* [SKANDAPURĀNA, 1977] Nepālamāhātmyam saparisista-'pārvatī' hindī-vyākhyopetam Vyākhyākārah kedāranātha sarmā / Nepālamāhātmyam of Skandapurānam with ›Parvati‹ Hindi commentary and index by Kedāranātha Sharmā [Skt, Hi] Śarmā, Kedāranātha / Sharmā, Kedāranātha [ed, comm] Vārānasī Caukhambā Amarabhāratī Prakāsana, 1977 - 14, 230 pp (Caukhambā Amarabhāratī Granthamālā 10)

6977* [SKANDAPURĀNA, 1978] Śri Guru Gītā transliteration and English translations [Skt, Engl] Ganeshpuri Gurudev Siddha Peeth, 1978 - 4, 71 pp

6978 [SKANDAPURĀNA, 1978] Skanda Purana a Sanskrit ms from Nepal containing the Kāsi khanda Reprinted by Sharada Rani from the collection of Professor Raghuvira [Skt] Rani, Sharada [ed] New Delhi S Rani, 1978 - 301 pp (Śata Pitaka Series 242)

Facsimile ed of the ms (AP)

6979 [SKANDAPURANA 1979] Agastyamunikrtā mahālaksmīstutih [Skt, Engl] Gupta, Anand Swarup [ed, tr, comm] In Purāna 21,1, January 1979, pp 1-8

Skt text of a hymn by Agastya to Laksmī With Engl translation and an explanatory note mainly on the relation of Laksmi and Mahālaksmi as forms of the goddess Refers to AV, RV and KathU and gives some Purānic parallel passages (F)

[quoted passages] AgP 237 1, BhāgP 3 12 26, 10 55 1-2, DBhāgP 7 30 53 7 38 5, SkP 4 4 5, 4 5 80-87, VDhottP 3 83 14

6980* [SKANDAPURANA, 1981-1982] Skandamahāpurānam / The Skanda Mahāpurāna arranged by Nag Sharan Singh Vol 1,1-3, 2-3 [Skt] [Simha, Nāgasarana] Singh, Nag Sharan [ed] Delhi Nag Publishers 1981-1982 - Vol 1,1 The Mahesvara Khanda, 1981 - Vol 1,2 The Vaisnava Khanda, 1982 - Vol 1,3 The Brahma Khanda, 1982 - Vol 2 The Kāśī Khanda The Avantya Khanda, 1982 - Vol 3 The Nāgara Khanda The Prabhāsa Khanda, 1982 - (Purana Text Series 2)

6981 [SKANDAPURĀṆA, 1982]: Viṣṇukṛtaṃ sāvitrīstotram [Skt., Engl.]. Bhattacharya, Ram Shankar [ed., comm.]. In: Purāṇa 24,1, January 1982, pp. 1-6.

Skt. text of a hymn by Viṣṇu to Sāvitrī from the SkP, with explanatory notes on important expressions. (F)

[quoted passages] SkP (VePr) 7/1,165.115-119.

6982* [SKANDAPURĀṆA, 1984]: The Guru Geeta or the hymn to the guru, with an English translation by J. N. Sharma [Skt., Engl.]. Sharma, J[anaki] N[ath] [tr.]. Srinagar: Bhagwan Shri Gopi Nath Ji Trust, 1984. - 9, 64 pp.

6983 [SKANDAPURĀṆA, 1984-1986]: Skandapurāṇasya mānasakhaṇḍam [Skt.]. Rai, Ganga Sagar [ed., comm.]. In: Purāṇa 26,1, January 1984, appendix, pp. 1-60; and 26,2, July 1984, appendix, pp. 61-140; and 27,2, July 1985, appendix, pp. 141-180; and 28,2, July 1986, appendix, pp. 181-220.

Edition of chapters 1-10 (in 26,1), 11-20 (in 26,2), 21-30 (in 27,2), and 31-45 (in 28,2) With critical (foot-) notes. In Part 1, however, variant readings and conjectures are given within the text (in brackets). (F)

6984 [SKANDAPURĀṆA, 1985]: Devīstotram: maṅgalāṣṭakanāmadheyam [Skt.] In: Purāṇa 27,1, January 1985, pp. 9-10 [first pagination].

Hymn to the Devī, from SkP Kāśīkhaṇḍa 49 55-63. (F)

[quoted passages:] SkP 4,49 55-63.

6985 [SKANDAPURĀṆA, 1985]: Aṣṭamūrtyaṣṭaka-stotra [Skt., Engl.]. Bhattacharya, R[am] S[hankar] [ed., comm.]. In: Purāṇa 27,2, July 1985, pp. 346-351.

Hymn, praising the eight forms of Śiva, from SkP. With explanatory notes. (F)

[quoted passages.] SkP 4,16 101-109.

6986 [SKANDAPURĀṆA, 1986]: Lakṣmīstotram [Skt., Engl.]. Bhattacharya, R[am] S[hankar] [ed., comm.]. In: Purāṇa 28,1, January 1986, pp. 1-6.

Text from SkP Kāśīkhaṇḍa 5.80-87. With detailed explanatory notes (F)

[quoted passages:] SkP 4,5.80-87.

6987 [SKANDAPURĀṆA, 1986]: Śivastotram [Skt., Engl.] Bhattacharya, R[am] S[hankar] [ed., comm.] In: Purāṇa 28,2, July 1986, pp. 94-99.

Text of SkP Kāśīkhaṇḍa 10.131-138, with detailed explanatory notes. (F)

[quoted passages] SkP 4,10 131-38.

6988 [SKANDAPURĀṆA, 1986-1987]: Śrīskandamahāpurāṇam / The Skandamahāpurāṇam. Prathama khaṇḍam: viṣayānukramaṇikā, śrīmāheśvarakhaṇḍam. Dvitīya bhāga: śrīvaiṣṇavakhaṇḍam. Tṛtīya bhāga: śrībrāhmakhaṇḍam. Caturtha bhāga: śrīkāśīkhaṇḍam saṭīka. Pañcama bhāga: śrīāvantyakhaṇḍam. Saṣṭhama bhāga: śrīnāgarakhaṇḍam. Saptam [sic] bhāga: śrīprabhāsakhaṇḍam. Vol. 1-7 [Skt.]. Delhi: Nag Publishers, 1986-1987. - Vol. 1: 71, 257 leaves. - Vol. 2: 326 leaves. - Vol. 3: 216 leaves. - Vol. 4: 3, 372 leaves. - Vol. 5: 342 leaves. - Vol. 6: 324 leaves. - Vol. 7: 329 leaves; oblong.

Reprint of a VePr edition Vol 1 begins with a fairly detailed summary of contents in Sanskrit Vol 4 (Kāsīkhanda) includes a commentary (PS)

6989 SKURZAK L[UDWIK] Etude sur l epopee indienne [Fr] Wroclaw 1958 - 24 pp (Travaux de la Societe des Sciences et des Lettres de Wroclaw, Serie A, Nr 61)

On the development of the *aśrama* concept as documented in the MBh (AM)

6990 SKURZAK LUDWIK Indian asceticism in its historical development [Engl] In ALB 31-32, 1967-1968 Dr V Raghavan felicitation volume 1967-1968 - pp 202-210

6991 SLATER, GILBERT The Dravidian element in Indian culture with a foreword [Engl] Fleure H J [forew] 1st Indian reprint New Delhi Ess Ess Publications 1976 - 165 pp note bibliography index [following p 165] 7 ill - 1st published London 1924

6992* SLATER, P Evil and ultimacy [Engl] In SR 4 1974 pp 137-146

Comparative study of Job BhG and A Camus La Peste [source] Callewaert/Hemraj p 380 (PS)

6993 SŁUSZKIEWICZ E[UGENIUSZ] Bhāsa et le Rāmāyana [Fr] In RO 21, 1957, pp 409-421

While acknowledging that the Pratimānātaka and Abhisekanātaka show considerable divergence from Vālmīki the author collects and tabulates the borrowings found in them demonstrating thereby the existence »probablement vers le milieu du Ier millenaire ap J C « of a Rm recension intermediate between the S and NE recensions (JLB)

6994 SŁUSZKIEWICZ EUGENIUSZ Notes sur le Campurāmāyana de Bhōja [Fr] In RO 3 1925 pp 107-132

In a first part listing beginning and end of each book of the CampūRm and of the three main recensions of the Rm (which Jacobi named C B and A) Sluszkiewicz comes to the conclusion that the source of the CampūRm must have been the Bombay Recension (C) In a second part he shows the influence of Kālidāsa s Raghuvamśa on the CampūRm by listing all the parallels (KPG)

6995 SŁUSZKIEWICZ EUGENIUSZ Przyczynki do badan nad dziejami redakcyj Rāmāyany Contributions a l histoire des recensions du Rāmāyana [Pol Fr] Krakow Nakladem Polskiej Akademii Umiejętnosci, 1938 - 273 pp

An examination of the relationship with the Rm of the Rāmopākhyāna (p 1-38) the Rāvanavadha or Bhattikāvya (p 39 86) and the Jānakīharana of Kumāradāsa (87-116) followed by a lengthy appendix of corrections to Nandargikar s edition of the Jānakīharana (p 120-256) and a resumé in French (p 266-273) After reviewing previous scholarship on the Rāmopākhyāna the author lists 12 correspondences between it and the S recension of Rm 25 between it and the NE recension and 20 passages which are as distant from either recension He draws attention to the greater number of correspondences with the NE recension while noting that the Rāmopākhyāna could not have relied exclusively on it and suggests that it may have drawn on a third recension which might be the archetype of our present

versions. Similar detailed textual examination establishes that Bhaṭṭi was acquainted with a text of the Rm intermediate between the present S and NE recensions, while it is shown that the Jānakīharaṇa is largely modelled on Kālidāsa's Raghuvaṃśa but, where it directly follows the Rm, it too is based on a text intermediate between the S and NE recensions (JLB)

6996 SŁUSZKIEWICZ, EUGENIUSZ: Le Rāvaṇavaha et le Rāmāyaṇa [Fr.]. In: RO 16, 1953, pp. 543-565.

Continuing his researches in Przyczynki ... 1938, the author demonstrates that the Rāvaṇavaha also draws on a version intermediate between the current NE and S recensions of Rm, while noting that his tables of correspondences show that for Rm 1 the Rāvaṇavaha follows the S recension and for Rm 6 the N recension. (JLB)

6997* SMIRNOV, B. L.: *Nirvana, kaivalya, moksha v filosofskikh tekstakh »Makhabharaty«* [Rs.]. In: Materialy po istorii i filologii Tzentralnoy Azii. Vyp. 3. Ulan-Ude 1968. - p. 14-21.

Nirvāna, kaivalya, mokṣa in MBh philosophical texts (V)

6998 SMITH, H. DANIEL: A descriptive bibliography of the printed texts of the Pāñcarātrāgama [Engl.] Baroda: Oriental Institute. - Vol. 1: 1975. - 35, 560 pp. - Vol. 2: 1980. - 33, 132 pp. (Gaekwad's Oriental Series 158, 168)

A research handbook for the Pañcarātra sect. Vol 1 gives long summaries of 30 printed texts Vol 2 contains a short introduction to the literature of this Viṣṇuite religion by J. Gonda, the summary bibliography (slighttly revised reprint from Vol 1) and an annotated Index to select topics covered in the texts described in Vol. 1 (KPG)

[reviews.] Halbfass, W[ilhelm]. In: OLZ 76, 1981, p 181ff - Hinuber, O[skar] v[on]· *In. ZDMG 128, 1978, pp 215-216 - Gonda, J[an] In. JRAS 1978, pp 89-90*

6999 SMITH, H. DANIEL: Festivals in Pāñcarātra literature [Engl.]. In: Religious festivals in South India and Sri Lanka ... 1982. - pp. 27-49.

7000* SMITH, H. DANIEL: Prāyaścitta in the canonical works of the Pāñcarātrāgama [Engl.] In: ALB 30, 1966, pp. 23-43.

7001 SMITH, H. DANIEL: A typological survey of definitions: the name ›Pāñcarātra‹. Utilizing texts of the Pāñcarātra saṃhitās [Engl.] In: JOR 33, 1963-1964, p. 102-117.

Presents passages from Pāñcarātrasaṃhitās which define or interpret the name Pāñcarātra According to one tradition Purāṇas, Vedas, Vedānta, Sāmkhya and Yoga are »thrown into darkness« by the Pāñcarātra system (cf. p 106). (PS)

7002 SMITH, JOHN D.: The two Sanskrit epics [Engl.]. In: Traditions of heroic and epic poetry. Hatto, A. T. [ed.]. London: MHRA, 1980 - pp. 48-78.

7003 SMITH, MARY CARROLL: The core of India's great Epic [Engl.] Harvard University, 1972.

Thesis (JLB)

7004 SMITH, MARY CARROLL· The Mahābhārata's core [Engl] In JAOS 95,3, 1975, pp 479–482

Separates out all non-*śloka* verses in the cr ed for metrical and narrative analysis »Of the approximately 4500 non-*śloka* verses in the MBh 30 per cent scanned into the classical *upajāti* metre, 4 per cent are *vaṃśastha* and 12 per cent are other identifiable classical Skt patterns However, 54 per cent of the non-*śloka* verses in the MBh *must be classified as irregular triṣṭubh* verses« – i e verses which lack *matching quantitative patterns in the four lines of a verse, including* hypermetric lines »I have come to think of the approximately 2000 *irregular verses (about 8000* lines) as related to late Vedic *triṣṭubh* patterns « The fact that non-*śloka* verses in the MBh tend to occur in *triṣṭubh* clusters containing the key stories of the Bhārata war »points toward the conclusion that the clusters themselves are the core of the epic« (p 480) MBh 1,176–198, 1,190, 2 52–68 are discussed for an exemplification of the method of »layering«, using the ratio of *upajāti* lines as distinctive criterion The »general deposit of a Bhārata war epic core« is presented in a table (PS)

[quoted passages] MBh (cr ed) 1,176–189, 1,190, 2,52–68

7005 SMITH, R[ONALD] MORTON Dates and dynasties in earliest India translation and justification of a critical text of the Purāna dynasties [Engl] Shastri, J[agdish] L[al] [ed] Delhi Motilal Banarsidass, 1973 – 10, 517 pp

Fresh reading of the Purānic dynastic lists, along with a new establishment of the »Urtext« roughly coinciding with Kirfel s »*vaṃśānucarita*»-text (PPL chapter 4) but introducing numerous variant readings and corrections On the whole the alterations (as against Kirfel s text constitution) are substantial so it may be justified to speak of a new text The author considers VāP (BibInd/ASS) to preserve the best tradition, and *relies especially on* Pargiter s »eVā«-ms (Jones ms *of the* India *Office Library, Pargiter wrote about it* »*Very valuable because it has readings different* from the printed editions and some verses not contained therein, and where it differs therefrom it often agrees with the MtP « Pargiter, Dynasties of the Kali age p XXXIII) » Indeed we have become apt to follow eVā when it is supported by any other Purāna« (this ms has *not* been collated by Kirfel) – The first part gives the text in Engl translation (728 verses) the second part the established Skt text (Romanized) along with a *running commentary* which combines *both discussion of the text and evaluation* This combination results from a combination – *as it* were – of Pargiter s and Kirfel s methods the analysis of the contents supports the philological constitution of the text and vice versa – The author seeks to provide each name of the list with at least an approximate date the results are listed in an index which gives the names in alphabetical order with their established/supposed date, the corresponding number(s) of vers(es) *of the text and the paragraph number* of the *running commentary where the name is* discussed – »We have *shown in* our article ›*The early chronology of* India‹ in JAOS 1957–1958 (3 parts) that for the years subsequent to the great battle of MBh the Purānas preserve good historical tradition It is therefore reasonable to suspect that similarly good tradition lies behind the genealogies before the battle *We now seek to show that this is the case* and that there is *far too much self-consistency* and interlocking reference in the *records to* be due to mere chance « (F)

[*quoted passages not* included]

[reviews] *Sternbach* Ludwik In JAOS 95 3, 1975, pp 537–538 – Eggermont P H L. In IIJ 18 1976 pp 284–287

7006 SMITH, R[ONALD] MORTON: The early heresies in the development of Indian religion [Engl.]. In: IT 2, 1974, pp. 148–198.

Discusses the relationship and interdependences between early »heretic« movements (Buddhists, Jains, and Ājīvakas) and the Hindu »orthodoxy« (represented mainly by Upaniṣadic thoughts and the Sāṃkhya system), under the following headings: »Common ground of orthodoxy and heresies«, »the self, its terminologies and teachers«, »Role of asceticism and conception of nirvāṇa«, »Ethics«. Refers incidentally to teachings of the BhG as orthodox background (without references) (RS)

7007 SMITH, R[ONALD] MORTON: The Indian sennachy [Engl.]. In: JIES 6, 1978, pp. 77–91.

On Purāṇa king lists (JLB)

7008 SMITH, R[ONALD] MORTON: Notes on some early Indian names [Engl.] In: Purāṇa 6,2, July 1964, pp. 420–442.

Examines some Skt. male proper names of an early date, as to their meanings, possible origins, and, sometimes, ritual importance. (F)

7009 SMITH, R[ONALD] MORTON: On the ancient chronology of India [Engl.]. In: JAOS 77, 1957, pp. 116–129 and 266–280; and 78, 1958, pp. 174–192.

Deals with Pargiter's »Ancient Indian historical tradition« and »Dynasties of the Kali age«. Tries to reconstruct genealogies from Epic/Purāṇic material. Refers to Hindu, Buddhist, and Jain literature, MBh, BdP, BhāgP, VāP, ViP, etc. (AP)

[quoted passages] MBh 5,170–193.

7010* SMITH, RONALD M[ORTON]: Power in ancient India· 1. Chronology and economics [Engl.] In: ABORI 38, [1957], pp. 190–216.

7011* SMITH, RONALD M[ORTON]: Power in ancient India· 2. Kingship and authority [Engl.] In: ABORI 39, [1958], pp. 1–33.

7012 SMITH, R[ONALD] MORTON: The spread of the Vyāsa Vedas [Engl.]. In: Purāṇa 7,2, July 1965, pp. 221–234.

Searches the BdP, VāP, and ViP for material on the Brahmanical schools or dynasties which are said to originate from Vyāsa. Seeks to resolve some contradictions between Purāṇic and Brāhmaṇa statements. Refers to JaiBr, PVBr, Sāmavidhānabr, *ŚBr, VaṃśaBr, ĀśvGS, BauGS, BharadvājaGS, HiraṇyakeśinGS,* LaugākṣiGS, ŚāmbavyaGS, ŚāṅkhGS. (F)

[quoted passages·] *BdP 2,35; 4,4.58; VāP 23; 60.15; 61.27–28; 61.36–43; 61.44; 103;* ViP 3,3

7013 SMITH, R[ONALD] MORTON: Statistics of the Bhagavadgītā [Engl.] In: JGJRI 24,1–4, January-October 1968: *Umeshamishra commemoration volume.* Vol. 1. ... 1969. – p. 39–46.

The BhG (suggested date of composition 210–200 B C.) is divided into three sections (A. chapters 1–12 and 18 55–78; B: chapters 13–16, C: chapters 17–18 54) *Non-śloka* verses and chapter 1 are excluded in the presentation of the statistics for verbs and verbal forms, nominal stems, compounds, particles, and vocatives When comparing

the arithmetic mean, 16 out of 38 counts are considered significant between A and C, 15 between B and C, »enough to substantiate the probability of different authors for A, B and C« (p 45) (PS)

[quoted passages] BhG 1-12, 13-16, 17 1-18 54, 18 55-78

7014 SMITH, R[ONALD] MORTON The story of Ambā in the Mahābhārata [Engl] In ALB 19, 1955, pp 85-171

A literary study, based on the cr ed of MBh 5,170-193, with reference to other versions of the story of Ambā Uses partly statistics Believes the story to be written by one author for the MBh, with two interpolators adding further material (a list of passages thought to be interpolations is included) The author s style and narration technique are analysed (vSt)

[quoted passages] MBh (cr ed) 5,170-193

7015 SMITH, R[ONALD] MORTON The story of Nala in the Mahābhārata [Engl] In JOI 9,4, June 1960, pp 357-386

Attempts to find different techniques that might prove appropriate to solve problems of (chronological) order of MBh passages These techniques consisting mainly of counting stylistic peculiarities (vocatives, *vipula* patterns of the *śloka* selected grammatical verb forms compounds etc) are, to some extent, critically discussed and applied to the Nala-episode, the results being partly contrasted with those of the author s study of the Ambopākhyāna Different countings are combined and presented in »tables of statistics«, one of them showing »figures for alleged interpolations« The Nala-episode is regarded as having been composed by an author A and an interpolator B The second part of the article consists of a commentary on those verses in the Nala-episode that might be suspected of having been inserted, discussing the criteria applied that might justify an emendation or excision of verses Ends with a comparison of the passages ascribed to A and B (RS)

[quoted passages not included]

7016 SMITH, R[ONALD] MORTON The story of Śakuntalā in the Mahābhārata [Engl] In JBiharRS 46,1-4, January December 1960 Dr T P Chowdhury memorial volume 1960 - pp 163-176

Aims at disentangling the different layers and interpolations of our present composite text by a combination of ordinary methods of literary criticism and statistical analyses The detailed statistical lists mainly count grammatical phenomena (reduplicated aorist, locative absolute etc) The MBh Śakuntalā narrative in the author s view turns out to be of a patchwork structure (F)

7017 SMITH, VINCENT A Andhra history and coinage 1 The Andhra people or nation and the early Andhrabhrtya kings [Engl] In ZDMG 56, 1902, pp 649-675

Searches for early accounts of Andhra history referring to Pliny, AitBr, MBh Megasthenes Ptolemy Asokan inscriptions the chronology of the Andhrabhrtya kings is dealt with according to Purānic material mainly from MtP, ViP, VāP A detailed concordance of the later Andhrabhrtya kings is given comparing MtP epigraphic, and numismatic material A further »synchronistic table« shows names and estimated dates of the later Andhrabhrtya kings and the Mahāksatrapas of Surāstra Discusses the inscriptional material in detail (F)

[quoted passages] MBh 2 31

7018 SMITH, VINCENT A.: Andhra history and coinage 3 [sic]: The Andhra or Andhrabhṛtya coinage [Engl.]. In: ZDMG 57, 1903, pp. 605-627.

Continuation of the author's contribution in ZDMG 56, 1902, pp. 649-675. Numismatic study with bibliographical material and descriptions of single coins. No further Purāṇic or Epic material is dealt with. (F)

7019* SMITH, VINCENT A.: The early history of India, from 600 B. C. to the Muhammadan conquest [Engl.]. Oxford: Clarendon Press, 1904. - 4th ed.: ibid., 1924.

Uses inter alia Purāṇic data to reconstruct early Indian history. »The most systematic record of Indian historical tradition is that preserved in the dynastic lists of the Purāṇas. ... Modern European writers have been inclined to disparage unduly the authority of the Purāṇic lists, but closer study finds in them much genuine and valuable historical tradition« (p. 11-12). The author also discusses the date of some Purāṇas (e.g., p. 32 of the VāP, p 229 of the YugaP; p. 19 in general). [source:] Rocher, p 103, 115, and 254; Church, Cornelia Dimitt: In: Purāṇa 16,1, 1974, p. 10. (AK)

7020 SMITH, VINCENT A.: The Gurjaras of Rajputana and Kanauj [Engl.]. In: JRAS 1909, pp. 247-281.

Continued from its first part, same volume, pp 53-76 (no Epic/Purāṇic material). - Discusses pp 252-255 »stanza 51 in the colophon to the Jain Harivaṃśa« *(given in* text and translation) which contains »important information concerning Vatsarāja and his contemporaries«. (F)

7021 SMITH, VINCENT A.: The various persons named Bharata [Engl.]. In: IA 38, April 1909, p. 112.

A brief notice on the three persons called »Bharata« in Epics and Purāṇas (AK)

7022 SMITH, WALTER: The ceiling of the Mukteśvara temple in Bhubaneswar [Engl.]. In: AA 45,1, 1984, pp. 73-95, 15 fig.

The discussion of the elaborately sculptured ceiling of the assembly hall (*jagamohana*) of the temple focuses on the ceiling's narrative content and its symbolic meaning On the narrative level, the ceiling depicts key events in the mythology of Śiva and Pārvatī, especially the penance of Pārvatī, and further refers to the births of Gaṇeśa and Kārttikeya with particular emphasis on the latter's relationship to the *saptamātṛkas*. This aspect of the ceiling can be ascertained by comparing the reliefs with Purāṇic accounts. On the symbolic level the ceiling can be interpreted as a *mandala*. Its imagery represents, on the one hand, deities emanating from the centre; on the other, it represents »a concept of greater abstraction, where the *mandala* can be seen as an exposition on the theory of the *mantras* ... which had become highly developed during the early medieval period The esoteric meaning becomes clear as we compare the ceiling's imagery with ideas expressed in various religious texts, generally accepted as dating to the early medieval period. These texts, which can be typified as Tantric in nature, contain striking parallels with the ceiling's imagery . « (p. 73) (SD)

[quoted passages:] DBhāgP 7,30; MkP DevīMā (V) 8.11-20; LiP (AITM tr.) 1,105.11; MtP (SBh tr.) 154-157; ŚiP (AITM tr.) 2/3,22-28; 7/1,24-26; ŚiP 2/4,1.44-63; 2/4,1.49-63; 2/4,2.1-73; SkP 1/1,22.38-40; 1/2,27.58-73a; 1/2,27.74-84; 1/2,28.1-14; 1/2,29 1-69a, 1/2,29.72b-81; 5/2,55.1-5; VmP (cr.ed) 28.12-13.

7023 SMITH WILLIAM L. Explaining the inexplicable uses of the curse in Rāma literature [Engl] In Kalyānamitrārāganam essays in honour of Nils Simonsson 1986 - pp 261-276

Smith notes that Vālmīki s Epic begins with a curse (the poet s curse on a Nisāda fowler) but that it is untypical since it explains nothing »Otherwise almost all curses have very specific purposes they answer questions resolve contradictions and establish moral causality « Smith then classifies the curses occurring in the Rāma literature (from Vālmīki through the Adhy Rm to vernacular versions) into types the background curse (e.g those that have turned Virādha and Kabandha into demons) the aetiological (e g Sītā s curse of the Phalgu river) the open curse (e g that by Nalakūbara which restrains Rāvana from violating Sītā against her will) and the analogical (Daśaratha s death separated from his son as a result of killing the blind hermit s son) He next examines the power contained in or channelled through the curse (whereby human cursers are primarily ascetics virtuous women and brahmins) and the curse s relationship with the *karma* doctrine and with fate showing how various Rm authors dealt with the issues involved He notes that most of the curses found in Vālmīki are in the later Uttarakānda and that in the later Rāma literature the emphasis shifts so that curses are cast on the human actors in the Epic rather than on demons explaining this by the need to establish moral causality while › in the case of characters like Rāma and Sītā it can perhaps be seen as something more than merely an attempt at establishing causality in a larger sense it can be considered as a method of dealing with a central concern of religion - the riddle of human suffering « (JLB)

7024 SMITH WILLIAM L. Kīrttibās and the pandits the revision of the Bengali Rāmāyana [Engl] In StOr 50 1981 pp 229-240

7025 SMITH W[ILLIAM] L Mahirāvana and the womb demon [Engl] In IT 10 1982 pp 215-225

An examination of the variants of the Mahirāvana story current in eastern India in Bengali Oriya and Assamese versions of the Rm Hanumat s relationship with the guardian figure of Mahīrāvana s underworld kingdom is also analysed (JLB)

7026* SMITH W[ILLIAM] L The one eyed goddess [Engl] Stockholm Almqvist and Wiksell 1980 - 208 pp (Acta Universitatis Stockholmiensis 12)

A dissertation on regional Manasā mythology and its relation to the Purānic mainstream An avowedly textual study considering 15 versions of the myth categorized by S according to the place of origin and compared at each important juncture of the story Furthermore the episode of Dhanvantari is traced to Purānic sources [source] Dimock Edward C [Review] (AP)

[reviews] Dimock Edward C In JAOS 102 2 1982 p 416

7027 SOEDARSONO INDONESIA Rama the ideal hero and manifestation of the good in Indonesian theatre [Engl] In StIndAsAC 3 1974 Commemoration volume on the 71st birthday of Acharya Raghu Vira Ratnam Perala [ed] Delhi International Academy of Indian Culture 1974 - 261 pp (Śata Pitaka Series Indo Asian Literatures vol 209) - pp 129 146

Gives a general review of the historical background before dealing with the leather puppet play and the dance drama in which the Rāma story continues to play a leading role A bibliography is added (vSt)

7028 SOESMAN, T. W.: Rudolf Steiner's interpretation of the Gita in the light of the gospels [Engl.]. In: The Bhagavad Gita and the Bible... 1975. - pp. 165-173.

Emphasizes Steiner's occult talents as basis for his interpretation of BhG, vis-à-vis Paul's epistles, and aiming at a balance between »passivity and materialism«. (PS)

7029* SOGANI, KAMAL CHAND: Comparative study of the expression of the ethical ideal according to the Upanishads, the Gita and Jainism [Engl.] In: VishvIJ 2, 1964, pp. 101-109.

7030* SOGANI, KAMAL CHAND: The concept of avidyā and the characteristics of the converted and perverted souls according to the Upanishads, the Gita and Jainism [Engl.] In: IPhCult 9, 1964, pp. 33-36; and 10, 1965, pp. 9-12.

7031 SOGANI, KAMAL CHAND: Concepts common to Upaniṣads, the Bhagavadgītā and Jainism [Engl.]. In: BhV 24, 1964, pp. 32-40.

Deals with »incentives to spiritual life«, »importance of faith, knowledge and conduct«, and »characteristics of the perfected sage«. (vSt)

7032* SOGANI, KAMAL CHAND: The negative and positive sides of conduct according to the Upanishads, the Gita and Jainism [Engl.]. In: VishvIJ 3, 1965, pp. 80-92.

7033* SOGANI, KAMAL CHAND: Some religious concepts common to the Bhagavad Gītā and Jainism [Engl.]. In: BhV 24,1-4, 1964, pp. 32-40

7034 SOHINI, S. V.: Raghu's digvijaya in the Himālayas [Engl.]. In: ABORI 65, 1984, pp 163-194.

Analyzes the passage in Kālidāsa's Raghuvamśa 4,71-80 and compares it with passages from the MBh (vSt)

[quoted passages:] MBh 2,24 15-16; 7,121 29-48

7035 SÖHNEN, RENATE: Das Gautamīmāhātmya und seine vedischen Quellen [Ger.]. In: o-pe-ro-si: Festschrift für Ernst Risch. Etter, Annemarie [ed.] Berlin, New York: De Gruyter, 1986. - pp. 176-195.

The *māhātmya* narrates the mythical history of the *tīrthas* located on the southern Gaṅgā (called Gautamī = Godāvarī) The place of the text in the dialogue-levels (given in a chart) of the BrP points to a late date, because the account is shifted twice further back into the past in order to give it an antiquity it does not seem to have by itself. After identifying four verses quoted from the ṚV by the BrP, Söhnen turns to stories and story-motives in the BrP which refer back to Vedic literature. A comparison between the versions is given. The Gautamīmāhātmya borrows mainly from the 10th *maṇḍala* of the ṚV and sometimes changes the narrative frame and the context for its own purposes Further, five stories which have been taken from the AitBr are identified. The BrP follows the AitBr closely in its account of the Śunaḥśepa legend The author of the *māhātmya* seems to be a Śaiva brahmin who also incorporates stories with Vaiṣṇava characteristics. (AM)

7036 SÖHNEN, RENATE: Die Sage des Rāmāyaṇa: Beobachtungen zur »Inhaltsangabe« in Buch I, Kap. I des Rāmāyaṇa von Vālmīki [Ger., Engl.]. In: StII 4, 1978, pp. 54-78.

»Whereas the announcements of contents at the beginning of the Middle High German ›Nibelungenlied‹ and the Old English ›Beowulf‹ as well as of the Homeric epics ›Iliad‹ and ›Odyssee‹ have more or less the function of a short introduction leading immediately to the beginning of the narration, we can find relatively autonomous recapitulations (›summaries‹) of the whole contents at the beginning of the two Old Indian Epics Mahābhārata and Rāmāyana, either in form of catch words (e g *parvasamgrahaparvan* of the Ādiparvan of the MBh, ch 3 of the Bālakānda of the R.), or in the form of a short narrative, as in the case of ch 1 of the Vālmīki Rāmāyana This latter ›summary‹ was used by H Jacobi as a help in establishing a relatively [ancient] form of the Rāmāyana, since it does not contain references to the stories told in the Bālakānda and the Uttarakānda, which, as is shown by other considerations must be considered to be later additions to the Epic. – In the present paper, the differences between the ›summary‹ and the tale as told in the Epic are demonstrated and discussed in detail The most important ones lead to the hypothetical conclusion that this ›summary‹ was not originally meant as an introduction to the Epic, but [represented] a slightly different short version of the Rāma legend, such as can be supposed to have been still current when the Vālmīki Rāmāyana was already in existence Later on, partly adapted to the Vālmīki version of the Rāmāyana, it might have been put into Nārada's mouth in order to explain how Vālmīki [obtained] the knowledge of the events of Rāma's life « In the case of the Vālmīki Epic, however, this »summary« seems to have been added later than in the case of ch 3 (in catchwords) on the grounds that »a new introduction is more likely to have been put before an already existing one than inserted after it (cf Ch Vaudeville, JAOS 83, p 327ff)« (cited from Engl summary, p 78) – An appendix (p 70–77) gives a German translation of the 1st ch of the Rm according to the Baroda cr ed (additional verses from other versions are inserted in brackets) with notes (AK)

[quoted passages] MBh (cr ed) 1,1 65–94, 1,2 33–234, 3,273ff, Rm (cr ed) 1,1, 1,75, 3,19–20, 3,41 6, 4,12 12ff, Rm (B 1884) 1,1 25, 1,1 36–37, 1,1 42–43, 1,1 46, 1,1 67, 1,1 69, 1,1 86–89, 1,3 10–38, 2,26–31, 2 37, 2 50–52, 3 6, 3,12 32–33, 3,12 35ff, 3 18, 3,73, 4,12, 4,14, 4,27, 5,48, 6 90 67, 7,49

7037 SÖHNEN, RENATE Untersuchungen zur Komposition von Reden und Gesprächen im Rāmāyana Band 1–2 [Ger] Reinbek Dr Inge Wezler, Verlag für Orientalische Fachpublikationen, 1979 – Vol 1 114 pp – Vol 2 330 pp – (Studien zur Indologie und Iranistik, Monographie 6)

A pioneering work in the study of the Rm from the standpoint of literary technique (drawing on Homeric studies and musical theory for terminology and techniques) Söhnen studies the structure and function of speeches and dialogues in Rm 2–4 mainly on the basis of four lengthy passages of dramatic dialogue an elaborate analysis of which forms the greatest part of the first volume, while the second volume provides an annotated translation of them The first part of volume 1 begins with various general observations, including the usefulness of markers for speeches in an oral narrative, and then distinguishes three types of dialogue dramatic, narrative (»epische«) and emotive (»lyrische«) There follows the interpretation of the four selected passages Rāma and Sītā s debate about her accompanying him to the forest, the dialogue between Rāvana and Sītā that between Daśaratha and Kaikeyī and that between Bharata and Rāma. The third part assembles the evidence thus analysed for frequent deliberate structuring of speeches, under the headings of

anaphora and refrain, ring-composition, other structural principles, the beginning and end of speeches, and employment of similes; the most important is ring-composition, the organisation of a speech symmetrically around a central passage. (JLB)

[quoted passages:] Rm (B 1912-1920) 2,10-14,24; 2,26-30; 2,99-112; 3,46-56;.

[reviews] Schreiner, Peter: In: ZDMG 132, 1982, pp. 417-420. – Brockington, J[ohn] L[eonard]: In: JRAS 1982, p. 65. – Jong, J. W. de: In: IIJ 25, 1983, pp. 141-144.

7038* Soifer, Deborah A.: Beast and priest: a motific study of the Narasiṃha and Vāmana avatāras in cosmological perspectives [Engl.] Chicago: University of Chicago, Divinity School, September 1978 [PhD. thesis].

7039 Soifer, Deborah A.: Towards an understanding of Viṣṇu's avatāras [Engl.]. In: Purāṇa 18,2, July 1976, pp. 128-148.

The author's conclusion runs: »The mode in which Viṣṇu operates as *avatāra* bespeaks to his devotees a transcendence of the dharmic order and its restricting laws, a shattering of the fetters of society for the good of those devoted to him, an action on which they can model their dreams of salvation through devotion to Viṣṇu Yet we have seen how, on another level, Viṣṇu is posing the solution to the tension created between the orthodox laws of society and the ideal of the *bhakta*: he finds or creates within the existing order a space in which the universal laws do not apply, he finds the loophole in the law, the unstructured void, in which he turns a trick to save the world.« Deals with rebirth and incarnation, *avatāra*-theory and Pāñcarātra-literature, the *vyūha* doctrine, Viṣṇu and Indra, *yuga*-theory and Viṣṇu, Viṣṇu and *dharma*, Viṣṇu and trickster typology (F)

7040 Solomon, Ted J.: Early Vaiṣṇava bhakti and its autochthonous heritage [Engl.]. In: HR 10, 1970-1971, pp. 32-48.

Briefly reviews some publications which seek the origins of *bhakti* in Vedic devotion to Varuṇa or in certain theistic Upaniṣads Examines the association of Vaiṣṇava *bhakti* with the aboriginal Indian religions, especially with regard to the mother goddess (Śrī-Lakṣmī is associated with wealth, with earth, with femininity and with *grāmadevatās*), to the *nāgas* (a relationship exemplified by Baladeva, Śeṣa, and the subduing of Kāliya by Kṛṣṇa), to vegetal symbolism and fertility symbolism (trees, water, sex) »The inclusion of autochthonous elements in early Vaiṣṇavism not only implies that a prior stage of *bhakti* may have existed before the rise of Vaiṣṇavism but also that some of the roots of Vaiṣṇava *bhakti* are in the aboriginal religions of India« (p 47). (PS)

[quoted passages] BhG 10.26, 11.44, 12.14, HV 161; MBh 1,18.15, 1,219.7; 1,224; 3,189.10, 3,272.38, 3,272 44; 4,6.2-4; 12,207.13; 13,126 5, 13,149 45; 13,149.101; 16,4 13-17; MtP 70 52; ViP 5,29.23.

7041* Some graphical Purāṇic texts on Brahmā: edited with introd, app., illustr. and pl. [Skt., Engl.] Khan, Mohammad Israil [ed.]. Ghaziabad: Crescent Publ. House, 1981.

7042* Sonnerat, Pierre: Reise nach Ostindien und China [Ger.]. Zürich 1783. – Translation of: Voyages aux Indes [Fr.]

Contains p 149ff an account of the origins of *linga* worship (Devadāruvana story) [source] Jahn Wilhelm In [Review] (F)

[reviews] Jahn Wilhelm In ZDMG 69 1915 p 529

7043 SORENSEN S[OREN] *An index to the names in the Mahābhārata with short explanations and a concordance to the Bombay and Calcutta editions and P C Roy s translation* [Engl] Reprint Delhi Motilal Banarsidass, 1963 - 41, 807 pp - Previous ed London Williams and Norgate, 1904-1925

The index is on the whole based on the Calcutta edition Sometimes S gives also a summary of the narrative (AM)

7044 SORENSEN, SOREN Om Mahābharata s stilling i den indiske literatur I *Forsøg på at udskille de ældste bestanddele* [Danish Lat] Kjøbenhavn Rudolph Klein 1883 - 4 387 pp

The author s doctoral thesis on the place of the MBh in Indian literature containing on pp 355-383 a Latin summary on which these comments are based The first chapter is devoted to a review of editions and manuscripts of the MBh of the variations between the Calcutta Bombay Bengal and Southern recensions and of the division into 100 *parvans*The second chapter summarises the main story of the MBh and indicates its growth over time The third chapter examines its chronological relationship with Brāhmanas Rm etc. The fourth chapter examines the episodes regarded as central the fifth those regarded as secondary the sixth Lassen s »recensions« Chapter 7-19 look in more detail at individual *parvans* Chapter 20 discusses some of the more significant names (including the divinity of Krsna) chapter 21 provides a conspectus of the oldest parts of the Epic and chapter 22 the conclusion reaffirms the presence in the MBh of older and younger portions Then follows (p 283-354) a collation of the Virātaparvan of a Bengali ms in the University of Copenhagen (JLB)

7045 SOUNDARA RAJAN, K V The Bhagavata cult in Rajasthan temples [Engl]. In U Mishra memorial volume 1967 - (Studies in Indology 1) - pp 53-64

7046 SOUNDARA RAJAN K V Hindu Epic and Purānic traditions in South East Asia [Engl] In India s contribution to world thought and culture 1970 - pp 499-508 14 fig

Short presentation of selected phenomena of Indian cultural influence in South East Asia dealing especially with inscriptions and architecture Adaptations of Epics and Purānas are mentioned the Indonesian version of the Rm is discussed in greater detail (referring to sculptural presentations of the Ekaśrnga Pingala legend as derived from Rm 7 13 21-31) Closes with the description of two more › outstanding examples of Indian themes seen in the Far East« viz depictions of the Hindu trinity and the personification of the temple as god (F)

[quoted passages] Rm 7 13 21-31

7047 SOUNDARA RAJAN, K V Sociological vignettes from Sundarakānda of Rāmāyana [Engl] In QJMS (N S) 52 1961-1962 pp 143-165

Short notices all relating to the Sundarakānda of Rm on geography and fauna political set up in Lankā town and fortifications in Lankā features of royalty classicism in Rm (i e literary topics) *śrngāra rasa* Purānic pantheon (vSt)

7048 SOUNDARA RAJAN, K. V.: The typology of the Anantaśayī [sic] icon [Engl.]. In: AA 29,1, *1967*, pp. *67–84*, *1* map, *11* pl.

Viṣṇu Anantaśāyin or Śeṣaśāyin represents »one of the most ancient Purāṇic concepts of creation, revealing a rare combination of the attributes and consorts of Viṣṇu in pristine forms«. The varying sculptural treatment of the theme in different regions (selection and arrangement of attributes and consorts) reflects the rise of the Āgamas, emphasizing different aspects of »the original Viṣṇu myth«. The author presents summaries of the myth according to BhāgP and MkP, and then of the *Vaikhānasāgama in which Anantaśāyin is subdivided into four iconographic* variants (Yogaśayana, Bhogaśayana, Vīraśayana, Abicārikaśayana). The textual *evidence is compared and correlated with sculptures and panels from South India.* A table summarizes »the iconographic characteristics of the best known Anantaśāyī representations« both from North and South India (SD).

7049 Sources of Indian tradition [Engl.] Bary, Wm. Theodore de; Hay, Stephen; Weiler, Royal; Yarrow, Andrew [ed.] New York: Columbia University Press, 1958. – 27, 961 pp. (Records of Civilization, Sources and Studies: Introduction to Oriental Civilizations, No. 56). – Simultaneous paperback ed.: Sources of Indian tradition. Vol 1–2 [Engl.]. Bary, Wm. Theodore de; Basham, A. L.; *Dandekar, R[amachandra] N[arayan]; Raghavan, V[enkata-rama]* [ed.] New York, London: Columbia University Press, 1958. – Vol. 1: 24, 535 pp. – Vol. 2: 16, 384 pp. – (Introduction to Oriental Civilizations). – Reprint: Delhi: Motilal Banarsidass, 1972.

Source-book in translation, dealing with the religious and social teachings of the main Indian religions (including Islam) from Vedic times up to recent religious movements Part three· Hinduism, includes passages from BhG (extensive), MBh and Rm. The translations have been prepared by V. Raghavan and R N. Dandekar. – Although the title-pages of the two-volume paperback edition and the one-volume cloth-bound edition partly differ as concerns the names of the editors, both editions present an identical text, with the exception of the bibliography, which is missing in the paperback edition. (F)

7050 SOUTHWOOD, JAMES: Thomas Stephens, S. J., the first Englishman in India [Engl.]. In: BSOS 3, 1923–1925, pp. 231–240.

Concise sketch of the life of Thomas Stevens (or Stephens), author of the Marathi »Christian Puranna«. (F)

7051 SOVANI, V. V.: The translation of the term »Bhagavat« [Engl.] In: JRAS *1910*, pp. *863–867*.

Starting from Grierson's note in the same volume of JRAS (p 159–162), the author demands a translation of the term *bhagavat* »which would cover its full signification, and which would do full justice to its history. Such a rendering would convey all the ideas which underlie its employment in the whole range of Sanskrit literature«. – Refers to BhG, to Rāmānuja's commentary thereon, the ViP, a few Upaniṣadic passages, and especially to Vācaspati's Yogabhāṣya Arrives at the conclusion. »From Vācaspati's use of the term *bhagavat* it appears that it is possible to trace the history of the word. First it was used of great spiritual teachers and inquirers, as we find in the Upaniṣad [sic] Then it came to be used as an epithet to

those persons who had acquired *spiritual* powers Then it came to be used of the emancipated souls, and then of God « – »*Hence, if we are to indicate in one word* the idea of *bhagavat* in the light of Yoga and Bhāgavata *philosophy about the* Supreme Being we cannot do better than render it by ›PERFECT‹ « (F)

[quoted passages] ViP 6 5 74, 6,5 79

7052* *Special felicitation volume in honour of Dr V* Raghavan [Engl] In Samskrita Ranga Annual 6, 1972 Madras Samskrita Ranga, 1972 – 4, 251 pp

Contains inter alia an article of Guy R. Welbon »The Candāla s song« (q v) dealing with the KaiśikaP [source] Rocher, p 179, B , G K. In ABORI 54 1973 p 275 (AK)

7053* Specimens of old Indian poetry translated from the original Sanscrit into English verse [Engl] Griffith, Ralph T H [tr] London 1852

Includes passages from the Epics [source] Rödiger E In ZDMG 8 1854 p 662 (F)

7054 SPELLMAN, JOHN W Political theory of ancient India a study of kingship from the earliest times to circa A D 300 [Engl] Oxford Clarendon Press 1964 – 24, 288 pp , fig

»The book attempts to describe and in some cases to interpret aspects of ancient Indian political theory Note that I do not claim to know the historical reality as to whether or not these theories actually operated in ancient Indian society We are dealing with an *historical span of nearly 2 000 years* The texts can be put only in *very rough chronological order* and the evidence *is not only scanty and contradictory* but it is also impossible to determine the actual influence of a particular text or the geographical area to which it was confined This book is not intended primarily for specialists and for that reason some of the more academic controversies are not included« Besides the Vedas Brāhmanas the *sutra dharmaśastra* and Buddhist literature textual evidence is drawn from the Epics and the AgP The study is divided into *nine chapters the origins of government the divinity of kings* royal *succession, ministers* and councils the rule of law principles of statecraft (the *mandala* theory) the king and the economic system religious aspects of rulership revolution (SD)

[quoted passages not included]

7055 SPELLMAN, JOHN W The symbolic significance of the number twelve in ancient India [Engl] In JAsianS 22 1, November 1962 pp 79-88

Discusses the reliability of information on time periods containing the number twelve in Old Indian literature especially in connection with droughts or kings reigns Suggests that »the number twelve in certain cases must be considered symbolic and that it is intimately connected with water or the absence of water « Traces the motif of twelve years *drought in several texts and points out that it is* closely *connected with the idea* of the king as protector of *dharma* whose faults are *responsible* for droughts famines etc »The connection between water *dharma* and the king is expressed in the significance of the god Varuna« the guardian of *rta* (»the cosmic law«) who is the model of a king of the highest ethical standards and is connected with water as well *As for the number* twelve it seems to typify expiation *of sin as is shown in* several examples (RS)

[quoted passages:] MBh (cr ed.) 1,95.26; 5,147.155ff; 12,139.13-17ff; MtP 50 38-46; VāP 99.234-240.

7056* SPERA, GIUSEPPE: Illustrazione e analisi del Prayāgamāhātmya [It.]. Genova: University of Genova, 1977.

Graduation thesis. According to our source, not published yet. »... [examines] the various Purāṇic redactions of the Prayāgamāhātmya, comparing them with one another and with the versions of the MBh (3,83.65-85) and the Tīrthavivecanakāṇḍa. In order to accomplish this analysis, Spera had also prepared the Italian translation of the texts which were not yet translated in Western languages, namely of the Prayāgamāhātmyas of the PdP and NāP. While nearly all of these texts (and specially the ones of the PdP, KūP, and MtP) showed an almost complete coincidence of contents, the NāP version showed distinct and peculiar characteristics. This very consideration was the cue for his essay, in which textual comparisons [are] extended not only to other passages of the MBh (1,19; 3,80; etc.), but also the Kāśīkhaṇḍa of the SkP (*adhyāya* 6) and to the Uttarakhaṇḍa of the PdP (*adhyāyas* 25 and 246). This paper can offer not only a complete picture of the information given by the *mahāpurāṇas* on the *tīrtharāja*, but also a not negligible contribution to the constitution of a critical text of Prayāgamāhātmya« [source:] Piano, S . In: Purāṇa 22,2, July 1980, p. 150 (F)

[quoted passages:] AgP (KSS) 111; KūP (cr.ed.) 1,34-37; MBh 1,19; 3,80; 3,83 65-85; MtP (SarPr) 102-111, NāP (VePr) 2,62-63; PdP (ASS) 1,40-49; PdP UttaraKh 25, 246, SkP 4,6

7057 SPERA, GIUSEPPE: Some notes on Prayāga-Māhātmya [Engl.]. In: IT 5, 1977, pp. 179-197.

Compares the version of the Prayāgamāhātmya in the NāP with corresponding passages in other Purāṇas, viz PdP, MtP, KūP, AgP, in the MBh (Tīrthayātraparvan) and in the Tīrthavivecanakhaṇḍa of Lakṣmīdhara's Kṛtyakalpataru. Gives a survey of its contents as it is presented by the NāP, such as conceptions and rules connected with *tīrthas* and pilgrimage observances, rules concerning the body, especially about shaving (ch 62), the qualities of Prayāga (including the legend of Kāñcanamālinī) and its sub-*tīrthas*, including references to astronomical circumstances (ch. 63), thereby drawing attention to the deviations between this and other versions that are partly dealt with, too, especially in the case of the aetiology of Prayāga that is found in the Uttarakhaṇḍa of the PdP. - Includes a concordance. (RS)

[quoted passages] MBh 3,85.14; NāP 2,62 30; 2,62.38, 2,62 44; 2,63.22-23, 2,63.78; 2,63.139-140; PdP 6,25.8; 6,249 2, SkP 4,7.49.

7058 SPEYER, J. S : Ein alter Fehler in der Überlieferung der Bhagavadgītā [Ger.]. In: ZDMG 56, 1902, pp. 123-125.

Discusses the well known passage BhG 2.11 with the difficult reading *prajñāvādāṃś ca bhāsase* Suggests the reading *prajāvādāṃś ca bhāsase*, i e instead of »you speak words of wisdom« »you speak as [ordinary] people use to speak«. This reading would lead to a clear contrast of *paṇḍitāḥ* and *prajñā*. (F)

[quoted passages] BhG 1.42; 1 44; 2.2-3; 2.11.

7059 SPEYER, J S Die indische Theosophie aus den Quellen dargestellt [Ger] Leipzig, H Haessel, 1914 - 8, 336 pp

7060 SPEYER, J S Indologische Analekta [Ger] In ZDMG 64, 1910, pp 315-324

Contains pp 318-319 some Rm and MBh examples for the use of the *tr* future tense as subjunctive (F)

[quoted passages] MBh 1,129 6, 1,231 2, 2,6 8, 2,16 3, 3 22 43, 3,63 5, 3,76 38, 3,133 26, 3,157 29, Rm 4,12 19

7061 SPEYER, J S Indologische Analekta [Ger] In ZDMG 65, 1911, pp 313-324

Contains a few Epic examples of the *taddhita* suffix *-sat* and the word *paristoma* (F)

[quoted passages] MBh (B) 1,92 1, 2 74 4, 3,162 33, MBh (C) 1 3645, Rm (B) 4,23 14

7062 SPOONER, D B The Zoroastrian period of Indian history [Engl] In JRAS 1915, pp 63-89 and 405-455

Corroborates the proposed identity of Ahura Mazda with the *asura* Maya inter alia by a discussion of MBh passages The Mauryas were Zoroastrians (MBh), the Magas and »the Mughs of the Persians the Magi of the Greeks, and the Parsees of India« (BhvP), centre of Magian priesthood in Magadha (BhvP), »the vehicle by which these Magi entered India was Garuda« so the GaP, which »deals mainly with sun worship, astrology, medicine etc «, bears its name rightly (in opposition to Wilson s view who felt unable to interpret the name »Garuda»-purāna), Zoroastrian terms in Yājnavalkya s prayer to Sūrya (ViP) the attack on Prāgjyotisa, made at Indra's request by Hari (ViP) description of *śakadvipa* »whence came the Magians« (ViP and MBh) (F)

[quoted passages] MBh 2 1 14-17, 2,1 24, 2,3 31, 2 10 3, 2 11 14, 13 28 27

7063 SPRATT, PHILIP The diffusion theory [Engl] In QJMS (N S) 45, 1954-1955, pp 148-159 and 239-251

Adopts A M Hocart s hypothesis that the doctrine of divine kingship is one of the basic factors in ancient cultures (Mesopotamia Egypt Greece India) and that together with ritual »it helps to explain a number of myths in particular those of the Rm and the churning of the Ocean of Milk, and also it helps to explain caste « (vSt)

7064 SPROCKHOFF, JOACHIM FRIEDRICH samnyāsa Quellenstudien zur Askese im Hinduismus I Untersuchungen über die samnyāsa Upanisads [Ger] Wiesbaden Steiner, 1976 - 15, 384 pp (Abhandlungen fur die Kunde des Morgenlandes 42,1)

Sprockhoff's book is the first part of a comprehensive studyof the idea of *samnyasa* in Hinduism Gives pp 89-94 a comparison between the Paramahamsa Upanisad and the BhG (AM)

[reviews] Jong J W de In IIJ 21 1979 pp 292-294 - Baumer B[ettina] In WZKS 25, 1981, pp 236-237 - Olivelle Patrick In JAOS 99 2, 1979, pp 358-359

7065* Sree Rama Sahasranama Dasakoti Archana Festival (All India Rāmāyaṇa Conference, Trivandrum, 1973): All India Ramayana Conference special souvenir 1972–1973 [Engl.]. Trivandrum: Sree Seetha Ramabhaktha Sabha, 1973.

7066 Sree Venkatesa puraana: compiled from Brahmanda, Varaha, Vamana, and Padhma Puraanas and written by R. Chandramohan [Engl.]. Chandramohan, R. / [Ramachandran, Singanallur Ponnuswamy] [ed., adapt.]. Madras: Lotus Publication House, 1978. – 124 pp., ill.
Story of Sri Veṅkateśvara enshrined at Tirupati, Andhra Pradesh. (AP)

7067* Sreekrishna Sarma, E. R.: The essence of the Gītā according to Vinoba [Engl.]. In: Gītāsamīksha ... 1971. – pp. 169–174.

7068 Sreenivasa Murthy: Political ideas of Bhishma and Kautilya [Engl.] In: JAssamRS 16, 1962, pp. 46–52.
Comparative study of the Rājadharmaparvan of the MBh and Kauṭilya's Arthaśāstra Concludes: »The similarity in the political ideas . leave us in no doubt that the Arthaśāstra was based on the principles enunciated by Bhīṣma« (KPG)

7069* Sri Guruvayupura Māhātmyam [and other texts] edited and published by .... Hari Hara Aiyer, M. V. [ed.]. Madras 1974. – 63 pp.

7070 Sridatta Sarma, M. V.: The dwarf incarnation of Vishnu [Engl.]. In: VK 51, November 1964, pp. 387–393.
Based mainly on the VmP with additional references to KūP, BhāgP, TaiBr and ŚBr (vSt)

7071 Sridatta Sarma, M. V.: Hanuman [Engl.]. In: VK 52,11, 1966, pp. 487–491.
Discusses Epic and iconographic evidence (AM)

7072 Sridatta Sarma, M. V.: The incarnation of the man-lion [Engl.]. In: VK 51, June 1964, pp. 185–191.

7073 Sridatta Sarma, M. V.: Lord Subrahmanya [Engl.]. In: VK 51, 1965, pp 478–480 and 513–517.

7074 [Sridatta Sarma, M. V.:] Sridatta Sharma, M. V.: The role of Bharata in the Rāmāyaṇa [Engl.]. In: Triveni 36, 1967, pp 15–18

7075 Sridatta Sarma, M. V.: Sage Vālmīki [Engl.]. In: PBh 68, January 1963, pp. 28–31.

7076 Sridatta Sarma, M. V : Sage Vyasa [Engl.]. In: VK 48, 1961–1962, pp. 234–236.
Collection of Purāṇic quotations, mainly from BVP, in praise of Vyāsa. (vSt)

7077 Sridatta Sarma, M. V.: Worship of the sun [Engl.] In: VK 50,3, 1963, pp. 100–103.
Refers also to the »graphic account« of the movement of the sun in BhvP 1,52. (AM)
[quoted passages:] BhvP 1,52; Rm 6,107.25–26

7078 SRIDHAR-CHAMA Puranas - a peep into [Engl] In Vivekananda Kendra Patrika 6,2, 1977, pp 143-148

7079 Śrīh studies in the language and culture of South Asia [Engl] Gerow, Edwin, Lang, Margery D [ed] Seattle, London University of Washington Press, 1973 - 14, 160 pp (*Publications on Asia of the Institute for* Comparative and Foreign Area Studies, No 23)

Papers presented at a summer seminar held at the University of Washington in 1969 One contribution refers to Purānic matters Dimock, Edward [C] Faith and love in Bengali poetry For commentary see separate entry (F)

7080* SRIKANTA IYER The popular view of Ganesa in Madras [Engl] In IA 30, [1901], p 255

7081 [SRIKANTA SASTRI, S] SHRIKANTHA SHASTRI, S The dharma of Ashoka and the Gita [Engl] In Karnataka darshana 1955 - pp 327-335

Comparison of the ethical values as expressed in the Aśokan inscriptions and BhG Concludes that both views agree, which makes Asoka an apostate of Buddhism » it cannot be too strongly emphasized that universal compassion and *maitri*, though adopted in later Buddhism is metaphysically and logically inconsistent with a faith which denies the existence of *atman* and asserts *śunyatva kṣaṇikatva* and *niralambana* Universal compassion can be possible only on the basis of *sarvātmaikatva* of the Vedānta Asoka was motivated by an ethics and metaphysics different from that of the Buddhists who denied the soul or of the Jainas who were dualists He tried to cultivate the *samatva* of the *sthita prajna* « (F)

[quoted passages] *BhG 1 31, 3 21, 3 25-27, 17 3 17 14-17, 17 20, MBh 12 76 18, 12 99 47*

7082 SRIKANTA SASTRI, S *Paramārthasāra and Śrī Bhāgavata [Engl] In* IHQ 22,2, June 1946, pp 105-111

Gives a list of parallels in the Paramārthasāra attributed to Ādisesa or Patañjali and the BhāgP Concludes after careful comparison that the Paramārthasāra (and Gaudapāda s *kārikās*) forms one of the basic texts for the BhāgP and may be assigned to the 4th cent A D (vSt)

7083 SRIKANTA SASTRI, S The two Bhagavatas [Engl] In ABORI 14, 1933, pp 241-249

7084 [SRIKANTAYA, S] SRIKANTAIYA, S *Asvatthaman [Engl] In* QJMS (N.S) 21, 1930-1931, pp 382-406

Literary study of B M Srikantia s Kannada drama »Aśvatthāman« which is an adaptation of the drama »Ajax« of Sophocles, *transposed into an Indian setting by blending the Greek hero with the hero* Aśvatthāman of the MBh All other characters *are equally changed* into counterparts from the Indian tradition (e g Pallas Athene protectress of Ajax becomes Rudra protector of Aśvatthāman) Aśvatthāman *like* Ajax *who kills pigs* kills in his madness in the Pāndava camp mainly cattle women and children and carries off cattle as prisoners of war Srikantaiya after briefly introducing style metre *Indian setting and plot of the* work discusses common origins and parallels *in the Greek and Indian heroic*

tradition and then describes the individual characters of the drama and the spirit of innovation of the author. (vSt)

7085* Śrīmadbhāgavatamāhātmyasandehaḥ [Skt.]. Vārāṇasī 1965.

Collection of Bhāgavata hymns, e g. from PdP and SkP. [source.] SP. (F)

7086 SRINIVAS, M. N.: Religion and society among the Coorgs of South India [Engl.]. Reprint: Bombay: Asia Publishing House, 1965. - 14, 269 pp. - Original ed.: Oxford: Clarendon Press, 1952.

Deals in chapters 7 and 8 with the religious aspects of what Srinivasan calls »Sanskritization«, in the course of which local traditions are integrated in the »great tradition«. In this process Epics and Purāṇas play a decisive part. Especially important for the Coorgs is the Kaverīmāhātmya of the SkP, which gives an account of the origin of the Coorgs (AM)

7087 SRINIVASA RAGHAVAN, A.: Visishtadvaita [sic] and Ramayana [Engl.]. In: Visishtadvaita - philosophy and religion: a symposium by twenty-four erudite scholars. Madras: Ramanuja Research Society, 1974. - pp. 130-140.

Quotes several passages of Vālmīki's Rm to show that it teaches Viśiṣṭādvaita, with *śaranāgati* as highest means of salvation. (vSt)

7088* ŚRĪNIVĀSA ŚARMĀ, S.: The Gita way of life [Engl.]. In: KK 2, 1935, pp. 138-143.

7089* [SRINIVASA SASTRI, VALANGIMAN SANKARANARAYANAN:] SRINIVASA SASTRIAR, V S.: Lectures on the Rāmāyaṇa [Engl]. Madras: Visvanathan, 1949. - 5th ed.: Madras. Samskrita Academy, 1977.

7090* [SRINIVASA SASTRI, VALANGIMAN SANKARANARAYANAN:] SRINIVAS SASTRY, VALANGIMAN SANKARANARAYANA: Lectures on the Rāmāyaṇa, 1961 [Engl.]. Madras: Madras Sanskrit Academy (S. Viswanathan), 1961. - Revised ed.: 1977.

7091 SRINIVASA SASTRI, V[ALANGIMAN] S[ANKARANARAYANAN]: The Ramayana - its religion and philosophy [Engl.]. In: Vivekananda Kendra Patrika 6,2, 1977, pp 71-76.

Taken from »Lectures on the Ramayana« by the same author (AM)

7092* ŚRĪNIVĀSA ŚĀSTRĪ: Śoka ślokatvam āgataḥ [Skt.]. In: KurukshetraURJ 5,1, 1971, pp. 27-36.

7093 SRINIVASACHAR, D.: A critical review of the Bhāvārthadīpikā - an old and unpublished prācīna-ṭīkā on Śrī Madhvācārya's Gītābhāshya [Engl.]. In: PTAIOC 5, 1928, publ. Lahore 1930, pp. 1009-1023.

The author of the *ṭīkā*, who does not mention his name, is identified as Padmanābhatīrtha, the successor of Madhvācārya. His date: 13th cent. A.D. (vSt)

7094 SRINIVASAN, AMRIT: Order and event in Purāṇic myth: analysis of four narratives from the *Bhagavata Purana* [Engl.] In: *CIS* (N.S.) 14, 1980, pp. 195-212.

7095* SRINIVASARAGHAVA AIYANGAR, A N The Purānic Bhārata Varsa [Engl] In ALB 13,3, 1949, pp 151-158

7096* ŚRĪRAMA RĀVU, Ś Gītā hridayamu [Tel] Ellore 1947

7097* ŚRIRĀMA ŚARMĀ, SVĀMI Gitāvāda [Hi] In *Sarasvatī* March 1944, pp 114-117

7098 [ŚRĪSŪKTA, 1921] Śrisūkta [Skt, Ger] Scheftelowitz, I [ed, tr, introd] In ZDMG 75, 1921, pp 37-50

Critical text edition with German translation The introduction contains pp 37-44 frequent indications of parallel passages in Purānic and Epic literature (F)

[quoted passages] BhāgP 4 1 43, 6 8 19, 6 34 15, MBh 1,18 35ff, 3,37 33, 5 110 11, 12 59 132, 12 225 8, 13 11.3, 13 126 3-4, 13,146 48-49, 13 149.31, MkP 52.15, Rm 1,77 30, 2 118 20, 3,46 16, VāP 1,9 102

7099 SRIVASTAVA, A L Pratolī a part of ancient Indian architecture [Engl] In BhV 32, 1972, pp 1-6

Pratolī is a superstructure of two or three stories above the gate of a city wall Other terms used are *harmya* and *rathyā* (vSt)

7100 SRIVASTAVA, NARSINGH The ideas of the Bhagavadgītā in *Four Quartets* of T S Eliot the problem of synthesis [Engl] In VishvIJ 13,1-2, March & September 1975 Acharya Dr Vishva Bandhu commemoration volume Part II [1975] - pp 361-372 - Also (with slightly changed title) in Comparative Literature 29,2, Spring 1977, pp 97-108

7101* SRIVASTAVA, NARSINGH Influences of the Bhagavadgītā on a master [Engl]. In ILit 17,3 1974 pp 67-80

7102* ŚRIVASTAVA, S C. *Gītā mem pratipādita yoga kā samksipta vivecana* [Hi]. In JGJKSV 32, 1976, pp 297-304

7103* SRIVASTAVA S N L. The cardinal principles of the Bhagavad Gita as epitomized in the seventh chapter [Engl] In AP 43 4 April 1972, p 147

7104* SRIVASTAVA S N L. The nature of yoga in the Bhagavadgītā and Pātañjala Yoga Sutras [Engl] In PBh 44 [1939] pp 503-507

7105* SRIVASTAVA SAVITRI A comparative study of the Advaitik commentaries on Śrīmadbhagavadgītā [Engl] Allahabad Allahabad University 1975

7106 SRIVASTAVA, SURENDRA KUMAR An episode from the Rāmāyana on a terracotta panel [Engl] In Purātattva 1, 1967-1968 pp 93-95 2 pl [opposite p 87]

Deals with a terracotta panel of the Gupta age showing a man and an ape fighting with each other Rejects the identification of the ape with Hanumat given by J Ph Vogel and suggests interpreting the scene as the fight between the *rāksasa* Virūpāksa and the ape Sugrīva, on the evidence of the necklace worn by the ape which is mentioned in the Kiskindhākānda of the Rm as having been given by Vālin to his younger brother (RS)

[quoted passages:] Rm (B) 4,11.39; 4,22.16; 4,22.18; 6,96.14-16; 6,96.18-22; 6,96.31; 6,96 37.

7107 SRIVASTAVA, V[INOD] C[HANDRA]: The Purāṇic records on the sun-worship [Engl.]. In: Purāṇa 11,2, July 1969, pp. 229-272.

Distinguishes the early records as found in the ViP, VāP, MkP, BdP, MtP, from the late records as found in the BhvP, BrP, SkP, VarP, AgP, GaP, VDhottP, BhottP, KāP, SāP. States that in the earlier texts the Vedic tradition of sun-worship is preserved. Discusses the term *āditya*. Points out that in the early texts Sūrya plays a benefactory role. Deals with the descriptions of the sun's chariot; with Sūrya's position in Vedic mythology; the legend of Yajñavalkya; the story of Satrājita; the Vādāditya worship in the VāP; the images of the sun-god; instructions regarding the construction of solar images; originality of these accounts; rituals; Sūrya in relation to Viṣṇu; general features of the later text-group; the sectarian forms of sun-worship; the association of foreign priests, i.e the Magas, with the cult of the Sauras; the legend of Sāmba in the BhvP; the influence of Persian and Babylonian religions and of the Zoroastrianism; date of the advent of the Magas in ancient India; the Iranian Mithra-cult; Greek influence, the influence of the Magi-cult, the development of the sects and schools of sun-worship; the introduction of images and temples of the sun-god in contrast to the worship of sun in symbolic form; connection with Tantrism; traditional places of worship (F)

[quoted passages:] AgP 73; BdP 1,82-83; 2,13.117; 2,13.125; 2,35.14-26; 2,59 30; 2,59.30; 3,2.67-69; 3,26; 3,59.27-30; 3,71.23, 3,71.23, BhG 18 62-66, BhāgP 12,6; BhvP 1,53.1, 1,55.27; 1,55.77; 1,72.4-6; 1,76 13; 1,76.14, 1,76 18; 1,76 19; 1,79; 1,124.1; 1,124 13; 1,124 21; 1,124.22-24, 1,129 16-17; 1,140; 1,141; 1,143 40; 1,146; 1,153.50, 1,189.23-26; BrP 20.71; 28 32; 33 11-14; KāP 74 113, MBh 1,203.34; 3,3.5; 3,3.146, 6,11.36-38; 12,61.5; MkP 27.23; 78.32-34; 101-105, 102 114; 103 2-12; 103.5-12, 104 36; 105.19; 105 39, 109-110; 109.5-79, 109 62-78, 110 1-5; MtP 2 36; 48 6, 52 23, 52.23; 55.3-5; 74 5-9; 74 15-16; 74.18; 74 78; 75 4; 75.10, 75.12; 76-77; 78; 79, 80; 85-89; 85-89; 94 1, 97.5-9; 98, 101.63, 126 9; 184 31; 261 1-7; SāP 1.8-14; 1 13, 1.38; 1.47-83; 3,3 3, 6.15; 6.22; 7.3, 7.16-21; 9; 12-15; 12.8; 12.13; 14; 16.1-24; 16 25-35, 17, 24 7, 26, 26 14; 27, 28; 29 2-6, 29 15, 30 18, 32.12, 33, 34; 36.39; 38 45; 41 1, 43 36; 44, 45; 46; 47.83, 51.195; 55.19; SkP 6,61 5, Sūrya-Upapurāṇa 2; VāP 1.89-90; 31.29, 31.37, 38.31-32; 59 209-210, 66 66-67, 69.128, 69 209-210; 84.26-29; 92 101; 93; 104 16; 108 36; VDhottP 3,67 1-7; ViP 1,9 63, 1,15 17; 1,15.126-131; 2,2 2-7; 2,4 69-70; 2,8 12; 2,8.92; 2,9 7; 2,10.1, 3,2 2, 3,5 24; 3,5.24; 3,11.39-40; 3,18 97; 4,13; 5,3.5, 5,3.5; 6,3 3, VarP 177.

7108* SRIVASTAVA, V[INOD] C[HANDRA]: Sun-worship in ancient India [Engl.]. Allahabad: Indological Publications, 1972.

Also deals, in the chapter on »the Purāṇic world« (p 203-271), with the date of arrival of the Magas in India and the introduction of sun worship ascribed to them. In this connexion, also refers to the SāP. [source:] Rocher, p. 219. (AK)

7109 SRIVASTAVA, V[INOD] C[HANDRA]: Sun-worship in Bali: a hypothesis [Engl.]. In: Purāṇa 17,1, January 1975, pp. 63-74.

Concludes that »sun-worship in Bali derived its inspiration, sources and contents from the Purāṇic tantric solar tradition of India. In our present state of knowledge of the pre-Hindu Balinese culture it is practically impossible to tell the degree and amount of the impact, if any, of purely Balinese solar tradition on the sun-worship

in historic times « Examines the concept of an impersonal *sun god worshipped by* means of *padmasana*, referring to Vedic literature and Purānas, and the concept of the identity of Sūrya and Śiva Gives a critical reading of a few Balinese Sūrya *stavas* Refers to BĀU, MaiU, RV, Pañcopāsanā, Śāradātilakatantra, Sūryasevana Rūpamandana, Śilparatnaśāstra, Dvādaśādityastava, Ādityahrdaya (F)

[quoted passages] MBh 13,318 41-42, MkP 103 2, 104 18-29, MtP 55 3-5, SāP 4 5, 5 14-19, 7 6-8, 26 37-38, 55 14-15, 71 7, 80 10, 83 40

7110* STAAL, FRITS Über die Idee der Toleranz im Hinduismus [Ger] In Kairos [1] 1959, pp 215-218

7111 STACHE ROSEN, VALENTINA Schattenspiele und Bildervorfuhrungen, zwei Formen der religiosen Volksunterhaltung in Indien [Ger] In ZDMG 126, 1976, pp 136-148

Mentions local traditions of presenting Purānic and Epic *stories in shadow play* and popular ballads (F)

7112 STACHE-ROSEN, VALENTINA *Story telling in Pingulī paintings* [Engl] In AA 45,4, 1985, pp 253-286, 48 fig [p 261-284]

The article presents material collected in Pingulī Kudāl taluk Ratnagiri district *Southwestern Maharashtra Here, members of the Chitrakathi caste are still active* in their traditional occupation (cf Ray Eva Documentation) i e performances of Epic and Purānic stories using leather puppets and pictures, only the latter are dealt with The author describes a performance comments on the style of the pictures and then summarizes the narratives of a number of *pothis* (1) Rm episodes Sītāsvayamvara, Aranyakānda, Yuddhakānda, Pātālakānda (the story of *Ahirāvana and Mahīrāvana, which is considered to be part of the* Yuddhakānda, the story is not found in Vālmiki s Rm but known from shadow plays in Andhra Karnataka and Orissa), Uttarakānda (2) MBh episodes Vatsalāharana, the stories of Dudumbhi Surat-Sudāvana and Kapilāsura, Karna Arjunavadha (3) Three Purānic stories (Dangipurāna Nandipurāna and the story of Turthabhavānī) could not yet be traced in *literature* (SD)

7113 STANLEY, JOHN M Special time, special power the fluidity of power in a popular Hindu festival [Engl] In JAsianS 37,1, November 1977, pp 27-43

Describes and interprets notions and practices connected with the cult of Khandobā especially the *somavati amavasya festival at Jejuri Makes cursory reference to a* Malhārimāhātmya, »a late Sanskrit work alleged to be the fifth part of the BdP« (used by the author, however only in privately circulated English versions, no edition is indicated, cf note on p 33) (PS)

7114 STASIAK, STEFAN Le Cātaka (Etude comparative) [Fr] In RO 2, 1919-1924, pp 33-116

After preliminary remarks on the method of comparative interpretation of cultural phenomena Stasiak deals with the bird in RV in comparison with Greek mytholog ical texts He then comments on the significance of birds in particular on the Cātaka bird in MBh and Rm and *notes parallels with European folklore* Stasiak interprets these parallels as being the same explanations for the same natural phenomena In a third part he deals with the Cātaka bird as metaphor in *kāvya* literature (RS)

[quoted passages:] MBh (C) 3.12545-12546; 12.389; 12.6645-6646; 12.6650; 12.13869; 12.13888-13889; Rm (B) 2,63.14-18; 6,81.8-10; 6,100.47; 2,63.14-18; Rm (Gorresio) 3,35.27-28.

7115* STCHOUKINE, IVAN: La peinture de l'Inde antique d'après les témoignages littéraires [Fr.]. In: RArAs 4,3, 1927, pp. 146-152.

Refers to VDhottP. [source:] table of contents. (PS)

7116* STEELE, ARTHUR: Summary of the law and custom of Hindoo castes within the Dekhun provinces subject to the presidency of Bombay, chiefly affecting civil suits [Engl.]. Bombay: Courier Press, 1827.

Also refers to the *bhāṭs*, modern Purāṇic bards and Purāṇa reciters, who are regarded as successors of the ancient Purāṇic *sūtas*. In the regions the author deals with »they form a caste - or castes - of their own« (p. 108). [source:] Rocher, p 58. (AK)

7117 STEIN, M[ARC] A[UREL]: A Sanskrit deed of sale concerning a Kaśmīrian Mahābhārata manuscript [Engl.]. In: JRAS 1900, pp. 187-194

Records the sale of the ms. involved in 1682 A D ; deed written by Bhaṭṭa Haraka, identified by Stein as the important glossator A2 on the Rājataraṅgiṇī (JLB)

7118 STEIN, O[TTO]: The numeral 18 [Engl.]. In: PoonaO 1,3, 1936, pp. 1-37.

7119 STEIN, O[TTO]: Pāṇḍyakavāṭa [Engl.] In: IHQ 4, 1928, pp. 778-782.

Discusses the identity of this locality mentioned in Rm 4,41 24-26 (Gorresio) and 4,41.18f (Bombay ed.) (AM)

[quoted passages] Rm (Gorresio) 4,41 24-26, Rm (B) 4,41 18-19

7120 STEIN, O[TTO]: Syrigz und suruṅgā [Ger.] In: ZII 3, 1925, pp. 280-318.

Deals with the supposed derivation of Skt *suruṅgā* from Greek *syrigz* Without aiming at a final settlement of the question the author discusses the various aspects of the problem (etymologies, meanings of both words, their age, text evidence, ways of diffusion) in great detail. Concludes that the Greek *syrigz* meaning »underground ditch« cannot be traced with certainty before the 2nd century B C and the Skt. *suruṅgā* not before the 3rd century A.D There were no reasons against the derivation of the Skt word from the Greek one. - Discusses pp 305-308 the use of *suruṅgā* in MBh, especially MBh 1,148.12 (the story of the attempted burning of the Pāṇḍavas in the *jatugṛha* and their escaping by means of an underground passage) (F)

[quoted passages:] MBh 1,2.104; 1,61 22; 1,146.30, 1,147 16-17; 1,148 9-12, 1,148.18; 3,12.86ff, 3,12.91ff, 5,50.21

7121 STEIN, O[TTO]: Über zwei Ausgaben der Saptaśatī [Ger.]. In: WZKM 33, 1926, pp. 252-274; and 34, 1927, pp. 6-29.

On the Devīmāhātmya, its relation to the MkP, and on important aspects of its Śākta liturgy S. discusses in part I the Daśāṅgadurgāsaptaśatī with Gauḍapāda's *Kārikās*, edited by Rāmānandaśāstrī and Bhagavatānanda (3rd ed., London 1924); in part II the Durgāsaptaśatī, edited with the seven commentaries Durgāpradīpa, Guptavatī, Caturdharī, Śāntanavī, Nāgojībhaṭṭī, Jagaccandracandrikā and Daṃśo-

ddhāra by Harikrsna Śarman (son of Vyankatarāma) Bombay 1916 Notes the increased volume (several additions to the MkP text) and the attitudes of the different commentators, and describes specific practices of Śākta ritual incorporated in the commentaries (vSt)

7122* STEIN, WILLIAM BYSSHE Thoreau's Walden and the Bhagavad Gita [Engl] In The contemporary Far East (= Topic 6) Washington Pa Washington and Jefferson College 3, Fall 1963 - pp 38-55

7123 STEIN CALLENFELS, P V VAN Le mariage de Draupadi [Fr] In BEFEO 33, 1933, pp 1-9

[»The marriage of Draupadī«] (vSt)

7124 STEINER, RUDOLF Die okkulten Grundlagen der Bhagavad Gita, ein Zyklus von neun Vorträgen gehalten in Helsingors vom 28 Mai bis 5 Juni 1913 [Ger] Wartburg Helmut von [ed] Dornach Verlag der Rudolf Steiner Nachlassverwaltung 1962 - 163 pp

Nine lectures on the occult basis of the BhG (vSt)

7125* STEINER, RUDOLF On the Bhagavadgītā [Engl] Adams, G , Adams, M [tr], Rau, Heimo [introd] Bombay Shakuntala Press 1975

Two lecture series The Bhagavadgītā and the epistles of St Paul (Cologne 28 December 1912 - 1 January 1913) - The occult foundations of the Bhagavadgītā (Helsinki 28 May - 5 June 1913) [source] Callewaert/Hemraj p 381 (PS)

7126 STENZLER, A[DOLF] F[RIEDRICH] Zur Literatur der indischen Gesetzbucher [Ger] In IndSt (Weber) 1, 1850, pp 232-246

After quoting different lists of *dharmaśastra*-texts among them one list of the PdP, Stenzler describes those texts known to him In the end of the article he refers to the *dharmaśastra*-sections of the MBh and to the names of *dharmaśāstra*-authors found in them (KPG)

7127 STEPHEN, DOROTHEA JANE Studies in early Indian thought [Engl] London Cambridge University Press 1918 - 176 pp - Reprint Delhi Motilal Banarsidass, 1979 - 176 pp

Also deals with the BhG [source] Callewaert/Hemraj (AK)

7128 STEPHENS THOMAS The Christian Purana a work of the 17th century reprinted from ms copies and edited with a biographical note an introduction, an English synopsis of contents and a vocabulary [Mar, Engl] Saldanha, Joseph L. [ed , comm] [4th ed] Mangalore S Alvares 1907 - 94 597, 4 pp

This seems to be the fourth edition of Stephen s Purāna For commentary see fifth edition Kristapurāna. Bamdelu Śāntarāma [ed] 1956 (KPG)

7129 STEPHENS, THOMAS / STIPHANSA (PHĀDARA) Kristapurāna [Mar] Bamdelū Śāntarāma [ed] 5th ed Poona Prasāda Prakāśana 1956 - 2, 15 96 1076 pp - 1st ed 1616 - 2nd ed 1649 - 3rd ed 1654 - [4th ed] Stephens Thomas The Christian Purana Saldanha Joseph L. [ed] 1907

Christian religious poem, describing the history of salvation from creation up to the *life of Jesus Christ; the author, an Engl. Jesuit of the 17th century, has obviously* sought to imitate Purāṇic style. In the dedication-passage of the first ed. (1616) he *wrote that this was »a work written after the fashion of this country, and in a style* most acceptable to the natives«. - According to the documents printed in the *appendix of the present edition, a 2nd edition seems to have been issued in 1649,* and a third one in 1654. The author was born about 1549 and died in 1619. (F)

[reviews:] Lambert, H. M.: In: *JRAS 1958*, p. *90*. - Ferguson, *Donald*: In: *JRAS 1908*, pp. 926-931.

7130* STERNBACH, LUDWIK: Additional note on the significance of the number twelve in ancient India [Engl.]. In: PoonaO 27,1-2, 1962, publ. 1963, pp. 29-35.

7131 STERNBACH, LUDWIK: An additional note on »the textual correlation between the anonymous Vyāsa-subhāṣita-saṃgraha and Sāyaṇa's Subhāṣita-sudhā-nidhi« [Engl.]. In: Purāṇa 16,1, January 1974, pp. 77-82.

Refers to the contribution by Biswanath Bhattacharya in Purāṇa 15,2, July 1973, pp. 233-243. States that he has already carried out the same study in a contribution in JGJKSV 27,1-2, *pp* 167-260. Rejects in *particular* Bhattacharya's *idea that the* Vyāsasubhāṣitasaṃgraha was »a selection of pithy epigrams from Vyāsa's MBh«. »None of the verses [of this text] occur in the MBh and only five verses are influenced by the MBh ... The name Vyāsa was probably added only in majorem gloriam ...« (F)

7132 STERNBACH, LUDWIK: Bibliography on dharma and artha in ancient and mediaeval India [Engl.] Wiesbaden: *Harrassowitz, 1973. - 14, 152* pp.

The publications are listed acc to subjects The bibliography contains 2202 entries, an index of authors and of Sanskrit texts and their authors. (AM)

[reviews] Rocher, Ludo: In: JAOS 95,3, 1975, pp 564-565 - Derrett, J. Duncan M.: In JRAS 1976, pp 161-162 - B[uddruss], G[eorg] In ZDMG 126, 1976, pp 220-221 - Wilhelm, F[riedrich]. In. OLZ 74, 1979, pp 170-171 - Jong, J W de: In: IIJ 22, 1980, pp 84-85

7133 STERNBACH, LUDWIK: The Cāṇakya-Rāja-Nīti-śāstra and the Bṛhaspati Saṁhitā of the Garuḍa Purāṇa [Engl.]. In: ABORI 37, 1956, pp. 58-110.

*The author shows that the BṛhaspatiSa or Nītisāra of the GaP (1,108-115) incorpo*rated most of its stanzas (ca. 70%) from an as yet unknown early version of Cāṇakya's Rājanītiśāstra which itself exists in different versions today. *Among the* other sources of the BṛhaspatiSa are the MBh and the Mānava-Dharmaśāstra. The article includes a detailed comparison of the corresponding chapters of the Bṛhaspati-Sa and the Rājanītiśāstra and a tabular correlation of the stanzas of the BṛhaspatiSa with various versions of the Rājanītiśāstra and other works (SD)

[quoted passages.] GaP 1,108-115.

7134 STERNBACH, *LUDWIK: Cāṇakya's aphorisms in Purāṇas* [Engl.]. *In:* Purāṇa 6,1, January 1964, pp. 113-146.

States that the BṛhaspatiSa of the GaP is almost entirely identical with the Cāṇakyarājanītiśāstra. Gives an extensive concordance of both texts, using manu-

scripts as well as printed texts The second part of the contribution gives a concordance of epigrams which occur both in Cānakya and in various Purānas Refers to PdP, BhāgP, various versions of the Cānakya text, various *subhasita*-collections, Pañcatantra, AgP, BrP, BVP, MtP, MkP, VDhottP, ŚiP, and mentions also texts from Burma, Siam Cambodia, Java and so on which contain Cānakya epigrams (F)

7135* STERNBACH, LUDWIK Canakya's aphorisms in the Hitopadesa Part 1-4 [Engl] In JAOS 76, 1956, pp 115-130, and 77, 1957, pp 26-31, 107-115, and 166-183 - Reprint New Haven 1958 - (Offprint Series 28) [same pagination as in JAOS]

7136 STERNBACH, LUDWIK Forms of marriage in ancient India and their development [Engl] In BhV 12, 1951, pp 62-138

Explains each particular form of marriage from the legal point of view and shows that there exist eleven forms of marriage Points to a development of the institution of dowry and to the transition from the polygamic to the monogamic system Includes a comprehensive bibliography (AM)

7137 STERNBACH, L[UDWIK] The Hitopadesa and its sources [Engl] New Haven, Conn, 1960 - 14, 109 pp (American Oriental Series, Vol 44)

By the help of synoptical tables the author clarifies the relations of the Hitopadeśa verses and the verses of the many versions and editions of the Pañcatantra for a possible reconstruction of the original text of the Hitopadesa (1), Hitopadeśa and Pañcatantra stories (2), H and *nitiśastras* (3), H and Cānakya aphorisms (4) H and *dharmasastra* (5), H and Epics as well as *kavya* (6) [source] Wilhelm Friedrich [Review] (AP)

[quoted passages] MBh 12,140 1,

[reviews] Gode, P[arashuram] K[rishna] In ABORI 40 1959 p 392 - G[ray], J E B In BSOAS 24 1961 - Artola George T In JAOS 81 1961, pp 146-147 - Wilhelm, Friedrich In ZDMG 113 1963, pp 694-695

7138 STERNBACH, LUDWIK Juridical studies in ancient Indian law 22 The Hitopadeśa and the smrtis A History of the young wife and the old husband (HJ 1 6) [Engl] In Professor P K Gode commemoration volume 1960 - pp 396-425 [first numeration]

Detailed and informative analysis of the Hitopadesa story (Hitopadeśa 1,6 ed F Johnson, 2nd ed Hartford London 1864) The study is divided into the following paragraphs 1 contents of the story in Hitopadeśa and other sources 2 general analysis of the story 3 need to protect women 4 need to avoid contact with women 5 factors causing corruption of women 6 fickleness and unchastity of women 7 feeling of the young wife towards her old husband and vice versa 8 closing stanza of the story 9 conclusions The footnotes bear a wealth of interesting parallel passages from juridical literature and especially, MBh (quoted in Rom transliteration) (F)

[quoted passages] BhāgP 7 12 9 9 19 19, MBh 5 32 86 5,35.58, 13 19, 13 19 86-87, 13 19 91-94, 13,38 14-15, 13 38 17, 13 38 20-21, 13 38 23-24, 13 38 26-28, 13,39.5, 13,39 8, 13 40 12-13, 13,46 24, 13 48.37-38, 13 104 17-18

7139* STERNBACH, LUDWIK: Juridical studies in ancient Indian law. Part 1-2 [Engl.]. Delhi, Varanasi, Patna: Motilal Banarsidass, 1965-1967. - Part 1: 1965. - 17, 549 pp., bibliography. - Part 2: 1967. - 10, 434, 35 pp., index.

The contributions are reprints of various journals, some now inaccessible. Deals with *deposits, pledge, suretyship, prostitutes, women subject to a special régime,* physicians, distressed person's privileges, protection of plants, the forms of marriage, debts of spouses, and relations between employers and employees. - Pt. 2 is on legal ideas and maxims in literature, on *dharma, artha* and *nīti*, Manu and MBh. Ch. 27 is on the MBh as quoted in Cāṇakya. *A complete bibliography of Sternbach's* contributions is found in pt. 1, pp. 24-28. [source.] Derrett, J. Duncan M.: [Reviews in JRAS 1966-1967 (Pt. 1) and JAOS 1969 (Pt. 2)] (AP)

[reviews:] Rocher, Ludo: In: IIJ 10, 1967-1968, pp 289-292 (Pt. 1) - Derrett, J. Duncan M.: In: JAOS 87, 1967, pp. 103-104 (Pt. 1) - Derrett, J. Duncan M.: In: JAOS 89,1, 1969, pp. 185-186 (Pt. 2) - Derrett, J. Duncan M.: In: JRAS 1969, pp 88-89 (Pt. 2) - Derrett, J Duncan M.: In: JRAS 1966-1967, pp. 47-48 (Pt. 1)

7140 STERNBACH, LUDWIK: The kathā literature and the Purāṇas [Engl.]. In: Purāṇa 7,1, January 1965, pp. 19-86. - Same title (in book form?): Varanasi 1965.

Traces metrical stanzas (i e. *subhāṣitas*, gnomic verses and so on) from Skt. tale literature occurring also in Purāṇas. Examines the Pañcatantra, Hitopadeśa, Vikramacarita, Vetālapañcaviṃśati, and Śukasaptati, and, on the Purāṇic side, AgP, GaP, PdP, BVP, BhvP, BhāgP, MkP, VmP, VāP, ViP, ŚiP, SkP, MtP. The results are given in three concordances: 1) identical or almost identical stanzas in a Purāṇa and in at least one text of a *kathā*-work; 2) stanzas which contain similar thoughts in a *Purāṇa and in at least one text of a kathā-work, and 3) stanzas which are attributed* to a Purāṇa in a *kathā*-work but could not be identified Also includes useful bibliography on the *kathā*- and *subhāṣita*-works in question. (F)

7141 STERNBACH, LUDWIK: De l'origine des vers cités dans le Nīti-paddhati du Subhāṣitāvali de Vallabhadeva [Fr.]. In: Mélanges d'Indianisme à la mémoire de Louis Renou ... 1968. - pp. 683-714.

Among the 101 *paddhatis* or sections of Vallabhadeva's anthology of well-expressed *thoughts (15th cent. or 12th cent) the author deals only with the section* on statecraft (*nīti*), trying to trace the sources of the verses quoted. Among these a major part is taken from the MBh. The Cāṇakyarājanītiśāstra is the second largest contributor. Among many other texts, mainly of the *smṛti* and narrative literature, the Rm, GaP, BhāgP and MkP are mentioned (vSt)

7142 STERNBACH, LUDWIK: *Mahābhārata verses in Cāṇakya's compendia* [Engl.]. In: JAOS 83, 1963, pp. 30-67.

7143 STERNBACH, LUDWIK: The Mānava-dharmaśāstra I-III and *the* Bhaviṣya-purāṇa [Engl., Skt.] In: Purāṇa 16,2, July 1974, appendix, pp. 1-121. - Varanasi: All India Kashi Raj Trust, 1974. - 121 pp.

Thorough comparison Gives an extensive concordance which contains in its first column »the Mānavadharmaśāstra text according to J. Jolly's edition. Column 2 contains the correlation of the Mānavadharmaśāstra text with ... the BhvP text ...

only changes are marked Column 3 contains references to places where the texts in the first and/or second column are found in other primary sources, commentaries on *dharmasastras* and *nibandhas* The fourth column gives indications where a similar text to that of Mānavadharmasāstra also appears as well as indications where the Mānavadharmaśāstra text is quoted by commentators and *nibandhins* «
(F)

[quoted passages not included]

[reviews] Sarma, K. V In JRAS 1977, p 217 - Bandyopadhyay Pratap In JAOS 98,2, 1978, pp 188-189

7144 STERNBACH, LUDWIK A new abridged version of the Brhaspati samhitā of the Garuda-Purāna [Engl, Skt] In Purāna 8,2, July 1966, pp 315-431 - Varanasi All India Kashiraj Trust, 1966 - 4, 118 pp

Describes and discusses some new manuscripts of the work, which the author has proved to be identical with the Cānakyarājanītiśāstra Gives an extensive concordance of the used texts along with valuable bibliographical material and explanatory and critical notes Adds the thus constituted critical text (Skt only) (F)

[reviews] Losch Hans In ZDMG 119, 1969, p 400 - Laszló, Franz In OLZ 67, 1972 pp 73-75

7145 STERNBACH, LUDWIK On the influence of Sanskrit gnomic literature on the gnomic literature of old Java and Bali [Engl] In IT 5, 1977, pp 199-288

Traces the »sententious *subhasitas*« contained in 5 Old Javanese texts the Sārasamuccaya, the Nītiśāstra, Tantrakāmandaka (based on the South Indian Tantropākhyāna), the Ślokāntara and parts of the Old Javanese MBh, as to their Skt sources the main source being the MBh, other sources are Manusmrti, Visnusmrti Sanskrit *katha* literature, and other Skt primary sources (Rm Purānas, etc.) Gives a description of the four Old Javanese *niti* works (Sārasamuccaya Nītiśāstra Tantrakāmandaka, Ślokāntara) adding extensive concordances for each of them Provides further concordances showing original Skt verses (taken from the MBh the so-called Cānakya s aphorisms, the *dharmaśāstras*, the *kathā* literature and other sources) in the *nīti* literature of Old Java The Epic/Purānic sources referred to besides MBh, are BhG HV, Rm GaP, BhvP, MkP, PdP, VāP, SkP, ViP, BhāgP, MtP, KūP, VarP, VDhottP, ŚiP (RS)

[quoted passages not included]

7146 STERNBACH, LUDWIK On the influence of the Sanskrit dharma- and arthaśāstra s [sic] upon the nīti literature of Burma 1 The rājadharma in the Lokasāra [Engl] In Charudeva Shastri felicitation volume 1974 - pp 612-628

»In the present study I shall deal with one part of the [Burmese] Lokasāra i e the *rājadharma* chapter only, since it is closely connected with the Sanskrit *dharma* and *arthaśāstras* and despite its Buddhist character it is possible to trace the origin of this part of this *nīti* work to Sanskrit non Buddhist sources The Lokasāra is a short Pāli *nīti* collection of sayings (55 verses) composed of three parts, the first deals with general instructions and contains the first 22 verses the second deals with instructions for kings and contains 25 verses (23 to 47) and the third deals with Brahmans and contains 8 verses only (37 to 55) « The study is strictly confined to

this single text, but the annotations refer to a great number of Epic/Purāṇic parallel passages, which clearly show the impact Skt. *rājadharma* texts have exerted on the Pali work at issue. (F)

[quoted passages not included]

7147 STERNBACH, LUDWIK: Purāṇic texts in subhāṣita-saṃgrahas [Engl.]. In: Purāṇa 13,2, July 1971, pp. 102–132.

Comprehensive study. »The aim of this study is to select from the *subhāsitasaṃgrahas* verses from different Purāṇas, either directly ascribed to them or not; compare them with the existing editions of these Purāṇic texts; point out the verses ascribed to the respective Purāṇas in the *subhāsitasaṃgrahas* and not found in the Purāṇic texts; and indicate the various readings and variae lectiones in the *subhāsitasaṃgrahas* from the known Purāṇic texts.« For this purpose, the author gives word-for-word comparisons of parts from the VDhottP with the Śārṅgadharapaddhati and of parts from the MkP with the same *subhāṣita* collection. (F)

[quoted passages:] MkP 3; 10; 15; 37; 39; 40; 41; 42; 43; 66; VDhottP 2,17.20–35.

7148 STERNBACH, LUDWIK: Purāṇic wise sayings in the literature of »Greater India« [Engl.]. In: Purāṇa 11,1, January 1969, pp. 73–115.

Gives a short account of the *subhāsita*-literature borrowed from the Skt. collections in Tibet, Burma, Java, Bali; adds an extensive concordance of the *subhāṣitas* identical in the literature of Greater India and the Purāṇic *subhāsitas*. A second concordance shows where the Purāṇic texts mentioned in the first concordance also appear in other primary sources of Skt. literature. The Purāṇas referred to are· GaP, MkP, VāP, ViP, BhāgP, MtP, PdP, SkP, BVP, AgP, VDhottP, BhvP, ŚiP Gives valuable bibliographical material (F)

[quoted passages not included]

7149 STERNBACH, LUDWIK: Quotations from the Kauṭilīya-arthaśāstra I–II [Engl.]. In: JAOS 88,3, 1968, pp. 495–520; and 88,4, 1968, pp. 717–726.

Includes quotations in AgP, MBh, and Rm (AP)

7150 STERNBACH, LUDWIK: Quotations from the Rāmāyaṇa in the kathā literature [Engl.] In: JOI 15,3–4, March & June 1966, pp. 236–251.

»The aim of this study is to ascertain what verses in the main *kathā*-works are identical or almost identical with the Rm; to analyze them, and to establish, as far as possible, whether they are quotations from the Rm or another work of Skt. literature«. The author gives a list of 28 quotations mainly from Rm and MBh. (KPG)

[quoted passages not included].

7151 STERNBACH, L[UDWIK]: The rākṣasa-vivāha and the paisāca-vivāha [Engl.]. In: NIA 6,8–9, 1943, pp. 182–185.

7152 STERNBACH, LUDWIK: Rāmāyaṇa verses in Cāṇakya's compendia [Engl.] In: Kavirāja-abhinandana-grantha ... 1967. – pp. 328–339.

The introduction states »that in most cases quoted below the Cāṇakya-verses occurring in the Rm are also found in the MBh. Out of eleven verses identical in a Cāṇakya's text and in a Rm text, six also occur in the MBh. ... The aim of this study

is to show which of the maxims attributed to Cānakya originated in the Rm or in the Rm/MBh In order to be able to conclude whether the compilor of Cānakya s collections of maxims borrowed directly from the Rm or not, it was necessary to analyze each stanza occurring in any of the Cānakya's collections of maxims as well as in the Rm separately and to give all variants of this stanza In particular, it was found necessary, first, to give the text of the Rm, appropriate places in which the stanza is found in various Cānakya's collections of maxims, their sources, a detailed analysis of each stanza and, in the footnotes, different readings which occur in each stanza « (F)

[quoted passages not included]

7153 STERNBACH, LUDWIK Revised supplement to O Bohtlingk's Indische Sprüche Part 1 Verses 1 to 500 [Skt, Engl] In IT 2, 1974, pp 305-407

Does not supplement Böhtlingk's choice of aphorisms, but adds more supplementary sources to Bohtlingk's footnotes, as well as variants and new readings (for some of the aphorisms, the proper reading) from additional sources some now obtainable in critical editions Quotes MBh (Poona), Rm (Baroda), BhāgP, GaP, HV, MtP, PdP, SkP, ViP (RS)

[quoted passages not included]

7154 STERNBACH, LUDWIK Sanskrit subhāsita samgraha-s in Old-Javanese and Tibetan [Engl] In ABORI 43,1-4, 1962, publ 1963, pp 115-158

In comparing the stanzas of three collections of maxims with Skt literature the author demonstrates that almost two thirds of the stanzas of the Old Javanese Sārasamuccaya of Vararuci are borrowed from, or influenced by, the MBh A number of stanzas also appear in various Purānas The Old Javanese Ślokāntara and the Tibetan Ma suraxihi lugs kyi bstan bcos (Nītisāstra of Masūrāksa) on the other hand, drew mostly from various collections of Cānakya s maxims (SD)

7155 STERNBACH, LUDWIK Similar thoughts in the Mahābhārata, the literature of »Greater India« and the Christian gospels (Prepared for the 180th meeting of the American Oriental Society in Baltimore, 1970) [Engl] In JAOS 91, 1971, pp 438-442

»Wise sayings of India could have influenced the Christian gospels or vice versa There are two golden rules which occur in the MBh and other Skt literary sources from which they have been included in the literature of ›Greater India‹, and in the Christian gospels They are ›and why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thy own eye‹ and ›all things whatsoever ye would that man should do to you, do you even so to them, for this is the law and the Prophets‹, as well as ›recompense to no man evil with evil‹ and ›whatever a man soweth, that he shall also reap‹ These sayings are analysed« (p 438) (AP)

[quoted passages] GaP 1,113 56, MBh 1,69 1, 1 69 1, 3,198 43, 5,39 57, 8 30 8, 8 30 87, 12,287 44, 13,114 8, 5,39 57, MBh (C) 1 3069, 5 1517-1518, 8 2116, 13 5571, MBh 1,74 81, 5,38 72, 8 45 44, 13,114 8

7156 STERNBACH, LUDWIK The Tibetan Cānakya-Rāja Niti śāstram [Engl] In ABORI 42, 1961, pp 99-122

A detailed comparison between the Tibetan Tsa-na-kaḥi rgyal-poḥi lugs-kyi bstan-bcos (Rājanītiśāstra of Cāṇakya, retranslated into Skt. by Sunitikumar Pathak) and various versions of the Rājanītiśāstra (including the BṛhaspatiSa of the GaP) shows that the Tibetan text follows the BṛhaspatiSa more closely than any other version. It may even be possible that the Tibetan text does not represent an independent version of the Rājanītiśāstra but is another text of the BṛhaspatiSa. (SD)

[quoted passages] GaP 1,108–114.

7157 STERNBACH, LUDWIK: An unknown Cāṇakya ms. and the Garuḍa-Purāṇa [Engl.]. In: IIJ 1, 1957, pp. 181–200.

*Contains a description of a Pennsylvania University ms of the Cāṇakyarājanītiśāstra, a survey of the editions printed so far, reflections on »the date of the composition of Cāṇakya's compendia and of the GaP«, a general description of the GaP and a more detailed one of the BṛhaspatiSa of the GaP. The most important part of the contribution is given in the »annex«, which »indicates the correlation between the Cāṇakyarājanītiśāstra ms stanzas and those in the GaP; it also includes opposite stanzas in the [printed edition] and [the ms in question], the stanzas in other Cāṇakya's compendia, in Epics, in the *kathā*-literature and other literary works as well as in the most important *subhāsitasaṃgrahas*« (F)*

[quoted passages not included]

7158 STERNBACH, LUDWIK: Vyāsa in subhāṣita-saṁgraha-s [Engl.]. In: ABORI 55, 1974, pp. 107–175.

Deals with verses attributed to Vyāsa in various *subhāsitasamgrahas*; includes a detailed index of verses culled from the MBh and from Purāṇas (SD)

[quoted passages not included]

7159 STEVENSON, (REV.): Analysis of the Ganeśa Purána, with special reference to the history of Buddhism [Engl.] In: JRAS (1st series) 8, 1846, pp. 319–329.

Analysis of Gṛtsamada story from the first book of GaṇeśaP (»could scarcely have been written before the seventeenth century of our era«). Concludes: »If ... we consider that Gritsamada agreed in all these important points – in his notions of the object of adoration – the ceremonies of religion – the nature of divine worship – the reward of devotion, and the mode of filling up the ranks of the priesthood – with the Buddhists, while differing in them all from the ancient Brahmans, we shall have little difficulty in coming to the conclusion that the author of the Purána is here drawing a picture of the Buddhist sect, which, although sometimes degenerating into caricature, represents nevertheless the general features of Buddhism, with sufficient distinctness to make them easily recognised.« (F)

7160 STIETENCRON, HEINRICH VON: The advent of Viṣṇuism in Orissa: an outline of its history according to archaeological and epigraphical sources from the Gupta period up to 1135 A.D. [Engl.]. In: The cult of Jagannath and the regional tradition of Orissa. Eschmann, A. [ed.]. Delhi 1978. – pp. 1–30.

Contains incidental references to Epics and Purāṇas. (F)

[quoted passages] AgP 44 47; MBh 3,114.17–22; SkP 3/4,10.17–18; 3/4,10 33–34.

7161 STIETENCRON, HEINRICH VON: Bemerkungen zur Gaṅgādhara-mūrti des Śiva [Ger.]. In: Indologen-Tagung 1971 ... 1973. – pp. 274–282.

Discusses the question why it was Śiva amongst all the gods who had to catch the Heavenly River Demonstrates the connection of the heavenly Gaṅgā and the moon as abode of the ancestors i e *pitrloka* (the historical development of the *pitrloka* concept is traced in detail), states that the waters of the Gaṅgā are considered identical to the lunar waters and concludes that the *Gaṅgāvatarana* myth is necessarily connected with Śiva, for Śiva bearing a crescent moon on his head has the moon as one of his oldest attributes The fact that the moon on Śiva's head is invariably presented as crescent, i e in the state of offering *amrta* to the *pitrs*, could lead to a revision of the idea that Śiva's moon was only an adorning attribute, it is more likely that Gaṅgā and the moon of Candraśekhara both refer to Śiva's aspect of death and salvation – Refers to AV, BĀU, ChāU, RV, ŚBr, KausU, PrU, MNārU, AitBr, MuU, Amarakośa, Pañcasiddhāntikā of Varāhamihira Siddhāntaśiromani of Bhāskara, Īśānaśivagurudevapaddhati (F)

[quoted passages] AgP 50 16, 120 34–35, BdP 1,23 51ff, BhāgP 5,17 4, 9,9, DBhāgP 8,7 20, KūP 1,45 28, MBh (GiPr) 3,107–109 7,19 35, 12,19 13–14, 13 16 45, 13 92 15, MkP 53 2, MtP 126 40ff, Rm (B) 3,5 38–42, Rm (GiPr) 1,39–44, 3,5 38–42, Rm (Gorresio) 3,9 33–37, VāP 42 2-3, 42 28, 47 26, 52 49ff, VDhottP 3 68 1, ViP 2 2 31, 2,11 22–23, 2 12 10ff

7162 STIETENCRON, HEINRICH VON Bhairava [Ger] In ZDMG Supplement 1, 1969 XVII Deutscher Orientalistentag vom 21 bis 27 Juli 1968 in Würzburg Vorträge, Teil 3 Voigt, Wolfgang [ed] Wiesbaden Franz Steiner Verlag, 1969 – pp 863–871

Monographic presentation of Śiva Bhairava, i e the frightening aspect of Śiva Starts from a description of the various iconographical manifestations viz as *batuka bhairava*, nude, begging and accompanied by a dog as *brahmaśiraśchedaka* with a struck-off head and as *kankalamurti* with an (impaled) corpse then examines the Purānic accounts All legends concerning Bhairava centre around the rivalry of Śiva and Brahman with the impressive event of the decapitation of Brahman, executed by Śiva The quarrel between Brahman and Śiva »was probably provoked only by Visnuites, as the statement that Śiva was the son of Brahmā can be found first in Visnuitic texts« An idea against which the Śivaites naturally struggled »Thus it can be stated with some certainty that the *brahmaśiraśchedaka*-legends arose relatively late« – Bhairava was looked upon as the »murderer of a Brahmin«, the continuation of the legend agrees exactly with the instructions of *dharmaśāstra* literature concerning the murder of a brahmin This fact could refer to Śivaś killing the gate keeper of Visnu Viśvaksena who was a brahmin Hence both forms of Bhairava (*kankāla* and *brahmaśiraśchedaka*) could have been derived originally from this single event, the killing of the brahmin Visvaksena so that we have two names referring to the same action which could have led afterwards to a splitting of the myth into two subsequent parts decapitation of Brahman and killing of Visvaksena (during Bhairava s search for Visnu in order to get rid of the head of Brahman and of *brahmahatya*) – In the second part of his contribution the author discusses the philosophical interpretation of Bhairava in Kashmir Śivaism (Bhairava as the flash of emancipating knowledge and as representation of the one and undivided reality which overcomes the door keeper viz the separation of man and Godhead) – Refers to Amarakośa Śabdakalpadruma Prabodhacandrodaya of Krsnamiśra Manusmrti Visnusmrti, BauDhS GautamaDhS Tantrāloka of Abhinavagupta, Śivasūtravimarśinī of Ksemarāja, AitU, BĀU (F)

[quoted passages:] HV (cr.ed.) 43; KūP 1,1.11ff; 2,31; 2,31.64ff; 2,31 84-87; LiP 1,20.73; 1,41.11; 1,85.11; 1,85.13ff; 1,96.40; MBh 12,166 16; 12,349.67; 12,351.11; 12,352.20; 13,14.4; MkP 50 4ff; ŚiP (Beng. rec.) 1,49.64ff; ŚiP 1,7.1-1,8.5; 3,8-9; 3,8.2; SkP 3/1,14 25ff; VāP 1,9 61ff; 34 41; 55.30; ViP 1,7.4ff; VarP 97.4-25.

7163 STIETENCRON, HEINRICH VON: Daṇḍanāyaka und Piṅgala [Ger.]. In: IIJ 13,1, 1971. - Reprint: Heidelberg: Südasien-Institut der Universität Heidelberg, n.d.- 19 pp. (Sonderdrucke der Mitglieder, No. 103).

»... Daṇḍanāyaka (occasionally also-called Daṇḍa or Daṇḍin) whose position is to the left of Sūrya has been variously identified in the ancient texts and by modern authors as Skanda/Kārttikeya, or as Indra, or as Yama; while his companion Piṅgala, a bearded bulky fellow with writing materials in his hands and standing to the right of the sun-god was taken to be either Brahmā or Agni. ... In the present article it is shown that the apparently contradicting traditions result from an attempt at incorporating Iranian gods [Avestan Rašnn and Sraoša] into the Hindu pantheon This was done in two ways: a) by retaining the original names in sanskritized form b) by emphasizing the functional aspects of the gods and giving them new sanskrit names derived from their outer appearance. - The emphasis on function led to the subsequent equation with various Indian gods of similar character .. This development is traced in the textual references of sanskrit literature. While Piṅgala is depicted as a writer in SāP, BhvP, AgP and VDhottP, he is described as armed *dvārapāla* in Viśvakarmaśilpa, Śilparatna, Aparājitapṛcchā and Rūpamaṇḍana. The transition between these two groups of texts is marked by the MtP which introduces the new feature while still retaining the older one.« Finally, the author shows the various relations of Iranian traditions and »the process of syncretistic incorporation of [Daṇḍanāyaka and Piṅgala] into Hinduism«. [Quotations taken from the author's summary.] (F)

[quoted passages:] AgP (BibInd) 51, 51.1; 176.3; BhāgP 6,6 40, 8,13.9; BhvP (VePr) 1,76.13, 1,124.14-18; 1,124.19, 1,140 31; 1,76; 1,124, 1,130, 1,136; 1,143, MtP (ASS) 261, 261 6; SāP (VePr) 6; 7; 11 1-3; 16, 16 6, 29, 29 13-14, 32, 36; VāP 2,22.37-38; VDhottP (GOS) 3,51.6; 3,67; VDhottP 3,67.5; 3,67 7

7164 STIETENCRON, HEINRICH VON: The date of the Jagannath temple: literary sources reconsidered [Engl.]. In: Sidelights on history and culture of Orissa. Das, Manmath Nath [ed.] Vidyapuri: Cuttack, 1977. - pp 516-532.

pp 516-523 are concerned with inscriptional, pp 523-527 with non-inscriptional literary sources (especially from the Utkalakhaṇḍa of SkP). As a result, the author concludes: »The terminus ante quem for the completion of the main temple, namely *śaka* 1120 or more precisely the 28th January 1199 A D can be confirmed by all the sources. The actual date of completion must probably be placed immediately before this date, i e, *śaka* 1119 or 1197/98 A.D - As terminus post quem the date 1136 A.D. may be accepted for the time being, but it is not impossible that on further investigation this date will be replaced by 1147 A.D. The span of time for the building of the Jagannātha temple thus encompasses half a century or more, if the deduction from literary sources is justified « Refers to epigraphic material from various sources, Prabodhacandrodaya of Kṛṣnamiśra, Anargharāghava of Murāri, Nīlādrimāhodaya, VāmadevaSa, KapilaSa, Deula Tolā of Śiśu Kṛṣna Dāsa, Deula Tolā of Śiśu Dāma Dāsa, Deuḷa Tolā of Māgunia Dāsa, DārubrahmaP, Mādalāpāñji. (F)

[quoted passages] SkP 2/2 20 47-59, 2/2,21 44, 2/2,21 59-60, 2/2,22 13-14, 2/2,22 22-24

7165 STIETENCRON, HEINRICH VON. Early temples of Jagannātha in Orissa the formative phase [Engl] In The cult of Jagannath and the regional tradition of Orissa Eschmann, A [ed] Delhi 1978 - pp 61-78

The introductory part discusses the question »What do we refer to by the term ›Jagannātha‹?« »The application of the term Jagannātha to Visnu in his particular manifestation in Puri occurs for the first time in the inscriptions of Bhānudeva II in the early 14th century Only then has the title become a name« On the other hand the earlier temples discussed here were dedicated to Purusottama The Jagannātha temples in a strict sense of the term (i e after A D 1300) are distinguished by their cult images made of wood and representing Jagannātha, Subhadrā and Balabhadra The Wooden God was also installed in temples without his brother and sister, all by himself His name when thus alone was Dadhivāmana »We will therefore further extend the term ›Jagannātha temple‹ to the temples of Dadhivāmana, dedicated to the solitary Wooden God« - The following chapters describe and examine the temple of Yayāti I Keśari, Anantavarman Codagaṅgadeva s great temple of Purusottama/Jagannātha in Puri, and the temple of Dadhivāmana in Tekkali in great detail with respect to their features history and historico religious implications Refers extensively to inscriptions jñānasiddhi of Indrabhuti, Dadhivāmanajataka Mādalāpāñji, Gitagovinda, Śāradātilakatantra of Laksmanadeśika Tantrayāmala Mandirer Kathā (F)

[quoted passages] BrP 42 14-15, 42 16-84, MkP DevīMā 1 70, PdP 4 22 20-22, 5 17 38-5,22 55, SkP 2/2,5 9-10, 2/2,10 17-37, 2/2,10 48-14 40, 2/2 21 44, 2/2 22 13-14, 2/2,26 2, 2/2,28 8-40

7166 STIETENCRON, HEINRICH VON Epics and Purānas [Engl] In German indology past and present Bombay Shakuntala Publishing House, 1969 - 32 pp - pp 16-17

Short remarks on the history of German Purāna/Epics research (F)

7167 STIETENCRON, HEINRICH VON Gaṅgā und Yamuna zur symbolischen Bedeutung der Flußgottinnen an indischen Tempeln [Ger] Wiesbaden Harrassowitz, 1972 - 10, 162 pp, 1 pl (Freiburger Beitrage zur Indologie 5)

Attempts to determine the function of the river goddesses Ganga and Yamunā, carved on the door jambs to the right and the left of the temple entrances After an examination of »the sculptural evidence« the author discusses the various attempts at interpretations achieved so far, distinguished as to their stressing political aspects (history of Gupta dynasty) and symbolic aspects An excursus on the »various levels of religious symbolism« leads to a detailed discussion of »myths and associations« connected with Gaṅgā and Yamunā in two chapters (these being the most important ones for Purāna research) »The myth of the descent of the Ganges in its Śaiva version indicates that the essential purpose of bringing down the heavenly river was for the purification of the dead « In this connection the following topics are discussed conception of death location of *pitriloka*, Gaṅgā as a lunar river the solar character of Yamunā The following excursus on »The concept of the temple as a body of the deity« includes an analysis of AgP (KSS) 61 19-27 which identifies the

various parts of the temple with the *tattvas* of Sāṃkhya philosophy. The chapter on »the hidden meaning of Gaṅgā and Yamunā« leads to »the central thesis of this book«: In the body of the temple the two rivers represent the *nāḍīs* Iḍā and Piṅgalā. »... the central *nāḍī* Suṣumṇā is also there. ... While Iḍā and Piṅgalā (= Gaṅgā and Yamunā) are to the right and left of the entrance, Suṣumṇā is the entrance itself: the passage which leads to the absolute. She, too, is represented by a sacred river, Sarasvatī, whose lotos-symbol often decorates the centre of the door-sill.« As the »essential features« of the *nāḍī* concept »had developed before any of the existing Hindu temples were built«, the author arrives at a reconsideration of the evolution of the images of Gaṅgā and Yamunā: they »are only the last and most adequate forms of expression in a series of attempts to represent the *nāḍī*-concept in symbolic imagery.« The stages of this development are described in detail. – Finally, the problems of the changing »side-distribution of the Goddesses« is discussed, the reason of which is traced back to differing religio-philosophical concepts. Refers extensively to Vedic literature, Upaniṣads, *sūtra* and *dharmaśāstra* literature, Tantra and Āgama literature, *vāstuśāstra* and *śilpaśāstra*, and philosophical (esp Śivaitic) literature. – (The quotations are taken from the author's summary). (F)

[quoted passages:] AgP (KSS) 50.16; 61.19-27, 74 2-3; 120.34-35; 299.29; 299.39, BdP (VePr) 1,23.51ff; 2,73.75-86; 3,60.27; BhG 10 31; BhāgP (PP) 1,147.6; 4,54 2-8; 4,131.10; 5,17.1, 6,6.39-41; 8,15-23; BhāgP (PP) 5,17.4, 9,9; BhvP (VePr) 1,79; 4,14.18-27; BṛNāP (BibInd) 22 16; BrP (GMS) 7.3ff; 73 68-69; 104 73-98; DBhāgP (PP) 8,7 15, 8,7.20, HV (cr.ed) 1 10; KūP (V 1967) 1,17; 1,45 28, MBh (cr ed.) 1,68 3; 1,74 108, 1,75.16-19; 1,170 21-22; 7,19 35; 9,44 6-9, 12,19.13-14; 12,328.30; 13,16 45, 13,92.15, 13,111.3, 13,111.13; MkP (VePr) 53 1-2, 74-75; MtP (GMS) 11-12; 126 40ff; 186 11, 244-246; 252.5-19; NāP (VePr) 1,6 67, 1,10-11; 1,24 14; PdP (ASS) 5,25; 6,124.88-98; 6,267; 6,267 47; PdP (VePr) 6,239-240, Rm (B) 3,5.38-42; Rm (GiPr) 1,36-37; 1,39-44; 2,104 12; 5,31 4, 7,8.7-10, Rm (Gorresio) 3,9 33-37; SāP (VePr) 11; 11.49, SkP (B 1909-1911) 1,1 17-19, 1,3 1-6; 7,2 14-19, 11,41-73, SkP (B 1909-1911) SanatkumāraSa 18, SauP 61 59ff; VāP (ASS) 98 75-87; VāP (VePr) 1,42 2-3; 2,22 32-85; VDhottP (VePr) 1,22, 3,52 6-7; 3,52 20, ViP (VePr) 2,2.31; 2,8 108ff; 2,11 22-23; 2,12.10ff; 4,1; VmP (VePr) 23-31, 73-93.

[reviews.] O'Flaherty, Wendy [Doniger]: In: BSOAS 24, 1971, publ. 1972, pp. 243-245. – Buddruss, G[eorg] In: Mundus 9,4, 1975, pp. 325-326 – Oberhammer, G[erhard] In: WZKS 19, 1975, pp. 215-218. – M , E.. In. ArOr 44, 1976, pp 174-175. – Mode, H[einz]. In: OLZ 74,2, 1979, pp. 169-170.

7168 Stietencron, Heinrich von: Die Göttin Durgā Mahiṣāsuramardinī: Mythos, Darstellung und geschichtliche Rolle bei der Hinduisierung Indiens [Ger.] In: Visible Religion 2, 1983: Representation of gods. Leiden: E. J. Brill, 1983. – pp. 118-166, 31 pl. [p. 146-166].

Study of the goddess Durgā Mahiṣāsuramardinī, her myth (section 1), iconographical representation (section 2), and the role she played in the Hinduization of India (section 3) In section 1 the author first gives a summary of the Mahisāsuramardinī myth according to the *DevīMā of MkP. By a comparison of contents and composition of the extant versions, he seeks then to reconstruct the historical development of the myth in general. He shows that two groups of texts can be* discerned: a first group (DevīMā, DBhāgP, ŚiP, BrahmaKh of SkP, VmP) representing the goddess as created by the gods, and a second group (DevīP, KāP, Māheśvara-raKh 3 (*pūrva-* and *uttarārdha*) of SkP, Uttararahasya of the SahyādriKh of SkP,

VarP) representing her as independent of the male gods, as uncreated and of unlimited power, thus belonging to a later stage of development He arrives at the conclusion that this change of theological standpoint results (1) from a developmental process in which the theologians of the religions of the male gods became more and more influenced by Śāktism (religion of the Goddess), and (2) from the development of a *bhakti*-movement focussing on the Devī In the texts, the latter development can be traced by the gradual change in the conception of the relationship between Durgā and Mahisa While in the oldest versions (DevīMā, ŚiP, ch 19 and 21 of VmP) Mahisa still appears as an animal shaped demon and enemy of the goddess, in the course of time he becomes anthropomorphized and makes his appearance as her lover, worshipper (*bhakta*) and in the end, her husband, becoming identified with Śiva (in KāP) – In section 2 the author traces the iconographical representations from their first appearance (early Kusāna) down to modern times dividing them into five types and comparing them to the accounts of the Purānic texts also with a view to arriving at a more precise textual chronology (he questions, for instance, the importance of the DevīMā in the 6th and 7th centuries, suggesting a later incorporation of the text into the MkP) He shows that the iconographical accounts by and large confirm the trends outlined in section 1 (1) the rise of the goddess, whose importance was originally limited to a small area in Northern India (region of Mathurā, Nagar, and Phalkhera) and her growth into a universal Indian goddess (from the 2nd half of the 6th cent A D on, from this date on she is also to be found in Brahmanical texts), (2) her gradual incorporation into the Brahmanical pantheon as is visible in her appropriation of the weapons of the male Brahmanical gods (in the MBh, where Mahisa already appears, the goddess was still substituted by the male god Skanda), (3) the trend towards anthropomorphization of Mahisa (buffalo, man with buffalo's head, man with buffalo's horns, man), and (4) the new valuation of Mahisa expressed in his representation as seeking to avoid violence and with Durgā being shown as more and more peaceful the demon serving in the end (from 1300 onwards) as *vahana* of the goddess. – In section 3 the author deals with the colonization of India by the Vedic Aryans and the process of the absorption of non Brahmanical folk cults and local deities by Hinduism, also giving some recent examples from Orissa He shows that Durgā Mahisāsuramardinī as victorious goddess par excellence, played an important role in this process by becoming a tutelary goddess of many (conquering) *ksatriya* families from the 7th cent A D on she was identified with originally mighty local goddesses who were incorporated into Hinduism with the help of the Tāntric ritual which outwardly resembles the folk rituals (AK)

[quoted passages] AgP 50 1-9, DBhāgP 5,2, 5 8-18, 5,16-17, DevīP 2-32, KāP (ChSS) 59-60, 59 12-21, 60 137-146, 60 152-153, MBh (cr ed) 3 221 66, 9 46 73-74, MkP DevīMā 2-3, MkP DevīMā 3 37-39, MkP DevīMā 4 17-22, MkP 81-93, MtP 260 55-65, ŚiP (PP) 5 46, SkP (C) 1/3/1,10-11, 1/3/1,10 56-57, 1/3/1,11 23-43, 1/3/1,11 33, 1/3/1,11 42-43, 1/3/1,11 46-1/3/1,12 17, 1/3/2 19-20, 1/3/2 20 1-13 3/1 6-7, 3/1,6 8-17, VmP (cr ed) 18-21, 20 30-34, VarP (BibInd) 92-95

7169 STIETENCRON, HEINRICH VON Indische Sonnenpriester Sāmba und die Śākadvīpīya-Brāhmana Eine textkritische und religionsgeschichtliche Studie zum indischen Sonnenkult [Ger, Skt] Wiesbaden Harrassowitz, 1966 – 287 pp (*Schriftenreihe* des Südasien-Instituts der Universität Heidelberg Band 3)

After an introduction containing a survey of the history of research and the history of the printed editions concerning SāP and BhvP the author gives a critical text of the (mostly parallel) SāP and BhvP passages which contain »1. fragments of an original legend, relating the story of Sāmba and the circumstances leading to the advent of Maga priests in India, 2. additions to the legend and passages relevant for historical investigation, and 3. passages from the BhvP about origin and customs of sun-priests called Bhojaka«. The Ger. translation which follows contains explanatory notes and numerous allusions to parallel passages, Purāṇic and otherwise. - The discussion arrives at the following results: »The present SāP ... consists of two main textual groups, which have been composed at different times ... All chapters of the first group have been wholly or partly used in the compilation of the BhvP, while the second group appears to have been totally unknown to the authors of the BhvP. ... The first group ... cannot be placed later than the 5th century A.D ... The second main text-group ... celebrates the temple of Koṇārka in Orissa. ... it is probable that the text was not composed immediately after the construction of the temple, but only after the fall of Narasiṃha's dynasty, i e. after 1434/1435 A.D « Following internal textual evidence the author distinguishes the Maga and Bhojaka »as two distinct groups of priests« »The Maga came to northwest India not later than the first century B.C. ...« As to the location of the original place of the Maga, the author rejects the suggestions made in research literature so far and comes to the conclusion that the »original Sāmbapura is not identified«. - The Bhojaka »arived much later in India than the Maga did it appears that the Bhojaka came .. between the latter part of the 6th and the end of the 7th century, or some time before Jīvagupta II [first half of the 8th century A D] Their solar cult betrays the influence, and preserved certain elements of, Zoroastrian, Buddhist and Zurvanite traditions « The final chapter gives a detailed account of the religion of the Magas and Bhojakas, besides SāP and BhvP referring to ṚV, AV, TaiSa, TaiBr, ChāU, BĀU, KauṣU, MaiU, MNārU, JaiBr, Avesta texts, BṛSa of Varāhamihira, Viṣṇusmṛti, Manusmṛti, SuśrutaSa, Yogayātrā of Varāhamihira, Sūryaśataka (F)

[quoted passages] BhvP (vSt) 1,66 30-38, 1,72.3-20, 1,73 1-41, 1,73 43-44, 1,73.49-50; 1,74 1-29; 1,75 1-19; 1,76 15; 1,79 47-54, 1,117 1-76, 1,120, 1,120 1-4, 1,121 1-7, 1,123.1-11; 1,123 25-32; 1,123 34-44, 1,123 53-62; 1,123.78-82; 1,127 1-36, 1,128.1-14; 1,129.1-18, 1,139 1-94, 1,140 1-50, 1,141 4-14, 1,142.1-29; 1,144 4-11; 1,144.25-26; 1,146.1-28; 1,147 1-38, SāP (vSt) 3 1-55, 4 1-24, 6 1-12, 6 23; 11.36-44; 12.1-8; 14 1-11; 14 26-33; 15 1-8; 15 15-26, 24 1-7, 24 9-39, 25 1-14; 26 1-51, 27 1-8; 27 22-23; 42 1-31; 43.1-10; 43 6-17, 43 12-48, 84 1-15.

[reviews] Hacker, Paul: In. Mundus 3, 1967, pp 329-330 - Steinkellner, Ernst In JAsianH 2,2, 1968, pp. 154-155 - Humbach, Helmut: In IIJ 12,1, 1969, pp 43-47.

7170 Stietencron, Heinrich von: Jagannātha – Narasiṃha: a unique syncretistic stone image based on an episode from the Skanda Purāṇa [Engl.]. In: JOrissaRS 1, October 1981, pp. 3-7.

The image in question »is a peculiar representation of Yogapaṭṭāsana-Lakṣmī-Narasiṃha who is identified with Lord Jagannātha ... The image probably belongs to the 17th/18th century and is inserted into the wall of a small temple at Jānlā in Puri district.« After a description of the sculpture, the author gives a detailed rendering of SkP Vaiṣṇavakhaṇḍa Puruṣottamamāhātmya 21-28 which the image in question refers to, particularly stressing the iconographically relevant passages, and concludes: »It ... appears that the text reflects the 13th century royal attitude

towards the god rather than that of the Puri priests, whose traditional inclination towards śāktism prevented them - and also the artist of our sculpture - from allowing the goddess to be removed from the center of the Jagannātha triad « (F)

[quoted passages] AgP 49 17, SkP 2/2,21-28, 2/2,24 32-34, 2/2,28 1-4, 2/2 28 9-12, 2/2,28 27-32, 2/2,28 34-36, 2/2,28 44-45, VDhottP 3,78 10-11

7171 STIETENCRON, HEINRICH VON. Moral im zyklischen Denken die Auswirkungen der Wiedergeburtslehre auf soziale Werte und Normen [Ger] In Religion und Moral Gladigow, Burkhard [ed] Dusseldorf Patmos, 1976 - pp 118-135

Analysis of the implications of the concept of rebirth as regards social norms and values The contribution does not refer explicitly to Epics/Purāṇas (with one incidental exception) but is worth mentioning as a fundamental discussion of a topic which is present throughout that literature - Deals with the *concept of karman*, existence illusion and individual beings, problems of human equality and in equality, good and evil, the relativity of morals, privileges and the constitution of social standards, *karman* concept and the problems of social betterment, life as summum bonum, estimation of egoism, constitution of guilt, overcoming of *karman* The various themes are dealt with by continuously discussing correspond ing European concepts, Christian as well as secular (F)

7172 STIETENCRON, HEINRICH VON Name und Manifestation Gottes in Indien [Ger] In *Der Name Gottes Stietencron, Heinrich von* [ed] *Dusseldorf* Patmos, 1975 - pp 50-65

Starting from a description of Hindu religious »unity in plurality« the author gives a survey of the various forms and implications of the name of God in Hinduism The first part of the contribution deals with »the historical dimension«, being an elementary presentation of the mechanics of Hindu religious development (avoid ance of a name on account of the dangerous power of its meaning and replacement by a euphemism, e g Rudra Śiva, *stressing of a special aspect of the Godhead by means of a special name, determination of an originally synonymous name by means of its association* with a special ritual function, assimilation of tribal religions *and the like*) As a result of the integration of different religions there occurred not only a multiplication of gods but also the fusing of different gods into one character The latter process turned out to be more important, on account also of its social and political implications, and finally led to the concept of the universal identity of all gods - The second part of the contribution deals with the manifesta tion of God in his (her) image, and the third part with »the name of God as a means of salvation« (recitation of Vedic texts the name of God as essence of the Veda, the power of the spoken word) As an example, the Ajamila story from BhāgP 6 1-3 is briefly given Refers to BĀU, TaiU ŚBr, VājSa, BauDhS *Vrddhaharita Śaṅkara* digvijaya Īśvaragītā, RV, *Tristhalīsetu of Nārāyaṇabhatta* (F)

[quoted passages] BhG 7 29-30, 8 5, 8 5-7, 8 13, 9 14, 9 15, 11 15ff, BhāgP 3,2 24, 3,16 31, 6,1-3, 10,29 24-26, 10 74, [BrNāP] 6 42, 15 74, GaP 1,220 9, KūP 2,6 12-15, MBh (GiPr) 3,187 5, 3,232 3-9, MBh 2,40-45, MtP 182 22-25, ŚiP 2/2,19 68-75, SkP (VePr) 1/2,29 127-141, SkP 4 32 115-116, ViP 1 2 59-61, VmP 62 22-23, 67 37, VarP 70-71

7173 STIETENCRON, HEINRICH VON: Orthodox attitudes towards temple service and image worship in ancient India [Engl.]. In: CAsJ 21,2, 1977: In honor of the 65th birthday of Professor Helmut Hoffmann. Houston, G. W. [ed.] Wiesbaden: Harrassowitz, 1977. - pp. 126-138.

»The process of change from the Vedic altar to the Hindu temple and from the moving celestials to stationary images was accompanied by bitter feuds between [brahmin] traditionalists and innovators.... [The change] raised much bitterness because solid economic interests were at stake. But its basis was religious: the new trend involved a change in the concept of god, a shift in moral values, and a different assessment of the role of the priest.« The author examines these three aspects in detail, along with their historical development. »The more orthodox Brahmans were strictly against ... concessions. They continued to consider temple service and image worship as inferior religious activities adequate only for *śūdras* and for low people bereft of proper knowledge.« In the new mode of worship, growing stress was laid »on man's thoughts, emotions and actions in relation to a transcendental reality which could be experienced as a personal god .. It also encouraged a different notion of the essential functions of the priest«. - Refers to ĀśvGS, GautamaDhS, KāṭhGS, KauṣGS, Kauṭilya Arthaśāstra, MānGS, Pāṇini, PāraskaraGS, Patañjali, ṚV, ŚāṅkhGS, ChāU, Manusmṛti. (F)

[quoted passages] BhāgP 6,3.25; 9,14 20, 11,12.14, BhvP 1,123.30, 1,139 4-6, 1,139 7, 1,139.20, 1,139.21, 1,139 22; MBh 3,14 3-10; 3,82 255, SāP 14 31; 26 20-24

7174 STIETENCRON, HEINRICH VON: Die Stellvertreterrolle des Narasiṃha im Kult des Jagannātha: Untersuchungen zur Entstehung einer politisch-theologischen Identifikation [Ger.] In: StII 5-6, 1980: Festschrift Paul Thieme zur Vollendung des 75. Lebensjahres dargebracht von Schülern und Freunden. Buddruss, Georg; Wezler, Albrecht [ed.]. Reinbek: Dr. Inge Wezler, Verlag für orientalistische Fachpublikationen, 1980 - pp. 245-278.

Starts from a detailed description of the ritual events taking place at the renewal of the Jagannātha sculpture at Purī, during whose absence Narasiṃha serves as a substitute or representative, with characteristic changes in the ritual After a discussion of the iconographical material the author gives a thorough historical account, based on the questions 1 how far back can the ritual connection of Narasiṃha and Jagannātha be traced, and 2 why was Narasiṃha chosen as a substitute for Jagannātha. The discussion refers to ritual texts (Vanayāgavidhi, Calaśrīmūrtipratiṣṭhāvidhi, along with a discussion of the date of these texts), to two major ritual works which also contain historical allusions (Nityācārapradīpa of Narasiṃha Vājapeyī and Nityācārapaddhati of Vidyākara Vājapeyī, also with discussion of contents and date of the works), and, as the most important source, to the Puruṣottamamāhātmya of SkP. According to v. St. this text is of an apologetic character, providing an official vindication of the integration of a coarse wooden tribal deity into an official Hindu cult, supported by the temple brahmins as well as by the reigning dynasty. An important function of the text was to make the popular deity (which served to validate the king) acceptable to orthodox brahmins and to visiting pilgrims. - The historical discussion which follows (on religio-political conditions of the Puruṣottamamāhātmya) lays special stress on the political »representative theory« and its connection with the Narasimha cult: the Orissa kings began in about 1230 to claim to be the legitimate representatives and sons of

Purusottama, Rudra, and Durgā The Purusottamamāhātmya *mirrors a historical* situation in which Narasimha occurs as a representative of Purusottama/Jagan nātha One of the text's aims is to establish firmly or to strengthen the role of Narasimha in the cult, and another one possibly to flatter the ruler Thus, v St. concludes that the text is likely to have arisen between the beginning of the reign of Narasimha II (1290 or 1294) and his death (1306) - The final part of the contribution discusses the question of the supposed *second redaction of the* Purusottamamāhātmya In view of the fact that different layers of the text describe the wooden images of Purī as triad (Jagannātha Balabhadra, and Subhadrā) on the one hand and as tetrad (with the addition of Sudarsana) on the other, and after discussing subsequent events in the history of Orissa, the author proposes that a major revision of the *māhātmya* took place either under the reign of the Khurda king Narasimha I (1623-1647) or even as late as that of Divyasimha (1689-1715) (F)

[quoted passages] BhG 15 18, SkP 2/2,12.94-95, 2/2,15 8-18, 2/2,16 1-21, 2/2,16 4, 2/2,27 45, 2/2,27 98, 2/2,28 9-10, 2/2,28 12, 2/2,28 18-32, 2/2,28 35-39

7175 STIETENCRON, HEINRICH VON Suicide as a religious institution [Engl] In BhV 27,1-4, *1967*, pp 7-24

History of »the ideal of religious suicide« The author starts from a definition of his term »Only those cases in which suicide is considered and committed as an act which *is meritorious in itself and for which a certain reward is expected* belongs to the category of the suicide as religious institution « After having discussed the various Skt terms normally used for suicide (*ātmahatyā ātmatyāga tanutyāga dehatyaga*), the author surveys »the development of that branch of Indian religios ity, which finally produced ›the institution of religious suicide‹«, i e the growing of the idea of *bhakti »as a means of attaining mokṣa« and the replacing of sacrifice by* pilgrimage (*tīrthayātra*), a means »which was especially meant for the poor« But »the *tīrthayatrin* finds himself in a difficult position He cannot remain at the *tīrtha* for many years, because people would not be willing to feed him over an excessive period while always fresh groups of pilgrims are swarming in « »The necessity to allow suicide at sacred places *for the sake of salvation became overwhelmingly* strong *It overran all* warnings of the *dharmaśāstra*-texts. The door leading out of the ban against suicide, which the *dharmaśāstra* writers themselves had pointed to by allowing a few exceptions, was flung wide open now « After this historical survey, the author discusses in detail text passages (mainly Purānic) which give information as to the mechanics of gaining *mokṣa by means of suicide (especially* the saving help *of the lord, e g.* by »whispering higher knowledge into [the] ears at the moment of death«, i e the so-called *tārakamantra*) and of the various modes of suicide - Finally, the author narrates some famous historical cases of religious suicide and gives a survey of the development of the idea in later times, up to the final »universal recognition even *from the orthodox quarters« - Refers to RV*, Parāśarasmrti, VasisthaDhS Visnusmrti Manusmrti, ŚBr, BauDhS ĀpDhS Gau tamaDhS, Yājñavalkyasmrti Atrismrti, Tristhalisetu of Nārāyanabhatta Ain i-Akbari Raghuvamśa Mrcchakatikā Krtyakalpataru, Gangāvākyāvalī of Vidyāpati Tīrthacintāmani of Vācaspatimisra TaiU, samyuttanikāya (F)

[quoted passages] AgP 111 8, BhG 8 13, BrNāP 22 16 KūP (C 1890) 1,31 34, 1,37 14, 1,37 16, 1,38 3-4, 1,38 3-4, MBh (cr ed) 3 83 78 MBh 3 80 35-40, 17,2 MīP (ASS) 106 22; 106 34-37, 107 9-10, 112 12-15, 182 22-25, 183 77-78, 185 61, NāP

(VePr) 1,24.14; 2,43.97; 2,63.131-132; 2,63.153-154; 2,63.156-158; PdP (ASS) 1,11.14-17; 1,33.21; 1,33.64; 1,39.76; 1,43.22; 1,43.24; 1,44.9-10; 5,60.55-56; SkP 4,22.76; 4,32.115-116; 4,64.96.

7176 STIETENCRON, HEINRICH VON: Traditional patterns of social security in Hinduism [Engl.]. In: German scholars on India ... Vol. 2. ... 1976. - pp. 286-295.

Sifts out two sets of »fundamental beliefs« concerning society, Western and Indian, for the sake of comparison. The Western set runs: « 1. The belief that man is living only once, that this one life is his only chance for self-fulfilment or for gaining the grace of God. 2. All human beings are equal before God. They should be equal before the law and have equal chances in life. 3. Inequality is to be overcome by love and compassion.« The Indian set runs: « 1. Man is living more than once. He is caught in a long sequence of birth and rebirth. 2. The world is of a transitory and illusory nature. a mirage, sustained by ignorance 3. ignorance causes objects to appear as real, objects suscite desire, desire results in attachment and bondage. 4. Love causes attachment, compassion causes attachment, desire to help others causes attachment. 5. Man should acquire merit, through merit detachment, through detachment knowledge, through knowledge release.« Starting from these basic statements, the author outlines Hindu society as a social system which is bound to enable the living together of men of different spiritual achievement. The author seeks to show the structural accommodation of Hindu society to the various spiritual needs and stresses the fundamental individuality of Hindu social patterns. »According to its (Hinduism's) peculiar understanding of the nature of this world and of human existence, it has evolved its own patterns for establishing social security. It has integrated socially responsible behaviour into the human struggle for self-purification .. it should be remembered that Hinduism once offered a real alternative to the Western concept of human society « (F)

7177 STIETENCRON, HEINRICH VON: Yašt X,126 an incomplete stanza? [Engl.] In: ZDMG 119, 1969, pp. 93-97.

Discusses the position of the attendants of the Iranian god Mithra according to the Avesta An apparent contradiction in the Mihr Yašt can be resolved by recognising a lacuna in the text, the content of which can be supplied from Purāṇic parallels. (vSt)

[quoted passages.] BhvP 1,130 51, SāP 29.17.

7178 STIETENCRON, HEINRICH VON: *Zur Theorie von Ordnung und Strafe im alten Indien* [Ger.]. In: Entstehung und Wandel rechtlicher Traditionen. Fikentscher, Wolfgang [ed.]. Freiburg, München: Karl Alber, 1980. - pp. 537-555.

Presentation of the outlines of the history and ideas of Indian law theory, shaping (so to speak) a model of the inner structure and implications of the *dharma* concept and its reciprocal actions to changing historical circumstances. Two introductory paragraphs survey the historical problems of the constitution and development of the relevant texts and of the Skt. technical terms covering the field in question. Correspondingly, the first part of the contribution discusses the meaning and historical development of *dharma* (starting from Vedic *ṛta*), stressing its normative quality as fundamental principle of structure, constitution and preservation of the world. The second (main) part deals with the relation of cosmic order to secular

dominion, examining especially the concept of the gradual decay of world order according to the *yuga* concept and the role of king and Brahmins as keepers and guarantees of *dharma* The fusion of the *dharma* concept with the rebirth concept and its social implications are dealt with on the basis of a discussion of the kingship theories in the *smrti*and *arthaśāstra* literature - A concluding part sums up the three scopes of jurisdiction and execution re establishment of cosmic and social order, penance, and compensation - Refers to Epics/Purānas (in general), Yājña valkyasmrti, AitBr, Baudhāyana, Brhaspati, ĀpDhS, GautamaDhS, VasisthaDhS, Manusmrti, ŚBr, RV, Visnusmrti, Nāradasmrti, Arthasāstra of Kautilya (F)

[quoted passages] MBh 12,110 11

7179 Stimmen vom Ganges eine Sammlung indischer Sagen [Ger] Schack, Adolf Friedrich von [ed , tr] Berlin W Hertz, 1857

Includes pp 189-225 »the love story of Mādhava and Sulocanā« from ch 5 of the Kriyāyogasāra of the PdP [source] Rocher, p 212 (AK)

7180 Stotrarnavah [Skt] Chandrasekharan, T [ed] Madras Government Oriental Manuscripts Library, 1961 - 43, 736 pp (Madras Government Oriental Manuscripts Series, No 70)

Compilation of »all the unpublished [Skt] *stotras*« from the Government Oriental Manuscripts Library, Madras The editor s introduction gives pp 12-21 the parti culars of the manuscripts at issue, the 210 *stotras* are arranged in 9 chapters according to the addressee 1 Ganesa (10) 2 Śiva (57) 3 Visnu (17) 4 Rāma (26) 5 Krsna (19) 6 miscellaneous (44) 7 Subrahmanya (6) 8 Devi (30), 9 *mangala* (1) Some doubtful or variant readings are given in footnotes, the appendix includes inter alia a parallel version (in Oriya script) to Śivastotra 4 of the present collection (F)

7181 Stotrasamuccaya a collection of rare and unpublished stotra-s Vol 1-2 [Skt] Aithal, K Parameswara [ed] Adyar The Adyar Library and Research Centre, 1969 - Vol 1 16, 308 pp - Vol 2 19, 386 pp - (The Adyar Library Series 99)

Collection of 101 *stotras* from previously unpublished ms material The introduction contains a short account of the circumstances under which the collection came into being and some remarks on *stotras* of special interest The text itself is divided into seven chapters according to the deities or groups of deities being addressed vol 1 contains Ganapati-*stotrani*, Subrahmanya-*stotrani*, Devi-*stotrani* and Śiva-*stotrani* Vol 2 contains Visnu-*stotrani*, Laksmi-*stotrani*, and Viśakalita-*stotrani* The appendices contain (separately for each volume) indices of *stotras* (titles only) and of authors - For each *stotra*, there is a short description of the ms concerned Vol 1 contains also (in an appendix) some explanatory notes concerning metrical, grammatical, lexicographical etc, difficulties (F)

7182 STRAUSS, OTTO Ethische Probleme aus dem »Mahābhārata« [Ger] In GSAItaliana 24, 1911, pp 193-335 - Also published separately Firenze Tipografia Galileiana, 1912 - 143 pp

Describes the main ethical problems and trends of ethical thinking in the MBh by classifying them as affirmative (*pravrtti*) or negating (*nivrtti*) and by analyzing how these two trends reacted upon and influenced each other In six chapters the

following topics are discussed: I. *pravṛtti*: importance of the stage of the householder; *karman*-theory; reward or punishment in heaven(s) and hell(s); individual freedom and responsibility; optimism. II. Pessimism: transience; feeling of dependency (on *karman*, fate, time, *svabhāva*) III. *nivṛtti*: its relation to metaphysical teachings (Sāṃkhya, Yoga); its relation to the stages of life (*vanaprastha, saṃnyāsa*); indifference towards food, dress, habitation, *ahiṃsā*; benevolence for all beings (*sarvabhūtahite ratah, dayā, maitrah*). IV: Reaction of *pravṛtti* against *nivṛtti*: polemic against dependence on God (*īśvara*), on time, or on fate (*daiva*); arguments against renunciation. V: Synthesis: juxtaposition of the two ideals; reinterpretation of *nivṛtti*-ideals to conform to *pravṛtti*; reinterpretation of key-words; *nivṛtti* becomes a matter of mental attitude only; interpretation of the teachings of the BhG. VI: the caste problem: reinterpretation of caste differences in moral categories, opposed by brahminical orthodoxy. (PS)

[quoted passages not included]

7183 STRAUSS, OTTO: Über den Stil der philosophischen Partieen des Mahābhārata [Ger.]. *In: ZDMG 62, 1908, pp. 661–670.*

Presentation of the narrative structure of the philosophical passages in the MBh: dialogue form as motivation of the teachings, starting from a simple request for advice, or from a concrete situation, or from the discussion of philosophical doubts and so on Proposes that sometimes the questions have been formed subsequently, i.e. *so to speak as titles for independent considerations* Adds some incidental remarks on the inner structure of the passages in question, trying to sift out some principal types. digressions, antithetic argument, and so on. Discerns three points of view in Epic philosophy· Vedic, Upaniṣadic, and an independent »sceptic« criticism (F)

[quoted passages] MBh 3,209; 12,14–19; 12,25–31; 12,175.1, 12,176; 12,179 5, 12,186; 12,201–206; 12,201ff; 12,205, 12,212, 12,212 25, 12,218, 12,219; 12,219.2; 12,222.1, 12,222.9, 12,223 1; 12,257 1, 12,261; 12,266 13; 12,274, 12,276, 12,276 3, 12,277.1; 12,280 4; 12,298.2, 12,301 39, 12,333, 12,352.1

7184* STRAUSS, O[TTO]: Why is the Gita so popular [Engl.]. In: KK 2, 1935, pp. 109–110.

7185 STRAUSS, O[TTO]: Zur Interpretation der Bhagavadgītā [Ger.] In: NThT 25, 1936, pp. 247–262.

Distinguishes between two methods of interpretation 1. the historical-philosophical (dealing with textual history) and 2. the practical-theological (or rather »subjective«) He then turns to a critical review of the BhG interpretation of R. Otto He criticizes as »subjective« Otto's application of the category of »correpondence to the epic situation«, which determines Otto's text-critical procedure, in opposition to Winternitz he finds it interesting, but not provable, to ascribe the theophany in BhG 11 to the original text; and compared with Garbe it shows progress to parallel the textual history of the BhG with that of the Mokṣadharmaparvan. He then gives some critical remarks on the treatises isolated by Otto. (AM)

7186 Streitberg Festgabe, herausgegeben von der Direktion der vereinigten sprachwissenschaftlichen Institute an der Universität zu Leipzig [Ger., Engl., Fr.] Leipzig: Markert & Petters Verlag, 1924. – 15, 441 pp., frontispiece.

Contains the following contribution of Epic/Purānic interest Jacobi Hermann Über Visnu Nārāyana Vāsudeva *For commentary see separate entry* (AK)

7187 STRENSKI, IVAN The syamantaka gem story a structural analysis [Engl] In Purāna 24,2, July 1982, pp 297–337

Studies the *syamantaka* gem story according to ViP, BhāgP, MtP and VāP »The [present] method of story analysis is chiefly a loose adaptation of the insights of Claude Levi-Strauss«, I Moore E R Leach, and M S Robinson »Following Levi Strauss instructions the structural analysis of a myth begins by isolating the gross constituent units of which a myth is composed These constituent units themselves are composed of relations and are abstracted from the myth by ›breaking down its story into the shortest possible sentences and writing each such sentence on an index card bearing a number corresponding to the unfolding of the story‹ [Levi Strauss] most generally a story is composed of ›episodes‹ which are further composed of ›incidents‹, which may be broken down further into ›transformations‹ which in turn are composed of ›states‹ which finally are composed of ›elements‹ In our story the first episode might be called the ›episode of the giving of the gem‹ In it we distinguish two incidents, the first of which is ›Sūrya gives the *syamantaka* gem to Satrājit‹ This gives way to the ›transformations‹ which we may abstract depending upon how far we want to push the rigor of the analysis (1) Satrājit without the gem, Satrājit with the gem (2) Sūrya has the gem, Sūrya has no gem The ›transformations‹ in turn reduce to a ›layout‹ of ›states‹ (1) Satrājit with the gem, (2) Satrājit without the gem And the ›state‹ is a ›layout‹ of ›elements‹ (1) Satrājit (2) with (3) Gem« – Following this method, the author proceeds to a detailed discussion, partly with the help of elaborate graphic presentations – (F)

[quoted passages] [*Unfortunately references are not given the author seems to refer to the common Engl translations (Wilson etc) of the Purānas above mentioned*]

7188 STRENSKI, IVAN Syamantakamanyupakhyana racanāvinyasasya vislesanam [Skt] In Purāna 24 2, July 1982 *samskrta khandah*, p 24–25

Skt abstract of the author s contribution »The syamantaka gem story a structural analysis« in the same issue For commentary see separate entry (F)

7189 STRUC, URSULA Zu Friedrich Schlegels Handschriften seiner Übersetzungen aus dem Sanskrit [Ger] In ZDMG 118 1968, pp 320–333

Additional remarks on the author s (née Oppenberg) thesis »Quellenstudien zu Friedrich Schlegels Übersetzungen aus dem Sanskrit« Deals with the newly found manuscripts of Schlegel s translations stressing in particular the numerous variant readings in relation to the printed version (F)

7190 *Studies in Indian history and culture* volume presented to Dr P B Desai Professor and Head Department of Ancient Indian History and Culture Director Kannada Research Institute Karnatak University, Dharwar, on the occasion of his completing sixty years [Engl] *Ritti Shrinivas, Gopal B R* [ed] Dharwar Prof P B Desai Felicitation Committee Karnatak University, 1971 – 17, 585 pp , ill

Contains the following contributions with references to Epic/Purānic materials Sircar, D C Mahishamardini Durga Kulkarni Chidambara Indian approach to

history; Upadhye, P. M.: Mysticism in the Puranas; Bhavani, Sudhindra: Is Arjuna a madhyamadhikarin?; Mirashi, V. V.: The date of the original Harivamsa; *Potdar*, Mrinalini K.: Relationship between the Gandharvas and the Apsarases; Oberai, K.: Toilet in ancient India. *For commentaries see separate entries.* (F)

7191 Studies in the Gita [Engl.]. Paradkar, M. D. [ed.]. Bombay: Popular Prakashan, 1970. – 34, 410 pp.

A collection (edited on behalf of the Gita Mandal, Ratnagiri) of contributions submitted in response to the request by the editors to name and comment on »the *one or two verses from BhG which influenced them most.«* Part I contains 28 articles with separate titles; the 50 contributions of part II are untitled (being partly personal, partly exegetical statements generally of an adhortative tendency). A list of contributors with some biographical and bibliographical information supplements the volume; a list of references of the selected verses of part II is appended. (PS)

7192 Stutley, Margaret; Stutley, James: Harper's dictionary of Hinduism, its mythology, folklore and history [Engl.]. New York: Harper and Row Publications, 1977. – 20, 372 pp. – Parallel ed.: London, Henley: Routledge and Kegan Paul, 1977. – 20, 372 pp.

The *entries contain references to text-passages and often give a summary of the* stories associated with the personages under discussion. A useful bibliography is *appended – This dictionary is published in Great Britain under the title.* »A dictionary of Hinduism.« (AM)

[reviews] Marr, J. R.: In: BSOAS 43, 1980, p. 152.

7193 Stutterheim, W. F.: Rāma-Legenden und Rāma-Reliefs in Indonesien [Ger.]. München: Georg Müller Verlag, 1925. Vol. 1: Textband. – 20, 333 pp. – Vol. 2: Tafelband. – 230 plates. (Der indische Kulturkreis in Einzeldarstellungen). – First Dt. ed.: Leiden: Leiden University, 1924 [unpublished doctoral dissertation]. – Parallel Ger. ed.: München 1924 [doctoral dissertation]

»The archaeological evidence of the Rāma story in Indonesia dates back to the ninth century A.D., the period of the Srivijaya Empire. It consists of the bas-reliefs at Prambanan in Central Java. The story, however, is incomplete. It stops abruptly with the scene of bridging the ocean which concludes the Sundarakāṇḍa, the fifth book of Vālmīki. Other reliefs of the Rāma story appear at Panataran in east Java. They date back to the Majapahit period (the thirteenth and fourteenth centuries A.D.). The several literary versions in Indonesia are the Kākāwin Rāmāyaṇa, the Serāt Rām, the Javanese Uttarakāṇḍa (existing as a separate work), the Carit Rāmāyaṇa, the Serāt Kāṇḍa, and the Rāma Kling.« [source] Desai, Santosh N.: In: JAsianS 30,1, November 1970, p. 9. (F)

7194 Subba Rao, G. V.: Rāmāyaṇa: first history and scientific record by man [Engl.]. In: JOI 7, 1957–1958, pp. 90–102.

Advance announcement of intended book: Discovery of the Rāmāyaṇa Epic. *(JLB)*

7195* Subba Rao, T.: Discourses on the Bhagavadgītā, to help students in studying its philosophy [Engl.]. Madras: *The Theosophist*, 1887. – Reprint: Bombay: Printed at the Joint-Stock Printing Press, 1888. – 8, 95 pp.

7196* SUBBA RAO, T Lectures on the study of the Bhagavadgıtā [Engl] Bombay Theosophıcal Publıcatıons Fund 1897

Also ın German translatıon by F Hartmann [source] Callewaert/Hemraȷ p 373 (PS)

7197* SUBBA RAO, T The phılosophy of the Bhagavadgıtā [Engl] *Madras* The Theosophıcal Socıety, 1912 - Translatıon [Ger] Buenos Aıres 1959

7198 SUBBA RAO, T[ANGIRALA] V[ENKATA] Telugu folk addıtıons to the Maha bharata [Engl] In Folklore 8-9, 1976, pp 269-275

7199 SUBBA RAO V Hırıyanna's exposıtıon of the Bhagavadgıtā [Engl] In MysoreO 6-8, 1973-1975, pp 8-12

Interprets M Hırıyanna (wıthout references to hıs works and *wıthout quotatıons*) as havıng trıed to establısh a »sort of congruence among the three dıfferent schools« of Śaṅkara, Rāmanuja and Madhva (PS)

7200* SUBBARAU PANTULU N The Bhagavadgıta [Engl] *In* KK 5, *1938 pp* 857-859

[quoted passages] BhG 1 10

7201 ŚUBHACANDRA / SHUBHACHANDRA Srı subhacandrācārya vıracıtam pān dava purānam [jaınacarıtavısayakah samskrtapadya granthah]. Sodasapura nıvāsına *nyāyatırtha* āgamabhaktıparāyanapadabhusıtena *jınadāsaśāstrınā pāthāntarena samyojya hındī bhāsāntarena saha sampādıtam / Shu* bhachandra s Pandawa *Puranam (an ancıent Sanskrıt text wıth Hındı* translatıon) Authentıcally *edıted wıth varıous readıngs etc* [Skt Hı] Shastrı Jınadas Parshwanatha / Śāstrın Jınadāsa [ed tr], Sıddhāntaśāstrī Bālacamdra [ıntrod] Solāpura / Sholapur Bra Jīvarāja Gautamacamda Dosī Adhyaksa Jaına samskrtı samraksaka samgha / Jıvraȷ Gautama chand Doshı Jaın Samskrıtı Samraksaka Samgha *vıranırvānasamvat* 2480 *vikramasamvat* 2010, A D 1954 - 40 8, 520 pp frontıspıece (Jīvarāja Jaınagranthamālāyās caturtho [sıc] granthah / Jıvaraȷ Jaın Granthamala No 3)

Sanskrıt edıtıon (ın 25 *parvans*) of the Jaına Pāndavapurāna wıth Hındı translatıon prınted on the lower part of each page The volume ıncludes a publısher s note a preface of the edıtors of the serıes *a detaıled table of contents and an ıntroductıon (prastavana* 37 pp) *by Pandıt Bālacamdra Sıddhāntaśāstrī (all of them ın Hındı)* The *ıntroductıon* deals wıth Śubhacandra to whom the text ıs attrıbuted and the relatıonshıp of the Pāndava story as presented ın the Pāndavapurāna wıth other versıons e g. of the Jaına Harıvamśapurāna Ādıpurāna and Uttarapurāna and Hındu texts A lıst of correctıons ıs appended to the volume (AK)

7202 SUBHATA The Dūtāṅgada of Subhata now fırst translated from the Sanskrıt and Prakrıt [Engl] Gray, Louıs [H] [tr] In *JAOS 32 1912 pp 58-77*

The text already analysed by Wilson and Aufrecht ıs based on the Rm and deals wıth the sendıng of the monkey Aṅgada by Rāma to demand the restoratıon of the captıve Sıtā by Rāvana (AP)

7203* SUBRAHMANIAN, K. R.: The origin of Śaivism and its history in the Tamil land [Engl.]. Madras 1929.

7204* SUBRAHMANIAN, N.: Historiography: India and the West [Engl.]. In: BITC-Madras 1962, Part 2, pp. 253-308.

Rejects the thesis, especially put forward by F. E. Pargiter, that the Purāṇas can be regarded as historical documents that could be fully relied on. He argues that »the Paurāṇika, like the historical novelist, allows fiction to dominate facts. So they lack credentials from the point of view of the historian (p. 259); ... [the Paurāṇika] never professed to serve the purposes which a modern scientific historian keeps in view (p 260)«. [source:] Rocher, p 120 (AK)

7205* SUBRAHMANYA AIYAR, VARAGANERI VENKATESA: Kamba Ramayana: a study [Engl.]. Chaupathy, Bombay: Bharatiya Vidya Bhavan, 1965. - (Bhavan's Book University). - 1st ed.: Delhi 1950.

7206 SUBRAHMANYA IYER, K. A.: A few observations on the trimeter verses of the Rāmāyaṇa and the Mahābhārata [Engl.]. In: PTAIOC 3, Madras 1924, publ. 1925, pp. 90-95.

7207 [SUBRAHMANYA IYER, K. A.] SUBRAMANIA IYER, K. A.: The moon in Kālidāsa [Engl.] In: Kavirāja-abhinandana-grantha ... 1967. - pp. 311-317.

Includes also comparisons to the rôle of the moon »in the imagery of the Vālmīki-Rāmāyaṇa« (F)

[quoted passages] Rm (M) 2,16.10; 2,16 42, 2,39 29; 2,40.30; 2,53 29, 2,82 6; 3,52 24; 4,3 13; 4,7.31; 4,44 16; 5,15.37, 5,35 86, 6,24 1

7208 SUBRAHMANYA IYER, K. A.: Studies in the imagery of the Rāmāyaṇa [Engl.] In: JOR 3, 1929, [publ. 1930], pp 292-301; and 4, 1930, pp. 32-44, 127-141, and 341-350; and 5, 1931, p. 147-155.

First notes a greater preponderance of »images« (i e *alaṃkāras*) in the speeches and descriptions of the Rm and provides an illustrative list of such passages Next classifies the sources of the imagery as external nature, religion (mainly deities) and ritual, noting the rarity of abstract images, sea-life and legends and discussing the originality or traditional nature of the examples Then discusses in somewhat more detail the employment of particular *upamānas* (objects of comparison) largely by quotation of examples Finally discusses the usage of »continued metaphors« (*sāṅga rūpaka*) (JLB)

7209* SUBRAHMANYA IYER, N.: The concept of tapas in Vālmīki Rāmāyaṇa [Engl.] Madras: Samskrita Academy, 1977.

7210 SUBRAHMANYA PILLAI: The date of Śilappadikāram [Engl.] In: PTAIOC 3, Madras 1924, publ. 1925, pp. 229-233.

States that Madurā was burnt down in 144 A D. and Kaṇṇaki was deified and installed as goddess in 149 A.D. (i e. the text cannot have been written prior to these events) (vSt)

7211 SUBRAHMANYA ŚĀSTRI, PENDYĀLA VENKAṬA: Is Vighneśvara the scribe of the Mahābhārata? [Engl.]. In: JGJRI 4, 1946, pp. 235-238.

After stating that Nanniah s translation of the MBh does not yet contain the legend that Vyāsa requested Vighneśvara (Ganesa) to be his scribe and producing evidence that the Epics were orally transmitted, the author comments briefly on the non Vedic origin of Ganeśa (vSt)

7212 [SUBRAHMANYA SĀSTRI, PENDYĀLA VENKATA] SASTRY, PENDYALA V S Some well known facts re the Mahābhārata [Engl] In JGJRI 5,3, May 1948, pp 249-252

On the names Nārāyana, Nara and Jisnu (vSt)

7213 SUBRAHMANYA SASTRI, [V H] A critical study of Valmiki Ramayana [Engl] Thiruvaiyaru 1968

From an orthodox point of view Deals with some contradictory or offensive passages (RS)

7214 SUBRAHMANYA SASTRI V H Rāmasya āntaro bhāvasammardah [Skt] In JOR 13, 1939, pp 147-160

A discussion - part theological part literary - of the occasions of Rāma s perturbation in the Rm as evidence for Vālmīki s portrayal of his humanity (JLB)

7215 SUBRAHMANYA SASTRY, VENKATA [The history of the Mahābhārata] [Tel, Engl] Pithapuram 1933 - 18, 24, 2, 346 pp

Includes an eighteen page English summary, from which the following details are taken The author holds that the MBh war was fought in 1535 B C Regarding the composition of the MBh he states that »Dwaipayana composed an epic of 8800 slokas by the name of ›Jaya‹ A hundred years afterwards Vysampayana added 15200 slokas to the existing poem ›Jaya‹ under the designation of ›Bharata‹ After half a century ›Southi‹ brought out a work called ›Mahabharata‹ with one lack [lakh] of slokas in all « The Pāndavas are considered to be Tibetans hostile to the Nāgas (seen as »a sect of Dravidians«) and the object of popular ill will Krsna is seen as originally »only a diplomatist and statesman« and not divine (JLB)

7216 SUBRAHMANYA SHASTRI S Pūrva Mimāmsa and Purānic interpretation [Engl] In Purāna 20 2 July 1978, pp 276-277

Refers to the contribution by S G Moghe in Purāna 19 2 July 1977 pp 283-291 Adds some material (F)

7217* SUBRAMANIAM K R Some interesting constitutional points from ›Periya puranam‹ [Engl] In JIH 6, 1927-1928 pp 258-263

7218* SUBRAMANIAM, P V Thoughts for the Gita Day [Engl] In KK 11, 1945 pp 366-368

7219 SUBRAMANIAN M V The Mahabharata story Vyasa and variations [Engl] Madras Higginbothams 1967 - 321 pp

7220* SUBRAMANIYA AIYAR, S The message of the Gita what is true culture? [Engl] In CalcuttaR (3rd series) 2 1922 pp 3-12

7221 SUBRAMANYA SASTRI N The doctrine of pustimārga of Vallabhācārya [Engl] In SVenkatUOJ 6 1963 pp 57-70

Comments on some of the doctrines and devotional practices of the Śuddhādvaita-vāda (pure non-dualism), forms of *bhakti*, concept of *puruṣottama* and non-dualism, *śravana*, *kīrtana* and *smarana* (or *nirguṇabhaktimārga*), on the Veda, Epics, Purāṇas and Āgamas, particularly on the BhG and on BhāgP. (vSt)

7222 SUBRAMANYAM, KA NAA: Transcreating the Mahabharata: P. Lal's efforts [Engl.]. In: IAC 20,4, 1971, pp. 64–74.

7223* SUBRAMIAH PANTULU, G. R.: Discursive remarks on the Augustan age of Telugu literature [Engl.]. In: IA 27, 1898, p. 244ff, 275ff, 295ff, and 322ff.
Refers to Purāṇas, MBh. [source] table of contents. (PS)

7224 SUBRAMIAH PANTULU, G. R.: The Tula-Kaveri-Mahatmya [Engl.]. In: IA 30, 1901, pp. 406–408; and 31, 1902, pp. 444–446; and 33, 1904, pp. 90–92.
This passage from ĀgneyaP prescribes for expiation of an offence to a brahmin a bath in the cold waters of the Kaveri river in the month of *tulā*. Even the greatest sinner will gain *mokṣa* by bathing there for three days. And king Hariścandra of Ayodhyā who had committed abominable sins after being cursed by Viśvāmitra, was purified by this means and made fit for an *aśvamedha* sacrifice which gives *bhukti* and *mukti* and pleases Viṣṇu most. (vSt)

7225 SUBRAMONIAM, V. I.: The influence of Tamil in Mahabharata [Engl.]. In: Proceedings of the First International Conference Seminar of Tamil Studies, Kuala Lumpur - Malaysia, April 1966. Vol. 2. Kuala Lumpur: Published under the auspices of the International Association of Tamil Research, University of Malaya, Department of Indian Studies, 1969. - 10, 900 pp., pl. - p. 132–137.

7226* SUDDHANANDA, SWAMI: Ajamila and nama mahatmya [Engl.]. In: VK 10, 1923, pp. 529–532.

7227* [SUDDHANANDA, SWAMI:] SUDDHANANDA BHARATI, SVAMI: Gita sadhana [Engl.]. In: KK 7, 1940, pp. 653–656.

7228* [SUDDHANANDA, SWAMI:] SUDDHANANDA BHARATI, SVAMI: Sri Krishna and his gospel, Alwar saints and acharyas [Engl.]. Madras 1969.
On BhG and BhāgP. [source] Callewaert/Hemraj (PS)

7229 SUDDHANANDA, SWAMI: The teachings of the Bhagavad-Gītā [Engl.]. In: The cultural heritage of India: Sri Ramakrishna centenary memorial. Vol. 1. ... 1937. - p. 118–125, 1 pl. - Reprint in: The cultural heritage of India. 2nd ed.· Vol. 2. ... 1962. - pp. 158–165. - Reprint: ibid, 1975.

7230 SUDDHASATWANANDA, SWAMI: Devi Mahatmyam [Engl.]. In: VK 48,1, May 1961, pp. 14–17.

7231 SUDHARTA, TYOK. RAI: Sanskrit in Bali [Engl.] In: StIndAsAC 2, 1973: Commemoration volume on the 70th birthday of Acharya Raghu Vira. Ratnam, Perala [ed.]. Delhi: International Academy of Indian Culture, 1973. - 253 pp., pl., frontispiece (Śata-Piṭaka Series, Indo-Asian Literatures, vol. 96). - 217–221.
Also deals with Balinese versions of the Epics (AK)

7232 SUGA-ZIMMERMANN, RUTH Der Abschnitt uber die Weltzeitalter im Brahmānda-, Kūrma-, Linga-, Matsya-, und Vāyupurāna [Ger] Bonn 1951

Thesis Typescript (PS)

7233* ŚUKLA, BADARĪNĀTHA Mārkandeyapurāna eka adhyayana [Hi] Vārānasī 1961 – (Vidyabhavan Rashtrabhasha Granthamala 43)

7234 ŚUKLA, BADARĪNATHA / SHUKLA, BADARINATH Purānānam pratipādyam [Skt] In Purāna 2,1–2, July 1960, pp 43–51

Seeks to show that all the topics traditionally mentioned in Purāna literature can be resolved into the supreme principle named *brahman* Refers to RV, ChāU TaiU, BrS (F)

[quoted passages] BhāgP 2,10 1–2, 2,10 7, 3 5 23–26, 12 7 9, 12 7 10, 12,7 19, BVP 1,2 4 1 3 1–3, DBhāgP 1,2 18 1,3 13–16 3 6 2–7, 3,7 11–16, MkP 137

7235* ŚUKLA, RĀMAGOVINDA Matsyapuranavisayānukramani [Skt] In Sārasvatī Susama 27,3–4, 1972–1973

7236 SUKTHANKAR, V[ISHNU] S Arjunamisra [Engl] In Dr Modi memorial volume Bombay 1930 – pp 565–568

On the commentator of MBh (PS)

7237 SUKTHANKAR V[ISHNU] S Epic questions 1 Does Indra assume the form of a swan? [Engl] In BDeccanCRI 1, 1939, pp 1–7

On MBh (JLB)

7238 SUKTHANKAR, V[ISHNU] S Epic questions 2 The parvasamgraha figures [Engl] In ABORI 23,1–4, 1942 *Annals of the Bhandarkar Oriental* Research Institute silver jubilee volume [1943] – pp 549–558

7239 SUKTHANKAR, V[ISHNU] S Epic studies 1 Some aspects of the Mahābhārata canon [Engl] In JBombayBRAS (N S) 4 1928, pp 157–178

Discusses the readings of several verses adopted in the cr ed of the MBh (AM)

[quoted passages] MBh (cr ed) 1,1 19, 1 1 42 1 1 49, 1 1 62, 1,1 201, 1 2 70

7240 SUKTHANKAR, V[ISHNU] S Epic studies 2 Further text-critical notes [Engl] In ABORI 11, 1930, pp 165–191

7241 SUKTHANKAR, V[ISHNU] S Epic studies 3 Dr Ruben on the critical edition of the Mahābhārata [Engl] In ABORI 11, 1930, pp 259–283

7242 SUKTHANKAR, V[ISHNU] S Epic studies 4 More text-critical notes [Engl] In ABORI 16,1–2, 1934–1935, pp 90–113

A reply to M Winternitz review of the cr ed of the Ādiparvan (ABORI 15 pp 159–175) With reference to certain readings criticized by Winternitz the author explains the reasons why they were adopted while two cases (1 92 7, 1 218 27) are accepted as corrections (SD)

[quoted passages] MBh (cr ed) 1 3 60 1,3 145, 1,3 183 1,55 3 1,56 8 1,57 20–21,

1,57.58; 1,92.2; 1,92.7; 1,92.45; 1,92.50; 1,93.1; 1,93.11; 1,214.9; 1,215.2; 1,216.10; 1,218.14.

7243 SUKTHANKAR, V[ISHNU] S.: Epic studies 5: Notes on Mahābhārata commentators [Engl.]. In: ABORI 17,2, 1936, pp. 185-202.

The importance of MBh commentaries for investigating the history of the Epic lies not so much in their explanations as in the readings and *pāṭhāntaras* recorded in them as well as in the fact that most commentaries are older than the extant manuscripts of the MBh. The value of the commentaries is diminished, however, by the fact that next to nothing is known about the commentators and particularly about their dates. In part one of the article an attempt is made to set up a relative chronology of some of the more important commentaries by Devabodha (the oldest though not datable commentary), Vimalabodha (date?), Sarvajña (ante 1300), Arjunamiśra (ante 1534) and Nīlakaṇṭha (ca. 1700) In part two the author deals with the question of what version of the MBh may have been used by Devabodha in his jñānadīpikā. It is concluded that his version must have been close to the Sharada and »K« versions of the MBh (SD)

7244 SUKTHANKAR, V[ISHNU] S.: Epic studies 6: The Bhṛgus and the Bhārata, a text-historical study [Engl.]. In: ABORI 18,1, 1936-1937, pp 1-76. - Reprinted in: *V. S. Sukthankar memorial edition 1: Critical studies in the* Mahābhārata ... 1944. - pp. 278-337.

The author's »intention is to pass under review all the myths and legends relating to the different Bhṛgus, which occur in the Mahābhārata, study the manner in which they are presented, investigate their repetitions and even discrepancies« (p 3). After a short introduction referring to earlier studies on the Bhṛgus and to the popularity of the Paraśurāma legend in India as attested by a number of holy places connected with it, and after presenting a genealogical tree of the Bhṛgus collated from the MBh, the author traces references to the Bhṛgu heroes in one *parvan* after the other, giving summaries and interpretation of the episodes narrated, comparing different versions of the same story, in order to find out about the text history, and showing in which way the Bhṛgu stories are connected with the main epic story. Concludes his article with a »Retrospect« (p 63), summing up the observations made, e g the connection between Bhṛgus and Kṣatriyas, their characterisation, the tendentious »bhṛguization« of old legends, etc Arrives at the statement that »in our version of the Mahābhārata there is a conscious - nay deliberate - weaving together of the Bhārata legends with the Bhārgava stories« (p. 70) Thus an older »Bhārata« ascribed to Vyāsa and said to have consisted of 24,000 stanzas, »which has always been a fluid text, adjusted to the varying needs of the occasion and the differing tastes of the audience« (p 71), can be shown to have »remained for some time in the exclusive possession of the Bhārgavas as their close literary preserve,« who developed it »into a vehicle of popular instruction and edification combined with entertainment«, giving it »the anomalous character of an Epos and ›Rechtsbuch‹ combined« (p. 75f). The historical development of the MBh appears to be closely combined with »the Bhārgava influence on the epic of the Bhāratas« (p. 76) (RS)

[quoted passages.] BhG 1.1; MBh (cr ed.) 1,1.11-12; 1,1.18-20; 1,1 61; 1,2.1; 1,2.3-4; 1,2.9; 1,5.3; 1,5.6; 1,6.13; 1,53.32-33; 1,55 43; 1,56 25-26; 1,56.33; 1,58 4, 1,58.8; 1,58.10; 1,60 39; 1,60 40; 1,71*; 1,98.3; 1,216*; MBh (B) 2,14 2; 2,37.15-16; 3,83.29ff; 3,115 9-19; 3,117.9; 3,187.58; 3,188.135; 7,70 20; 8,31 46; 8,42.9; 9,49.7-8; 12,48.9-10;

12 49 64 12 49 88 89 12 339 84 12 339 103–104 12 339 103–104 13 14 273 13 43 27 13 55 32 13 84 31 14 9 31 18 5 62–63

7245 SUKTHANKAR, V[ISHNU] S Epic studies 7 The oldest extant ms of the Ādiparvan [Engl] In ABORI 19, 1938–1939 pp 201–262

7246 SUKTHANKAR V[ISHNU] S Epic studies 8 The Rāma episode (Rāmopākhyāna) and the Ramāyana [Engl] In A volume of studies in indology presented to Prof P V Kane 1941 – pp 472–487

Though in agreement with Jacobi s opinion that the Rāmopākhyāna is an epitome of the extant Rm Sukthankar questions the basis of his argument and provides a concordance of 86 verbal parallels (excluding parallelism of ideas and of Epic coined phrases or formulae) which tend to confirm that the source of the Rāmopākhyāna was a memorized version of the Rm (PS)

[quoted passages] MBh (cr ed) 3 258 275

7247 SUKTHANKAR V[ISHNU] S The Nala episode and the Rāmāyana [Engl] In NIA extra series 1 1939 A volume of Eastern and Indian studies presented to Professor F W Thomas 1939 – pp 294–303

Deals mainly with the 16th chapter (i e MBh Bombay 3 68) of the Nala episode containing the soliloquy of the brahmin Sudeva who was sent by Damayanti s parents in search of their daughter Proves by analyzing the stylistic differences and discrepancies of contents as compared to the surrounding context that it must have been borrowed from another source This source is obviously to be found in the Sundarakānda of the Rm evidence of which is given by a concordance of MBh 3 68 8 26 and the corresponding verses in the Rm – By text-critical analyses of passages that are common to both Epics like this one more light can be thrown on the interrelation between the two Epics that › will reduce itself to a very complicated system of mutual actions and reactions (RS)

[quoted passages] MBh (B) 3 68 8 26 3 68 20 3 68 23 Rm (Gorresio) 5 18 4 5 18 16 5 18 22–24 5 18 26 27 5 19 15 5 19 22 29 5 19 32 5 21 14 17 5 29 6 7

7248* SUKTHANKAR, V[ISHNU] S On the home of the so-called Andhra kings [Engl] In ABORI 1 1918–1920 pp 21–42

Criticises Pargiter s view of the Purānas as historical documents › a glance at the formidable list of *varae lectiones* published with the text of extracts collected by Pargiter will convince anyone of the futility of trying to get a reliable and in every way satisfactory text « [source] Rocher p 120 (AP)

7249 SUKTHANKAR, V[ISHNU] S On the meaning of the Mahābhārata [Engl] Bombay Asiatic Society of Bombay 1957 – 11 146 pp (T C Parekh Memorial Fund Publication 1)

A posthumous publication of four public lectures by Sukthankar under the auspices of the University of Bombay (the fourth undelivered due to his death) The four are entitled the Mahābhārata and its critics the story on the mundane plane the story on the ethical plane and the story on the metaphysical plane Thus Sukthankar moves from the text-critical and related approaches, through consideration of the literary value of the text and an assessment of its plot and characters, to his own personal attitude towards the MBh in which the struggle is essentially spiritual

between good and evil, with Kṛṣṇa and Arjuna symbolising respectively the Paramātman and the *jīvātman*. (JLB)

7250* SUKTHANKAR, V[ISHNU] S.: Prolegomena to the critical edition of the Ādiparvan of the Mahābhārata [Engl.]. Poona 1933.

»A work of capital importance wherein the fundamental principles of textual criticism as applied to classical texts of Europe have been discussed *de novo* from the Indian standpoint and determined once for all for conditions which have not come within the experience of textual critics in the West. The basis of textual criticism for further work in Indian classics « [source] Katre, S. M., *Indian textual criticism*, p. 141. (AP)

[reviews.] Lévi, Sylvain: In: JA 225,2, 1934, pp. 281–283.

7251 SUKTHANKAR, V[ISHNU] S.: V. S. Sukthankar memorial edition 1: *Critical* studies in the Mahābhārata [Engl.] Gode, P[arashuram] K[rishna] [ed.]. Bombay: Karnatak Publishing House, 1944. – 13, 440 pp.

Contains the author's »Epic studies 1–8«, »Epic questions 1–2«, »Arjunamiśra«, and »The Nala episode and the Rāmāyaṇa«. (JLB)

7252* SULLERE, SUNSHIL KUMAR: Paurāṇika ākhyānoṃ meṃ kālañjara [Hi.]. In: Sodha Patrika 24,3–4, 1973, pp. 12–18.

Kālañjara in Paurāṇic legends (SP)

7253 De Śunaḥśepo, fabula indica ex codicibus manuscriptis edita [Skt., Lat.] Streiter, Friedrich [ed.]. Berlin 1861. – 45 pp.

7254* SUNDAR LAL: Gita and the Quran [Engl.]. Asadullah, S. [tr.]. Hyderabad: Institute of Indo-Middle East Cultural Studies, 1957. – 149 pp. – Translation: [Guj.]. Bhatt, G. D. [tr.]. Ahmedabad 1963.

Translated from Hindi. – According to another source, the title runs as follows: »The *Gītā and the Qur'ān; rendered into English by Syed Abadaillah*« (?) [source] Callewaert/Hemraj, p 363 (AK)

7255 SUNDARAM, C. S: A study of the versions of the Viṣṇukumārakathā [Engl.]. In: AOR 27, 1977, pp. 1–12 [separate pagination]

Discusses the versions of the story, which is an adaptation of the Viṣṇu-Trivikrama legend by *Jaina writers to suit their mythological pattern. Describes the story as* presented in Vasudevahiṇḍī, Harivaṃśapurāṇa and Bṛhatkathāślokasaṃgraha Gives a synopsis of the similarities and differences between the versions. (AM)

7256* [SUNDER RAJAN, SELLA KRISHNAN:] »SUSRUVA«: The esoteric gospel of Gita [Engl.]. New Delhi: Theosophy Centre, 1978. – 9, 216 pp.

7257 Suniti Kumar Chatterji jubilee volume: *presented on the occasion of his* sixty-fifth birthday (26th November, 1955), by members of the Faculty of the Three Schools of Linguistics, Deccan College, Poona, jointly with Linguistic Society of India, 1955 [Engl.]. In: ILing 16, November 1955. [Poona:] Linguistic Society of India, 1955. – 19, 344 pp

Includes two contrıbutıons wıth references to Epıc/Purānıc materıal Kuıper, F B J Three lexıcographıcal notes on the Gopālakelıcandrıkā, Mehendale, M A About vıscakadrākarsah ın the Nırukta II 3 For commentarıes see separate entrıes (F)

7258* The Sunscrıt reader or easy ıntroductıon to the readıng of the Sunscrıt language In fıve parts 1 select sentences, 2 dıalogues, 3 dutıes of young persons, 4 fables, 5 poetıcal extracts / *Sanskrtapāthopakārakoyam gran thah tatra bısesāh*, prathamabhāgah bākyamālā Dvıtīyabhāgah kathopa kathanam Trtīyabhāgah bālakānām kartabyakarmanırūpanam Caturtha-bhāgah nītıbısaye drstāntakathā Pañcamabhāgah *samgrhıtaślokāh* [Skt] Yates, W [ed] Calcutta Baptıst Mıssıon Press, for the Calcutta School Book Socıety, 1821 - 64 pp

In Beng scrıpt The fıfth part contaıns *subhasıtas* from Rm and MBh [source] Gıldemeıster, p 14f (F)

7259* Suparnādhyāyah Suparnı fabula [Skt, Lat] Grube, Elımar / Grube, Max [ed] Lıpsıae [Leıpzıg] F A Brockhaus, 1875 - Reprınt (wıthout »praefatıo« and »ındex verborum«) ın IndSt (Weber) 14, 1876, pp 1-31

7260* Sur, Atul K Begınnıngs of lınga cult ın Indıa [Engl] In ABORI 13 1931-1932, pp 149-153

7261* Suradāsa Sacıtra Sura sāgara [Braȷ] [Jagannathadāsa »Ratnākara«] [ed] Kāsı Nāgarī Pracārını Sabhā, 1934

7262 Sūradasa Surasāgara Golōkavāsı ȷagannāthadāsa ›ratnākara‹ dvārā saṅ grhīta aura sabha kō pradatta sāmagrı ke ādhāra para sampādıta Sūra samıtı kē tatvāvadhāna mēm sampādaka srī nandadulārē vāȷapeyī Vol 1-2 [Braȷ] Jagannāthadāsa »Ratnākara«, Vāȷapēyı, Nandadulāre [ed] *Pancama samskarana* [5th ed] Kāśī Nāgarıpracārınī Sabhā 1976-1978 - Vol 1 *samvat* 2035 [A D 1978/1979] - 3, 7, 674 pp - Vol 2 *samvat* 2033 [A D 1976/1977] - 2, 647, 85 pp - *Prathama samskarana* [1st ed] ıbıd, 1948-1950

Includes a *pratıka* ındex (KPG)

7263* Suran, Himanshu Prabha Indraprastha ın the Mahābhārata and the Purānas a note [Engl] In JAndhraHRS 37, 1978

7264* Sureshchandra, Babu Le culte des pıtr d apres les Purāna [Fr] Parıs Adrıen Maısonneuve, 1940

Is also concerned wıth the Pretakalpa of the GaP [source] Rocher p 178 (AK)

7265 [Suryakanta Shastri] Surya Kanta The essence of Vaısnavısm [Engl] In IHQ 32,4, 1956, pp 359-367

Judges from a Gaudīya Vaısnava poınt of vıew that the cult of *bhaktı* ıs the essence of Vaısnavısm (vSt)

7266 SURYAKANTA SHASTRI: The flood legend in Sanskrit literature, embodying *an English translation of all the Sanskritic versions of the flood legend,* with appendices containing English translation of the Babylonian and Hebrew versions [Engl.]. Delhi: S. Chand, 1950. - 4, 8, 149 pp.

Contains the flood legends of ŚBr, MBh (2 versions), MtP, ĀgneyaP, ViP (2 versions), BhāgP (2 versions), SkP, BhvP, KāP (2 versions), VāP, PdP, KūP, and BḍP. In the appendix are added the versions of VāP 6 (Sṛṣṭiprakaraṇa), PdP [6],258, KūP [1],6, BḍP 1,5 and Near-Eastern versions from the Atra-Hasis epic, an Assyrian fragment, a Sumerian fragment, the flood legend in the Gilgamesh epic and a Babylonian fragment Indian versions cover pp. 1-130, Near-Eastern versions pp 131-149. (vSt)

[quoted passages.] MBh 3,190-191; MtP 1-2; ViP 5,10; 6,3-4; BhāgP 8,24; 12,8-9; BḍP 1,5, BhvP 3/4; KāP 25; 34, VāP Sṛṣṭiprakaraṇa 6, PdP (ASS) 6,258, KūP 1,6.

7267 [SURYAKANTA SHASTRI:] SŪRYA KĀNTA: *Mārkaṇḍeya and the flood-legend* in the Skanda-Purāṇa [Engl.]. In: BhV 10, 1949: Shri K. M. Munshi diamond jubilee volume. Part 2. ... 1950. - pp. 301-329.

7268 [SURYAKANTA SHASTRI:] SURYA KANTA / SŪRYAKĀNTA: Index verborum to *Tulasīdāsa's Rāmāyaṇa / Tulasī-rāmāyaṇa śabda-sūcī [Hi.]. Reprint: Delhi:* Meharchand Lachhmandas / Dillī. Meharcanda Lacchamanadāsa, 1973. - 3, 12, 672, 13 pp. - 1st ed.: 1937.

»The index is based on the Allahabad edition (with the commentary of B. Shyam Sundar Das, 1922) of Tulasī Dāsa's Rāmāyana « With introduction by Jules Bloch, surveying »the position of the language of Tulsī Dās among other languages of *Northern India, past and present«* - The compiler confines himself strictly to giving an index of words, without explanatory notes or remarks, but difficult or ambiguous words are furnished with a Hi *translation - At the end of the book, list of additions* and short presentation of the principal characters of Tulsīdās' work - The 1973 reprint additionally contains a short (unpaginated) Hi introduction by Sūryakānta (F)

7269 SURYANARAYANARAO, M. K.: Kannada versions of the Purāṇas [Engl.] In: Purāṇa 6,1, January 1964, pp. 147-173.

After a short account of the tradition of Purāna-translations in Karnāṭaka the author gives a comprehensive survey of the texts, manuscripts as well as printed versions Contains valuable bibliographical material. (F)

7270 [SŪRYAPURĀṆA, N D]: *Sūryya purāṇa: nūtana mūdraṇa [Or.] Sāhu, Vidhyādhara* [ed.] Kaṭaka [Cuttack]· Dharmagrantha Ṣṭora, n.d.- 4, 108 pp.

The Sūryapurāṇa in Oriya language and script contains 56 chapters dealing with the sun god, *his two* wives and six children (among whom Manu Vaivasvata, Yama *and* Śani (Saturn) are of major importance), a *śani-vidyā* for propitiating the descendants of Manu (with *interesting legends of sūryavaṃśa heroes* and Sūrya worshippers and a praise of *arkatīrtha*) The whole Purāṇa is set as a discourse between Śiva and Pārvatī, in which Śiva is explaining the greatness of Sūrya with the result that Pārvatī, in the end, praises the sun god (vSt)

7271 [SŪRYASIDDHĀNTA, 1860]' Translation of the Sûrya-Siddhânta, a text-book of Hindu astronomy, with notes, and an appendix [Engl] Burgess, Ebenezer [tr, comm] In JAOS 6, 1860, pp 141-498, 34 fig, tables, Skt index, general index, 2 folded maps

Besides various other astronomical texts, B refers in his notes to ViP (Wilson tr), the »system of the Purânas and of Manu«, and to MBh in general Apart from the translation of the Sanskrit text, he gives in his notes a comprehensive study of the Hindu astronomical system comparing it with the Arab, Chinese, Greek, and Chaldean systems and cautiously concludes against Whitney's and Colebrooke's former opinions » I must think the Hindus original in regard to most of the elementary facts and principles of astronomy as found in their systems, and for the most part also in their cultivation of the science « (AP)

7272 SURYAVANSHI, BHAGWAN SINGH Geography of the Mahābhārata [Engl] Delhi Ramaiyya, 1986 - 8, 299 pp, 4 maps

7273 SURYAVANSHI, BHAGWANSINGH Location of Lankā [Engl] In JOI 31, 1981-1982, pp 64-78

After a review of earlier studies by Paramasiva Iyer, G Ramdas, M V Kibe, etc reasserts the identity of Laṅkā with Ceylon, which, it is claimed, was once of greater extent (JLB)

[quoted passages] MBh (GiPr) 2,31 16-17, 3,280 26, MkP 54 53-55, Rm 3,3 23-24, 3,12 21-22, 3,16 8, 3,35 11-13, 3 35 22-24, 3 45 25, 3,46 10, 3,73 3-5, 4,1 77, 4,1 81, 4,52 20, 4,58 15, 4,58 24-25, 5,1 212, 5,2 1, 5,2 9-11, 5,22 41, 5 63 6-9, 6,21 19, 6,21 24, 6 21 28, 6 21 32, 6,22 31-35, 6,23 17, 6,39 19, VaP 1,45 131-134

7274 [SVALPAMATSYAPURAṆA, 1964-1972] Svalpamatsyapurāna [Skt] Raghavan, V[enkatarama] / Rāghava, Ve [ed, comm] In Purāna 6,1, January 1964, pp 249-260, and 8,1, January 1966, pp 192-226, and 9,2, July 1967, appendix, pp 49-114, and 10,1, January 1968, appendix, pp 115-136, and 10,2, July 1968, appendix, pp 137-178, and 14,1, January 1972, appendix, p 181-199

Edition of a condensed MtP, *adhyayas* 1-4 (in 6 1) 5-10 (in 8 1) 11-18 (in 9 2), 19-25 (in 10 1) 26-30 (in 10 2) and 32-33 (in 14 1) With critical notes (numerous variant readings) Skt text only (F)

7275* Svapnādhyāya [Skt, Mar] Baroda 1845 - 50 pp

A dream book (and thus »a contribution to Indian superstition«) in Skt with Mar explanations [source] Roth, R In ZDMG 1, 1847, p 201 (F)

7276* SVARŪPĀNANDA Gitāsādhanā [Hi] Calcutta Navajāgarana Kendra, 1976

7277* SVAYAMBHU DEVA Paumacariu of Svayambhu Deva, a Jaina epic in Apabhramsa Vol 1-2 [Apabhr] Bhayani, H C [ed] Bombay Bhāratīya Vidyā Bhavan, 1953 - Vol 1 130, 33, 168, 76 pp - Vol 2 24, 328 pp - (Singhi Jaina Granthamālā, No 34-35)

A critical edition of the Jaina version of the Rm. written by Svayambhūdeva who lived between 678 and 959 A.D. The edition includes: introduction, index verborum; glossary. [source] Vaidya, P. L.: [Review] (SD)

[reviews] Vaidya, P[arashuram] L[akshman] In: ABORI 35, 1954, pp 246–247

7278• [SVAYAMBHŪPURĀṆA, 1893]: Svayambhūpurāṇa, dixième chapitre [Skt]. La Vallée Poussin, Louis de [ed]. Ghent [sic]: Engelcks, 1893 – Louvain: Istas, 1893. – (Recueil de Travaux Publiés par la Faculté de Philosophie et Lettres, Université de Gand, 9)

7279 [SVAYAMBHŪPURĀṆA, 1894–1900]: The Vṛihat Svayambhū Purāṇam, containing the traditions of the Svayambhū Kshetra in Nepal: edited by Paṇḍit Haraprasád Śástrí [Skt.] Haraprasád Śástrí [ed]. Calcutta: Asiatic Society of Bengal, 1900. – 480 pp. (BibInd work 133) – Also issued separately as: ibid., Fasc. 1–3: 1894. – Fasc. 4: 1895. – Fasc. 5: 1896. – Fasc. 6: 1900 – (BibInd. *N.S., 837, 842, 846, 863, 880, 968)*

Text with variants in footnotes, without numbering of *ślokas* or *adhyāyas* (KPG)

7280• SWAIN, A. C.: A study of the man-lion myth in the Epics and Purāṇa-texts [Engl.]. In: IA (3rd series) 5,1, 1971, pp 38–53

7281 SWAMINATHAN, C. R.: A metrical analysis of the Matsya Purāṇa [Engl]. In. Purāṇa 2,1–2, July 1960, pp 243–251

Gives a complete index of the 26 different metres occurring in the MtP Discusses some obscure passages. (F)

[quoted passages] MtP (ASS) 77.17, 100.10–12, 133.68, 180.43, 188.72.

7282 SWAMINATHAN, C. R.: A metrical analysis of the Matsya Purāṇa [Engl]. In: Purāṇa 3,1, January 1961, pp. 120–133.

Continued from Purāṇa 2,1–2, July 1960, pp 243–251 – Metrical analysis of MtP 133–145 Discusses difficult readings, comparing various manuscripts (F)

[quoted passages] MtP (ASS) 133–145, 133.66, *134.69, 135.71, 135.73, 135.78*; 135.82, 136.63, 137.29–36, 138.21; 138.25, 138.28–30, 138.33, 138.36, 138.38; 138.48–52, 138.56, 139.25, 139.29, 139.43, 139.45, 163.64

7283 SWAMINATHAN, V.: Kṣetrajña of Manu [Engl]. In Sanskrit and indological studies Dr. V. Raghavan felicitation volume ... 1975 – pp 401–424.

Discussion of an obscure Manu passage (Manusmṛti 12.12–23), being »a brief prefatory account of the individual, commonly known as *jīva*, who is the doer and enjoyer of the acts and the fruits« In order to arrive at a proper reading, the passage is also interpreted in the light of Epic/Purāṇic material, especially as concerns the words *jīva* and *kṣetrajña*, which are discussed in detail. (F)

[quoted passages] BhG 3.42; 13.1; 13.5–6, 13.22; BhāgP 11.23.48, MBh *(GiPr)* 12.213.12–13, 12.252.11, MBh 1,74.31; 12.311.17–21; 12.351.3–6, VāP 1,6.25

7284• SWAROOP, NARAIN: Practical guide: a Gita essay [Engl]. Lucknow: Ramatirtha Publ League, 1922.

7285* SWEARER, DONALD K The transformational ethical pattern of the Bhagavadgītā [Engl] In JRS 4, 1972, pp 132–141

7286 SWEENEY, AMIN The Rāmāyana in the Malay world some observations on sources and development [Engl] In StIndAsAC 2, 1973 Commemoration volume on the 70th birthday of Acharya Raghu Vira Ratnam, Perala [ed] Delhi International Academy of Indian Culture, 1973 – 253 pp, pl, frontispiece (Śata Pitaka Series, Indo-Asian Literatures, vol 96) – pp 223–230

7287 SYED, M HAFIZ Shri Krishna's message to the warring world [Engl] In PBh 45, 1940, pp 297–300

7288* SYED, M HAFIZ Some aspects of the teachings of the Bhagavadgītā [Engl] In KK 2, 1935, pp 153–156

7289* SYED, M HAFIZ Śrimadbhagavadgīta and the present war situation [Engl] In KK 9, 1942, pp 285–286

7290* SYED, M HAFIZ The universality of the Bhagavadgitā [Engl] In KK 7, 1940, pp 437–439

7291 SYKES, W H Notes on the religious, moral, and political state of India before the Mahomedan invasion, chiefly founded on the travels of the Chinese Buddhist priest Fa Hian in India, A D 399, and on the commen taries of Messrs Remusat, Klaproth, Burnouf, and Landresse [Engl] In JRAS (1st series) 6, 1841, pp 248–484

Full survey of the materials then known, besides the authors mentioned in the title contemporary secondary literature (Wilson, Colebrooke etc) *dharmaśastra* litera ture Buddhist literature and ancient Greek authors are used frequently, there are also some references to Epics/Purānas especially p 269 on Rm on animal sacrifice and pp 436–439 on the Epics and the chronology of Indian literature – The appendix no IV (p 483–484) gives a table of the 18 *mahapuranas* (»taken from Prof Wilson s observations«) accounting for sect, name chief object, chief descrip tion (e g Orissa and its temples) and probable dates (F)

7292* Symposium on the sacred complex in India [Engl] Vidyarthi, L[alita] P[rasad], Jha M[akhan] [ed] Ranchi Ranchi University, 1975

7293 Symposium The achievement of Georges Dumezil [Engl] Richards J F [ed] In JAsianS 34 1, November 1974, pp 127–167

Contains an »Introduction« by J F Richards and the following articles Hiltebeitel Alf Dumezil and Indian studies Gonda, J Dumezil s tripartite ideology some critical observations, Littleton C Scott »Je ne suis pas structuraliste« some fundamental differences between Dumézil and Lévi-Strauss, Knipe David M American aid to Dumézil a critical review of recent essays For commentaries see separate entries (F)

7294 TACHIKAWA, MUSASHI A Hindu worship service in sixteen steps Shodaśa upacāra pūjā [Engl] In Bulletin of the National Museum of Ethnology (Osaka) 8,1, March 1983, pp 104–186, ill

A detailed photographic documentation of Hindu worship in 16 steps as performed in the temple of goddess Catuḥśṛṅgī (mentioned in DBhāgP), at Nāgeśvar temple, and at Pārvatī Nandana temple, all in Poona. Each step is commented, the text of *mantras* used is printed and translated. (PS)

[quoted passages:] *DBhāgP 7,38 6.*

7295 TADPATRIKAR, S[RINIVAS] N[ARAYAN]: Abhinavagupta and Bhāgavata [Engl.]. In: ABORI 15, 1933-1934, p. 249.

Doubts the value of a passage from the BhāgP quoted by Abhinavagupta in his commentary on the BhG referred to by B N. Krishnamurti Sharma in an article on the date of the BhāgP (in: ABORI 14; for commentary see separate entry) Other mss of Abhinavagupta's commentary do not contain the passage (AM)

7296 TADPATRIKAR, S[RINIVAS] N[ARAYAN]: The computation of the Bhagavadgītā [Engl.]. In: ABORI 18,4, 1937, pp. 357-360.

Deals with the question of whether the BhG contains 700 or 745 *ślokas* It is concluded that the question »has yet remained unsolved« (SD)

7297 TADPATRIKAR, S[RINIVAS] N[ARAYAN]: Devī-Bhāgavata-Purāṇa or Bhagavatī Purāṇa? [Engl.]. In: ABORI 23,1-4, 1942: Annals of the Bhandarkar Oriental Research Institute: silver jubilee volume .. [1943] - pp. 559-562.

Referring to the evidence from various mss, T concludes that the DBhāgP was originally called BhagavatīP. This was changed into Bhāgavata-Mahāpurāṇa when its supporters claimed for it equal status with the BhāgP The name was derived from *bhagavatī* Then these names were mixed as the colophons document Finally, the word *devī* was added in order to distinguish it from the BhāgP (AM)

7298 TADPATRIKAR, S[RINIVAS] N[ARAYAN]: Gita and Anugita [Engl.] In: AP 14, 1943, pp. 311-313.

7299 TADPATRIKAR, S[RINIVAS] N[ARAYAN] / TADAPATRIKAR, S N.. The Kṛṣṇa problem [Engl.]. In: ABORI 10, 1929, pp. 269-344

The problem is whether Kṛṣṇa, the teacher of the BhG, Krsna, the rather unscrupulous councillor of the Pāṇḍavas, and Kṛṣṇa, the cowherd boy among *gopīs* who killed Kaṃsa and established himself and his kin in Dvārakā, are one and the same person The study, based on MBh, HV, 10 Purāṇas and the Jaina Harivaṃśa-purāṇa, gives an account of Kṛsna's life-story a) in the Purānas, b) in the MBh, and concludes that the two have, except for the *mausala*-episode and destruction of the Yādava tribe, nothing in common and constitute different traditions. References in the MBh to Purāṇas and in the Purāṇas to the MBh show the literary interaction of the two categories and can be treated as interpolations Appendixes contain references to Kṛṣṇa as supreme godhead in MBh, Kṛṣṇa and Arjuna identified with Nārāyaṇa and Nara, Vāsudeva in MBh; a list of Vedic hymns with alternative names of their *ṛṣis*; and a genealogical table of the Yādavas or Sātvatas (vSt)

7300* TADPATRIKAR, S[RINIVAS] N[ARAYAN]: The Kṛṣṇa problem [Engl.]. Trivandrum 1947.

7301 TADPATRIKAR, S[RINIVAS] N[ARAYAN]: Mūla-Rāmāyaṇa [Engl.]. In: ABORI 5, 1923-1924, pp. 66-68.

Argues that Madhva ın the thırteenth century knew as *separate versıons a mūla* and a *maha* Rm (JLB)

7302 TADPATRIKAR, S[RINIVAS] N[ARAYAN] A new approach to Bhagavadgītā [Engl] In PoonaO 11,1-2, 1946, pp 18-36

7303* [TADPATRIKAR, SRINIVAS NARAYAN] TADPATRIKAR, SRĪNIVASA NĀRĀYANA Srı Gayatrı-gıta [Engl] In KK 13, 1947, pp 376-379

7304 TAGARE, G[ANESH] V[ASUDEO] Bhavārtha-bodhınī an unpublıshed commentary on the Bhagavad-gītā [Engl] In ABORI 35, 1954, pp 202-206

On the BhG commentary ın Marathı by Rāmachandra Sıddhesvara Pandıta completed ın 1820 The artıcle ıncludes bıographıcal data on the author of the commentary, a lıst of hıs other works, a descrıptıon and the colophon of the ms (whıch ıs held ın the prıvate lıbrary of Shrı Yashawantarao alıas Bābā Mahārāja Pandıta at Kolhapur) (SD)

7305* TAGORE, DEVENDRANATH The autobıography of Maharshı Devendranath Tagore [Engl] London Macmıllan, 1914

T calls on hıs compatrıots to turn away from the Purānas whıch were dıvısıve, towards the Vedas, ın order to unıte all Hındus agaın ınto one relıgıon »All our theologıans revere the Upanıshads as the essence of all the Vedas Idolatry wıth all ıts pomp and cırcumstance was to be found chıefly ın the Tantras and Puranas If everyone were to turn from the Tantras and Puranas to the Upanıshads then ıt would result ın the utmost good of Indıa« (p 102-103) [source] Rocher, p 9 (AP)

7306 TAHSILDAR SINGH An appraısal of the data regardıng temple archıtecture gleaned from Agnı Purāna [Engl] In Purāna 23,2, July 1981, pp 188-200

After short remarks on »nature, scope and date of composıtıon« of the AgP the author deals wıth the followıng topıcs archıtectural termınology (lıst of about 40 ıtems, wıth short explanatıons), fruıts (*punya*) of consecratıng a temple, layıng the foundatıon stone, plan, elevatıon and embellıshment, types of temples (concord ance of the lısts ın AgP and GaP), erectıon of door and banner, consecratıon of the dıvınıtıes, *dıkpalas*, buıldıng of the *saptabhauma* hall (F)

[quoted passages] AgP 38, 41-43, 44-55, 65, 104, 105-106, GaP 1,47 19-27, AgP 61 5, 61 17-19, 61 23-27

7307 TAHSILDAR SINGH Bhavısya Purāna and Brhatsamhıtā on temple archıtecture a collatıve study [Engl] In Purāna 23,1, January 1981, pp 62-72

»Amazıngly enough the descrıptıon of the temples gıven by Nārada [ın the dıalogue wıth Sāmba ın the Brāhmaparvan of the BhvP, concernıng the consecratıon of a temple to the sun god] ıs almost sımılar to that of Varāhamıhıra ın BrSa « Introduces short descrıptıons of BhvP and BrSa and dıscusses then the partıculars of the texts consecratıon of temple, selectıon of temple sıte, constructıon of temple, types of temple (gıves the Skt terms of 20 types, wıth short explanatıons), and some mınor detaıls Adds a glossary of archıtectural terms found ın the texts ın questıon Consıders the BrSa to be the source of the relevant passages ın the BhvP (F)

[quoted passages] BhvP (VePr) 1,130

7308 TAHSILDAR SINGH: The Purāṇic concept of monarchy [Engl.]. In: Purāṇa 21,2, July 1979, pp. 108-115.

Concise survey of the Purāṇic »speculations about the origin of sovereignty, the need of a king, and the concept of a state of nature.« Compares the latter ideas with parallel thoughts in European philosophy, viz. Hobbes and Locke. Seeks to give »the outlines of the evolution of concept of kingship which was taken from early Vedic sources and made to fit and suit the new environment by the priests who always tried to capture the throne directly or indirectly on the name of *dharma*«. Refers to ṚV, AV, Manusmṛti, Arthaśāstra, AitBr, Manusmṛti. (F)

[quoted passages:] ĀdiP 4.170; AgP 222.8; BḍP 2,36.155-156; GaP 1,5.18; 1,49.2; 1,205.12; MBh 12,13.8-9; 12,62.67; MkP 130.33; VāP 1.57; 22.17; ViP 1,3.14; 1,3.24; 1,13.19; 1,47.23-24.

7309 TAHSILDAR SINGH: Some gleanings on temple architecture from Garuḍa Purāṇa [Engl.]. In: JOI 34, 1984-1985, pp. 19-25.

Notes on the terminology and subject-matter of an architectural chapter in the GaP, including its classification of *prāsādas*. (JLB)

[quoted passages.] GaP (VePr) 1,47.

7310 TAHSILDAR SINGH: Some reflections on temple architecture from Garuḍa Purāṇa [Engl.]. In: Purāṇa 22,2, July 1980, pp. 180-186.

Explains briefly some important architectural terms from the GaP, concerning the »description of a number of varieties of temples and their respective characteristics Deals with the general characteristics of temple architecture, and gives a closer examination of four temple types (*prasādas*). *liṅgamāna, dvāramāna, maṇḍapamāna*, and *kṣetramāna prasāda*, and renders the GaP's classification of the five classes of temples (»each comprising nine models«) (F)

[quoted passages.] AgP 42.1-7; 104 7, 104 10-11; 104.17-19; 104.21; 270 12; 270.18; GaP 1,46-47, MtP 169.13, 270 6, VDhottP 3,86.7; 3,88.1, 3,88.5-6.

7311 TAHSILDAR SINGH; AMAR SINGH: Matsya Purāṇa and early medieval temple architecture [Engl.]. In: Purāṇa 25,1, January 1983, pp. 48-63.

Survey of the architectural conceptions of the MtP. Contains remarks on the date of composition (chapters on *vāstuvidyā* ca. 9th-10th century A D.); a survey of the contents of chapters 251-269, a comparison with the relevant passages of BṛSa, Vāstutilaka, Viśvakarmāprakāśa, and AgP; a glossary of technical terms; and a short description of the various types of temples and the corresponding *maṇḍapas*, surrounding areas, and pillars. (F)

[quoted passages] MtP 251-269

7312 TAHSILDAR SINGH; AMAR SINGH: Matsyapurāṇam ādima-madhyakālika-mandiranirmāṇavidyā ca [Skt.]. In: Purāṇa 25,1, January 1983, *saṃskṛta-khaṇḍaḥ*, p. 6.

Sanskrit summary of the authors' study on »Matsya-Purāṇa and early medieval temple architecture« (same volume, pp 48-63) For commentary see separate entry. (F)

7313* TAHTINEN, UNTO Indian traditional values [Engl] Atlantic Highlands, New Jersey Humanities Press, Inc, 1983 - 103 pp

T's book treats of *kama*, *artha* and *dharma* seriatim and then closes with several chapters on *moksa* and other topics relating to social and religious ideals and values About 700 quotations are given some of which relate to MBh [source] Pollock, Sheldon [Review] (AP)

[quoted passages] MBh 12,167

[reviews] Pollock, Sheldon [I] In *JAOS 105,1, 1985, pp 185-186*

7314 A tale of Indian heroes, being the stories of the Mâhâbhârata [sic] and the Râmâyana [Engl] Steel, Flora Annie [adapt] London *Hutchinson and Co, 1923 - 256 pp*

A condensed rendering of both Epics successively, based presumably on existing English translations (possibly identified by mention that »the Mahabhârata in its literal English translation, runs to thirty two thick volumes«, as does the Roy/Ganguli translation in some editions, and by quoting the opinion of R. C Duth [sic] on the Rm) (JLB)

7315 Tales of the Telugu Vaishnavas [Engl] Kuruthalvar, N [tr] In *IA 35, 1906*, pp 48-60

The Epic and Purânic tales rendered here from a regional tradition include the *gajendramoksa* episode, Ambarîśa and Nâbhâga, Śaryâti Sukanyâ and the rejuvenation of Cyavana (here called Cayâva), Kântideva, the origin of Gaṅgâ, king Śibi and the bird, king Bharata and the deer, king Bharata as a brahmin Ajamîla s rescue from the messengers of Yama, Citraketu, Vâmana-*avatara* (vSt)

7316* TAMASKAR, B G Life of the people as depicted in the *Maha Siva Purana* [Engl] In QJMS (N S) *58 1967-1968, pp 81-94*

7317* TÂMBE, SADASIVA DHONDO Gîtâpadârthânusâsanakośa [Skt] Wanked B S Viśvekara, 1910

7318* TAMBIAH, S J World conqueror, world renouncer a study of Buddhism in Thailand against a historical background [Engl] Cambridge University Press, 1976

A socio-anthropological *study of the concepts of kingship and renunciation in Theravâda Buddhism and early Hindu literature* [source] *Review symposium Tambiah s Thailand trilogy In* CIS (N S) *21 1, 1987, pp 111-216.* (AK)

[reviews] Keyes, Charles F In Numen *25 2, 1978, pp 156-170* -

7319* TÂMOTARAM PILLAI, C [Katirkâmapurânavacanam] [Tam] Cunnâkam 1937

7320 TANDON, YASHPAL / TANDANA, YASHAPALA Purânavisayasamanukramani kâ a concordance of Purâna contents [Skt] Hoshiarpur Vishveshvaranand Vishva Bandhu Research Institute, 1952 - 22, 54 pp (Vishveshvaranand Indological Series 3)

7321 TAPASYANANDA, SWAMI: The Bhagavadgītā and the methods of its study [Engl.]. In: VK 58, *1971*, pp. 343-347.

7322 TAPASYANANDA, SWAMI: The Bhagawān in the »Bhāgavata« [Engl.]. In: VK 61,4, 1974, pp. 143-145.

Stresses that the concept of Viṣṇu in the BhāgP is not »inculcating any crude anthropomorphism of a narrow cult.« (AM)

7323 TAPASYANANDA, SWAMI: Bhakti in the Bhagavata [Engl.] In: VK 61, 1974, pp. 364-366, 395-400, and 420-424; and 62,1, 1975, pp. 8-12.

7324 TAPASYANANDA, SWAMI: Common sense religion in the Bhagavad-Gītā [Engl.]. In: The cultural heritage of India: Sri Ramakrishna centenary memorial. Vol. 1. ... 1937. - p. 136-145.

7325 TAPASYANANDA, SWAMI: The heart of the BhG [Engl.]. In: VK 53,1, 1966, pp. 8-9.

7326 TAPASYANANDA, SWAMI: The metaphysics of the Bhagavata [Engl.]. In: VK 61,9, January 1975, pp. 334-335.

7327 TAPASYANANDA, SWAMI: The place of the Bhagavata among Puranas [Engl.]. In: VK 60,11, March 1974, pp. 458-460.

Deals briefly with the date and the textual history of the BhāgP as proposed by modern scholarship States that Rāmānuja avoided any references to the BhāgP for doctrinal reasons (AM)

7328 TAPASYANANDA, SWAMI: The *Puranas: a bird's-eye view of their history,* features and contents [Engl.]. In· VK 60,9, January 1974, pp 377-379.

7329 TAPASYANANDA, SWAMI: The religion of the Bhagavad-Gītā [Engl.] In: The cultural heritage of India. 2nd ed.: Vol. 2. ... 1962. - pp. 166-179. - Reprint: ibid, *1975.* - p. *166-179.*

7330 TAPASYANANDA, SWAMI: Sri Krishna and the Bhagavata [Engl.] In: VK 61, 1974-1975, pp. 21-24 and pp. 54-56.

Deals with a) historical Kṛṣṇa and b) mystical Kṛṣṇa in the context of the Purāṇas (AM)

7331 TAPASYANANDA, SWAMI: The theology of the Bhagavata [Engl.]. In: VK 61, 1974-1975, pp. 199-203 and 243-248.

7332 TARAPOREWALA, IRACH J. S.: The Bhagavadgītā and the Gāthās of Zarathushtra [Engl] In: BDeccanCRI 5, 1943-1944: Dr. V S. Sukthankar memorial volume. Poona 1944. - p. 197-199.

»The truths in the *gāthās* of Zarathushtra which form the very foundation of the *Zoroastrian faith* are the same as those contained in the Gītā.« (JLB)

7333* TARAPOREWALA, I[RACH] J. S.: The universal appeal of Krishna's message [Engl.] In: KK 4, 1937, p. 197.

7334* TARAPOREWALA, I[RACH] J S What the Gita has meant to me [Engl] In KK 2, 1935, pp 96-97

7335* TATACHARYA, D T Gita as a poem [Engl] In JSVenkatUOI 11,1, [1950]

7336* TATACHARYA, D T [On Yāmuna's commentary on the BhG] In JSVenkatUOI 12, 1951, pp 28-37 and 143-152, and 13, 1952, pp 60-68, and 14, 1953, pp 107-121

7337* TATTVABHUSHAN, SITANATH Krishna and the Gita [Engl] Calcutta B M Press, 1910 - 406 pp (Raja Surya Lectures)

7338* TAVADIA, J C A new interpretation of the Bhagavadgītā [Engl] In KK 7, 1940, pp 536-543

7339 TEDESCO, P Sanskrit uñch- ›to glean‹ [Engl] In JAOS 77, 1957, pp 193-203

Semantic study of the word *unch* Also refers to the Epics (AP)

7340 TEEUW, A Prose and poetry a contribution to the study of versification in Old Javanese [Engl] In India maior congratulatory volume presented to J Gonda 1972 - p 208-221

Study of the relation of two Old Javanese versions of the BdP (edited in 1932 by Gonda, Het Oud Javaansche BdP), in prose and verse (*kakawin*) respectively »To sum up, the *kakawin* is a bad specimen of the genre as we know it in Old Javanese literature If we combine these literary characteristics of the poem with the data derived from the text in the earlier part of this paper, it is obvious that the *kakawin* as a whole seems to form a typically epigonistic specimen of the genre This, however, is not in itself of great help for the dating of an Old Javanese poem As the oldest *kakawin*, Rm, is probably a creation of the ninth century A D epigonism may have set in at a very early date, and bad poems like this may have been written throughout the so-called East Javanese period of Old Javanese literature (10th-15th century) On the other hand we know that after 1500 *kakawins* were also written in Bali in traditional style and in pure Old Javanese using the same metres although often with an increasing number of errors against the Skt rules of vowel quantity In brief one could say that there is no argument at all for ascribing a Javanese origin to this *kakawin*, whereas there is no argument against ascribing it a Balinese and consequently later origin « (F)

7341 TELANG, KASHINATH TRIMBAK Note [Engl] In IA 3, 1874, pp 266-267

Adds a second occurrence [for the first see same author, The Rāmāyana older than Patañjali] of the proverb *eti jīvantam ānando naram varṣaśatād api* in Patañjali (JLB)

7342 TELANG, KASHINATH TRIMBAK The Rāmāyana older than Patañjali [Engl] In IA 3, 1874, p 124

On the occurence of the proverb *eti jīvantam ānando naram varṣaśatād api* in Patañjali and in Rm »I think that this passage must be taken to establish beyond the reach of controversy the priority in time of Vâlmiki s Râmâyana over Patanjali s Mahâbhâshya « (JLB)

[quoted passages] AdhyātmaRm 14 64, Rm (B) 6 128 2, Rm (Gorresio) 6 110 3

7343 TELANG, KASHINATH TRIMBAK: Was the Rāmāyaṇa copied from Homer? A reply to Professor Weber [Engl.]. Bombay 1873. - Reprint: Delhi: Publishers Parlour (India), 1976. - 71 pp.

7344* TEMPLE, RICHARD [CARNAC]: The projected illustrated Mahābhārata [Engl.]. In: *ABORI 3, 1921-1922, pp. 129-136.*

7345 TEMPLE, RICHARD [CARNAC]: The projected illustrated Mahabharata [Engl.]. In: IA 52, March 1923, pp. 41-45.

Suggests a list of ancient scenes to be depicted in a proposed illustrated MBh edition by the Bhandarkar Oriental Research Institute (the author refers especially to the paper of Pratinidhi, Bhavan Rao Pant: The lines to be followed in drawing the pictures for the Mahābhārata edition, in ABORI 3, 1921-1922, pp. 1-34). (AK)

7346* TESSITORI, L. P.: Nāsaketa-rī kathā, o di una versione in māravāḍī-bhāṣā del Nāsiketopākhyāna [It., Maravadi]. In: *RSO 6, 1913*, pp. *113-130.*

Examination of »a version of the Nāsiketopākhyāna written in Māravāḍī *bhāṣā*, the most important and wide-spread dialect among all other Rājasthānī dialects It was discovered by the author in the Florentine ms Pav 759 (*samvat 1857*) After an introduction in which the author says that probably the source of this version of the legend of Nasiketa is the ms B (916c) studied by Belloni-Filippi [in his contributions on the Nasiketopākhyāna in GSAItaliana 1902-1904], there is a linguistic analysis of the *kathā* According to Tessitori, this dialect would not be precisely the one called »standard Mārwārī« by Grierson, nor the Khyāla's one, but it would be Māravāḍī mixed with elements of Jaipurī and Mālavī These mixed forms are carefully examined The large use of *ai* and *au* diphthongs was emphasized and various examples of this use are presented. Then there is the analysis of the first part of the ms, i.e the etymologic myth regarding the name of Naciketa. The original text is transliterated in Roman characters and is followed by an Italian translation, »the first Italian attempt in translating *bhāṣā* works without the native help‹ « [source] Piano/Spera: In: Purāṇa 22,2, 1980, p 128-129. (F)

7347 TESSITORI, L. P.: On some grammatical forms occurring in the Old Baiswari of Tulasi Dasa [Engl.]. In: JRAS 1914, pp. 901-913.

»The object of the present note is to throw some light on certain grammatical forms which are met with in Tulasī Dāsa's Rāmacaritamānasa . « (F)

7348 TESSITORI, L. P.: Il Rāmacaritamānasa e il Rāmāyaṇa [It.] In: *GSAItaliana* 24, 1911, pp. 99-164.

A detailed examination of Tulsīdās' indebtedness to Vālmīki and of his divergences from him; the second half of the article consists of a listing, with comments, of many examples (JLB)

7349 TESSITORI, L. P.: The Ramacharitamanasa and the Ramayana [Engl.]. In: IA 41, 1912, pp. 273-286; and 42, 1913, pp. 1-8.

English version of Tessitori's »Il Rāmacaritamānasa ...« (1911) For commentary see separate entry. (vSt)

7350* Texte zur Gottesmystik des Hinduismus: Śivaitische Heiligenlegenden. Periyapurāṇa und *Tiruvātavūrarpurāṇa [Ger.]. Schomerus, Hilko Wiardo*

[tr] Jena Diederichs, 1925 – 31, 305 pp (Religöse Stimmen der Volker 1 Die Religion des Alten Indien 7)
»Texts on Hindu mysticism legends of Śaiva saints«, translated from the Tamil The PerīyaP [of Cekkilār] according to the prose version edited by Arumukanāvalar Author of the T Kadavun mahāmunivar [source] ZDMG 80, 1926, p LXI (F)

7351 Textes des Purāna sur la theorie musicale Vol 1 Édition critique, traduction française et introduction [Skt , Fr] Danielou, Alain, Bhatt, N R. [ed , tr , comm , introd] Pondichery Institut Français d'Indologie, 1959 – 185 pp (Publications de l Institut Français d'Indologie, No 11) – Reprint ibid , 1970
Collection of Purānic texts on the theory of music, critically edited VāP 86-87, MkP 23, VDhottP 3,18-19 The texts are given in Devanagari with parallel French prose translation and extensive annotations with explanatory materials and a wealth of parallel passages from relevant Skt literature Short introduction surveying the most important texts technical terms, manuscripts and parallel texts used in preparing the present edition and giving an explanation of the three base *gramas* – Detailed index No further volume seems to have been published (F)
[quoted passages] MkP 23, VāP 86-87, VDhottP 3,18-19,.
[reviews] Bake A A In IIJ 5 1961-1962 pp 157-160

7352* TEZA, E Filologia orientale 1 Il Visnupurana [It] In Rendiconti del Reale Istituto Lombardo di Scienze e Lettere (2 serie) 2, 1869, pp 809-814
»The first Italian contribution in the field [of Purāna research] The author referring to F Hall's reprint of the ViP text in 1864-1868 observed that it was already printed since some years in Tel [letters] together with two commentaries the first being the Ātmaprakāsa by Śridhara the second by Śrī Visnucitta As an example he showed few verses of the fourth book 14th chapter dealing with genealogies and developed some comparisons to the history and tradition of the ViP text In the light of new researches this paper could be the starting point for a study dealing with the whole Tel edition of this Purāna « [source] Piano/Spera In Purāna 22 2 July 1980 p 124 [The Tel ed referred to may well be the ed Cennapuri 1855, for further bibliographical details q v] (F)
[quoted passages] ViP 4,14

7353* TEZA, E Sentenze Indiane [It , Skt] In Annali delle Universita Toscane 16,1, 1879, pp 359-404
Edition of the Garudapurānasāroddhāra of Naunidhirāma in appendix III pp 395-401 [source] Rocher, p 177 (AP)

7354 THACKER, J P Peacock the national bird of India [Engl] In JOI 12 4 1963, pp 425-446
Begins by describing the characteristic virtues that are ascribed to the peacock as representing also those of the nation India, tells the story of how the peacock got the variegated feathers from Indra according to Rm Uttarakānda as well as stories about peacocks from the Jātakas describes the habits of different types of peacocks according to the Mrgapaksiśāstra (ms in Baroda) and the importance of the peacock in Indian tradition and lore (fine arts music and dance medical use etc.) (RS)
[quoted passages] Rm (PP) 7 18 5 7,18 21-24

7355 THACKER, J. P.: The Viśvāmitrīmāhātmyam [Engl.]. In: JOI 26, 1976–1977, pp. 170–172.

Notes on the text preserved in two manuscripts in the Oriental Institute, Baroda, which claim to be part of the Uttarakhaṇḍa of the SkP: on the local river Viśvāmitrī flowing through Baroda (JLB)

7356* THADANI, N. V.: Gītā: a critique [Engl.]. Karachi 1936.

7357* THADANI, N. V.: Mystery of the Mahābhārata. Vol. 1–4 [Engl.]. Karachi: Bharat Publishing House, 1931–1934.

7358 THAKKAR, USHA: The ministers in the Rāmāyaṇa [Engl.]. In: JGujaratRS 40,4, October 1978, pp. 3–7.

7359* THAKUR, K. B.: What the Gita meant to me [Engl.]. In: AP 37, 1966, pp. 322–325.

7360* THAKUR, UMAKANT: An account of Vārāṇasī as depicted in the Skanda-Purāṇa [Engl.]. In: Dr. S. Markey felicitation volume. Varanasi 1959. – pp 621–624. – Reprinted in: Dr Satkari Mookerji felicitation volume ... 1969. – pp. 681–684.

7361 THAKUR, UMAKANT: The holy places of East India as depicted in the Skanda-Purāṇa [Engl.] In: Purāṇa 14,1, January 1972, pp. 40–57.

Material drawn mainly from the PurusottamakṣetraMā of the Vaiṣṇavakhaṇḍa of the SkP (VePr) Gives short descriptions of the places in question and tries to determine their real location (F)

[quoted passages not included].

7362 THAKUR, UMAKANT: Holy places of Northern India [Engl.] In: Purāṇa 15,2, July 1973, pp. 201–222.

Continued from Purāna 15,1, January 1973, pp 93–120 Introduces a further 84 items (F)

[quoted passages not included]

7363 THAKUR, UMAKANT: Holy places of Northern India [Engl.]. In: Purāṇa 16,1, January 1974, pp. 90–113.

Continued from Purāṇa 15,2, July 1973, pp 201–222 Introduces a further 131 items (F)

[quoted passages not included]

7364 THAKUR, UMAKANT: The holy places of Northern India as mentioned in the Skanda-Purāṇa [Engl.] In: Purāṇa 15,1, January 1973, pp. 93–120.

Gives a survey of »the holy places situated in the Northern parts of India which comprise the present states of Uttarpradesh, Delhi, Himachal Pradesh « Introduces about 150 items, marking their location as far as possible (F)

[quoted passages not included]

7365 THAKUR, UMAKANT: The holy places of South India as depicted in the Skanda Purāṇa [Engl.]. In: Purāṇa 19,2, July 1977, pp. 305–320.

Continued from Purāna 19 1 January 1977 pp 41-80 Introduces a further 82 items with full references (F)

[quoted passages not included]

7366 THAKUR, UMAKANT The holy places of South India as depicted in the Skanda Purāna [Engl] In *Purāna* 20 1 January 1978 pp 103-120

Continued from Purāna 19 2 July 1977 pp 305-320 Introduces a further 86 items with full references (F)

[quoted passages not included]

7367 THAKUR UMAKANT The holy places of South India as depicted in the Skanda Purāna [Engl] In Purāna 20 2 July 1978 pp 246-267

Continued from Purāna 20 1 January 1978 pp 103-120 Introduces a further 84 items with full references (F)

[quoted passages not included]

7368 THAKUR, UMAKANT The holy places of West India as mentioned in the Skanda Purana [Engl] In Purāna 18 2 July 1976 pp 162-196

Gives a »survey of the holy places in the different areas of West India which includes Gujarat Punjab and Multan (now in Pakistan)« Introduces about 200 items marking their location as far as possible Gives full quotations from the SkP (F)

[quoted passages not included]

7369 THAKUR UMAKANT The holy places of West India as mentioned in the Skanda Purāna [Engl] In *Purāna* 19 1 January 1977 pp 41-80

Continued from Purāna 18 2 July 1976 pp 162 196 Introduces a further 181 items, with full references Adds a short bibliography on the theme in question (F)

[quoted passages not included]

7370 THAKUR, UMAKANT Mountains and rivers of South India as provided in the Skānda Purāna [Engl] In *SVenkatUOJ* 17 2 1974 pp 79-92

Alphabetical list of geographical names of mountains and rivers with reference to the occurrence in the SkP Supplies context and if possible identification (vSt)

7371 THAKUR UPENDRA Forms and features of government in the age of the Rāmāyana [Engl] In JBiharRS 62 1976 pp 58-64

A monarchic and centralistic government with trusteeship features i e power conferred on the ruler for the benefit of society (vSt)

7372 THAKUR VIJAY KUMAR Social roots of the Bhagavad Gītā [Engl] In *IT* 10 1982 pp 289-300

This study is subdivided into 1 its date (between A D 150 350 nearer the later than the earlier date) 2 the contemporary material milieu 3 the class bias (the Gītā was certainly an attempt at the domination of the society by the ruling class «) 4 the feudal elements 5 the social relevance of *bhakti* 6 the social significance of the theory of *karma* and 7 maintenance of social order and the messianic spirit (JLB)

7373* THAKUR, VIJAY [KUMAR]: Some aspects of Brahmanisation of Bengal in the Gupta period [Engl.]. In: QRHSCalcutta 17,3, 1977-1978, pp. 176-181.

7374* ṬHĀKUR BUDHASĪH: Devīcarit [Braj]. Caturvedi, Hukmacand [ed.]. Jodhpur: Rajasthan Oriental Research Institute, 1968ff. - (Rājasthāna Purātana Granthamālā 103ff).

7375* ṬHĀKURA, DVIJENDRANĀTHA / THAKUR, DWIJENDRANATH: Gītāpāṭha [Beng.]. Allahabad: A. Basu, 1915. - Reprint: Calcutta: Tagore Research Institute, 1973. - 22, 261 pp.

7376 THAPAR, ROMILA: Ancient Indian social history: some interpretations [Engl.]. New Delhi: Orient Longmans, 1978. - 10, 396 pp.

A collection of previously published articles The following chapters are of direct relevance for Epic and Purāṇic research: Social mobility in ancient India with special reference to elite groups, The image of the barbarian in early India; Purāṇic lineages and archaeological cultures; The tradition of historical writing in early India; Origin myths and the early Indian historical tradition; Genealogy as a source of social history See separate entries. (SD)

[reviews.] Dandekar, R[amachandra] N[arayan]: In· ABORI 61, 1980, pp 276-277

7377 THAPAR, ROMILA: Aśoka and the decline of the Mauryas [Engl.] London: Oxford University Press, 1961 - 8, 283 pp., 1 map, 4 pl.

»The study is an attempt to place Aśoka in historical perspective against the background of the third century B C in India and to distinguish, as far as possible, between Aśoka the man and Aśoka the monarch« The author »seeks to reinterpret the available material regarding Aśoka The inscriptions of Aśoka, the Purāṇas, the Buddhist sources and finally the Arthasāstra, all are duly consulted « The study includes »an account of Aśoka's early life, chronology, his internal administration and policy of *dhamma* The later Mauryas have been given one chapter in which an attempt is made to construct a reliable account as well as chronology of these kings out of the conflicting accounts of the sources, the Purānas One chapter has been devoted to a study of the causes of the decline of the Mauryan empire The account of the Aśokan period is made complete by a full discussion of the society and economic activity during those times«. [source] Mainkar, T G [Review]. (SD)

[reviews] Mainkar, T[rimbak] G[ovind]: In. ABORI 42, 1961, pp 201-203

7378 THAPAR, ROMILA: Exile and kingdom: some thoughts on the Rāmāyaṇa [Engl.] Bangalore: Mythic Society, 1978. - 43 pp. (Rao Bahadur R. Narasimhachar Endowment Lecture)

A rapid but clear survey of some social and economic aspects of the Rm, linked by the theme of »the triumph of the kingdom over the forest or the condition of exile« and based on a sound knowledge of recent secondary sources. (JLB)

7379 THAPAR, ROMILA: Genealogy as a source of social history [Engl.]. In: Thapar, Romila: Ancient Indian social history ... 1978. - pp. 326-360. - Reprinted from: IHR 2,2, 1976, p. 259-281.

An attempt is made to analyse the construction and social function of Purāṇic genealogies and to examine their significance for the interpretation of early Indian

social history The Purānic genealogies (the main focus is provided by the *vamsanucanta* section of the ViP) can be divided into three sections (1) mythical (until the great flood) (2) descendants of Manu until the MBh war, among which the Iksvāku/*suryavamśa* and the Aila/*candravamsa* lineages are the most prominent, (3) genealogies after the MBh war – In examining the data of section two (including evidence from the Rm and MBh) there emerge two patterns of social organization (1) *suryavamśa* emphasis on patrilineal descent and genealogical seniority, and a relatively stable location of lineages which is indicative of »a stable political system probably based on a developed agrarian economy the existence of the state and an established monarchical system« (2) *candravamsa* lineage especially in the case of the Yādavas and with the partial exception of the early Pūrus high mobility and frequent fission which is indicative of a segmentary lineage system prior to state formation and based on agriculture-cum pastoralism Furthermore those segments of the *candravamsa* which are associated with Western India show elements of matrilineal descent (cross cousin marriage bride price marriage by abduction) which are absent in the *suryavamsa* lineage The third section of the genealogies shows a shift from recording politically important lineages to recording dynasties and king lists which sometimes include regnal years Within the context of the increasing emergence of states during the first millennium A D the need arose for recording genealogies validating family connections and for the legitimization of royalty a practice that was emphasised in the post Gupta period »For all this the second section of the genealogy came in very useful particularly with Sanskritization emphasizing the *varna* system The tradition was now recorded in the Purānas which facilitated its use It may be suggested that the genealogies in the Purānas were constructed on a careful structural base in about the mid first millennium A D The genealogies were constructs providing *ksatriya* status to a large number of tribes or castes who had produced ruling families To that extent the genealogies represent the view of the dominant castes in the mid first millennium A D looking back on what they came to believe was their social history « (SD)

[quoted passages] *MBh 1 90ff Rm 1 70–71*, *ViP 4 1–34*

7380 THAPAR ROMILA The historian and the Epic [Engl] In ABORI 60 1979, pp 199–213

A plea for »an endeavour to understand the nature of the epic and its historical function rather than its historicity« Distinguishing between two Epic traditions i e the narrative layer and the didactic sections it can be argued »that there is a difference in the depiction of society in these two layers« which are important for the historical understanding of the Epic The narrative sections relate to tribal chiefdoms moving towards a state system there is an emphasis on lineage rights and functions, the economy is pastoral-cum agrarian with cattle raids and gift exchange as important components »heroism is wrapped up in the defence of territory and the honour of the kinsfolk« The didactic sections related to well established monarchies and highly stratified societies there is frequent reference to caste functions the economy is essentially agrarian urban centres as commercial unity were familiar, gift giving especially of land is predominant These aspects are discussed in the light of archaeological anthropological and historical evidence As to the historical function of the Epic › the distinction between *the narrative and* didactic sections of the MBh can perhaps be *explained if the text is seen as reflecting* the transition between two kinds of societies *a new age reflecting on an age that has* ended The heroic world of chiefship *had faded out and the new dynasties had taken*

over. But the latter were still seeking legitimisation from the world of heroes and some of the new deities were the associates of the heroes, hence the need for the epic to continue into later times«. (SD)

[quoted passages not included].

7381 THAPAR, ROMILA: The image of the barbarian in early India [Engl.]. In: Thapar, Romila: Ancient Indian social history ... 1978. - pp. 152-192. - Reprinted from: Comparative Studies in Society and History 13,4, 1971, pp. 408-436.

A presentation of the image of *mlecchas* from the Vedic to the early mediaeval period. With reference to the rise to power of *mleccha* dynasties in the mid-first millennium A.D. the author points out the attitude of the Purāṇas which associate *mleccha* dominance with the *kaliyuga* prophecy of their destruction by Kalkin. A change in attitude towards *mlecchas* is seen in the myth of King Vena and the origin of Pṛthu and the Niṣādas. The author also refers to the identification of the Kirāta with Śiva and to the absorption of *mleccha* cults into the Hindu tradition It is concluded that »the Indian concept of the barbarian [is] distinctively different from that of Europe. The perception of differences - linguistic, cultural and physical - set the barbarian apart. The separation was seen not so much in what the barbarians did as in the fact that they did not observe the norms of ritual purity and were to that extent polluted ... Yet in practice not only were concessions made .. but large numbers of *mleccha* people were incorporated into the social, political and religious system and were in fact the progenitors of many of the essentials of Hindu culture«. (SD)

[quoted passages not included]

7382 THAPAR, ROMILA: The later Mauryas [Engl.]. In: JBiharRS 45,1-4, 1959: A. S. Altekar memorial volume ... 1959. - pp. 465-479.

Study of the chronology of the later Maurya dynasty, proceeding from the king-lists of VāP/BdP, MtP (all according to Pargiter), and ViP (»chapter 24«) Besides these accounts, Aśokāvadāna, Kalhaṇa's Rājataraṅgiṇī, Greek and Buddhist sources, Divyāvadāna, inscriptions, the Kuṇālasūtra, and some further minor sources are used The author's conclusion runs: »On the death of Aśoka, the empire was divided into the western and eastern halves. The former was ruled by Kuṇāla and then for a short while by samprati Its southern portions may perhaps have been governed later by Bandhupālita Indrapālita and Daśona This part of the empire was threatened by the Bactrian Greeks in the north-west and later by the rising power of the Andhras in the northern Deccan.« Finally, as to absolute chronology the author arrives at the dates 325/321 B C. and 188/180 B C. (F)

[quoted passages:] ViP 4,24, 4,10.

7383 THAPAR, ROMILA: Origin myths and the early Indian historical tradition [Engl.]. In: Thapar, Romila: Ancient Indian social history ... 1978. - pp. 294-325. - Reprinted from: History and society: essays in honour of Professor Niharra[n]jan Ray. Chattopadhyaya, Debiprasad [ed.] Calcutta: K. P. Bagchi. - pp. 271-294.

The primary sources for this historical investigation into the genealogies and the origin myths of lineages are provided by the *itihāsa-purāṇa* and Buddhist historical

traditions The myths are interpreted as charters for social validation, i e as not only containing assumptions about the past but also as underpinning the social relations of the ›present‹ The following traditions are submitted to analysis (1) the flood myth, Manu and Ilā, the *sūryavamsa* and *candravamsa* lineages, (2) Purūravas and Urvasī, (3) Yayāti and Puru, (4) King Vena, Prthu and the origin of the Nisādas, (5) Devāpi and Śantanu, (6) the origin of the Śākyas and their relations with the Koliyas Mauryas and Licchavis The social functions of the myths - establishment of kinship links, emphasis of legitimacy of succession (primogeniture), the topos of migration, validation of (*ksatriya*) status - are assessed within the context of political changes between the mid first millennium B C and the first millenium A D (SD)

[quoted passages] MBh 1,7 70-71, MBh 3,3 185, MtP 1 11-34, ViP 1,13, 4,6

7384 THAPAR, ROMILA Puranic lineages and archaeological cultures [Engl] In Purātattva 8, 1975-1976, pp 86-98, 1 map, 1 table - Reprint in Thapar, Romila Ancient Indian social history 1978 - pp 240-267, 1 map, 1 table

Discusses the problems of associating »major lineages of the early tradition« with archaeological evidence (e g with Painted Grey Ware or Chalcolithic Black and Red Ware) understanding the Purānic genealogies as »records of a general pattern of settlements and migrations«, rather than »factual information on history and chronology« Tries, however, to associate the chronology of the »obviously more significant lineages that of the Pūru and the Yādava« (based on ViP 4 and Pargiter s collation) with different archaeological layers Like Pargiter, divides the Puru lineage into three distinct phases, connecting phase I (from Manu to Bharata) with the Ochre Coloured Pottery, phase II (after a break, from Bharata's »adopted sons« to Kuru) with the Painted Grey ware, phase III (starting from Kuru) being terminated by the MBh war The Yādava line is associated with the Black and Red ware, the geographical distribution of which is traced in connection with the different branches and migrations of the Yādava tribe, according to the Purānic sources Concludes, more cautiously (»The attempt to link the Pūru and Yādava lineages with certain archaeological cultures has resulted in some echoes of identification, but nothing more definite than that can be said at this point The identification remains speculative «), by considering the problem of chronology (archaeological evidence versus »traditional« chronology) and the question of identifying the Indo-Aryan speakers, phase I (up to Bharata) being understood as a pre Indo-Aryan lineage, which was taken over later into the tradition of the Aryan speaking people (RS)

[quoted passages] MBh 7,143 15, MtP 1 11-34, ViP 4, 4 1, 4 3, 4,19

7385 THAPAR, ROMILA The Ramayana theme and variation [Engl] In India, history and thought essays in honour of A L Basham 1982 - pp 221-253

Three different versions of the Rāma story (references in the Buddhist *jātakas*, the Vālmīki Rm and the Jain Paumacariya) are examined to establish how far the Epic is »a charter of validation for the monarchical state « The three versions are seen as reflecting the evolution of the state from tribal oligarchies and chiefships to monarchies Attention is drawn to the establishment of Daksina Kośala, and the Paumacariya's bias towards the *vidyādhara* (*rāksasas* and *vānaras*) is tentatively linked with the Cedis and related dynasties. (JLB)

7386 THAPAR, ROMILA: Religion and the social order [Engl.] In: CIS (N.S.) 21,1, January-June 1987, pp. 157–164.

As a contributor to a review symposium on three books of S. J. Tambiah (the author is mainly concerned with: *World conqueror, world renouncer ... 1976*), the author deals with the concepts of kingship and renunciation in Hinduism and Buddhism from the point of view of a historian. She also discusses the definition of kingship in MBh. (AK)

7387 THAPAR, ROMILA: Social mobility in ancient India with special reference to elite groups [Engl.]. In: Thapar, Romila: Ancient Indian social history ... 1978. – pp. 122–151. – Reprinted from: Indian society: historical probings. Sharma, R. S. [ed.]. New Delhi 1974. – pp. 95–123.

A study of elite groups from the Vedic to the early mediaeval period. Starting from the classic *varna*-model the author discusses the possibility of social mobility and the possible tension between ritual rank and political and economic power. In dealing with the indeterminate definition of groups between the brahmins and the untouchables the author stresses the importance of the Purāṇas and brahmins for validation of *kṣatriya* status, typically by constructing a link with the *sūryavaṃśa* or *candravaṃśa* lineages. This practice seems to have become common in the post-Gupta period, whereas before there are a number of instances in which ruling dynasties did not seek official validation of *kṣatriya* status. (SD)

[quoted passages not included]

7388 THAPAR, ROMILA: Some aspects of the economic data in the Mahābhārata [Engl.] In: ABORI 58–59, 1977–1978: Annals of the Bhandarkar Oriental Research Institute: diamond jubilee volume ... 1978. – pp. 993–1007.

It is suggested »that the predominant economy of the epic is a mixture of pastoralism and agriculture with an earlier emphasis on the former (as evidenced in the narrative sections) gradually changing to the latter which is more apparent in the didactic sections«. This development corresponds to earlier clan-based tribal chiefdoms, giving way »to monarchies of the more conventional type based on developed agriculture«. Special attention is paid to the concept of the ›gift‹ (in, e.g., the *rājasūya* sacrifice) and to the notion of what constitutes ›wealth‹. (SD)

[quoted passages not included]

7389 THAPAR, ROMILA: The tradition of historical writing in early India [Engl.]. In: Thapar, Romila: Ancient Indian social history ... 1978. – pp. 268–293. – Reprinted from: *ChurchHR 6,1, 1972, pp. 1–22.*

It is argued that in order to understand the Indian historical tradition one has to understand what was regarded as relevant and why. »... the Indian historical tradition, particularly in the period prior to the seventh century A.D., was not concerned primarily with keeping a record of essential political events, since they were not always believed to be the most relevant by those who were responsible for maintaining the historical tradition«. In the first part of the article the author surveys those texts which constitute the historical tradition, i.e. the *itihāsa-purāṇa* tradition, the ›secular‹ historical literature (biographies, family chronicles) which emerged since the 7th cent., and the Buddhist chronicles. Part two deals with concepts of the historical tradition: genealogical records, myths, historical narrative. (SD)

7390 THAPAR, ROMILA, SPEAR, PERCIVAL A history of India Vol 1-2 [Engl] Vol 1 Reprint [Harmondsworth] Penguin Books 1969 - 381 pp, 7 maps 5 line drawings (Pelican Books) - 1st published 1966 - Reprint 1968 - Vol 2 Reprint [Harmondsworth] Penguin Books, 1968 - 284 pp 2 maps (Pelican Books A 770) - 1st published 1956 [i e 1966?]

»The first volume [by Dr Romila Thapar] of this new history traces the evolution of India before contact with modern Europe was established in the sixteenth century In the second volume of ›A history of India‹ Dr Percival Spear handles the Mughal and British periods« (from cover) (AK)

7391 THIBAUT, G Astronomie Astrologie und Mathematik [Ger] Strassburg Verlag von Karl J Trubner, 1899 - 80 pp (Grundriss der Indo Arischen Philologie und Altertumskunde (Encyclopedia of Indo-Aryan Research) Band 3 Heft 9)

Gives a survey (in 54 paragraphs) of the history of Indian astronomy (ch 1) astrology (ch 2) and mathematics (ch 3) divided into 3 periods (Vedic period middle period including inter alia the Epics and Purānas third period) The section on the middle period (p 19 29) deals inter alia with Epic and Purānic geography (*bharatavarsa dvipas* paragraph 12) and division of time (*kalpas yugas* etc paragraph 20) The other paragraphs also include valuable material on *yuga* theories etc contained in other (astronomical) texts (AK)

7392 The thief of love Bengali tales from court and village translated [Engl] Dimock, Edward C [tr] Chicago London The University of Chicago Press 1963 - 11, 305 pp

7393 THIEME PAUL Ādesa [Ger] In Melanges d Indianisme a la memoire de Louis Renou 1968 - pp 715-723 - Reprint in Thieme Paul Kleine Schriften 1971 - p 259-267

This thorough etymological analysis of *adesa* as used mainly in Upanisads and by Pānini (»substitution‹) begins with reference to the later meaning (»assign«) in the Epics (PS)

[quoted passages] MBh (C) 3 1796 MBh 5 152 7 Rm 2 527*

7394 THIEME, PAUL Aryaman in der Bhagavadgitā [Ger] In ZDMG 95 1941 pp 219-221

Examination of BhG 10 29 *pitrnam aryama cāsmi* Explains *pitarah* as *devah pitarah* (of RV) and Aryaman as representative of Indra *gotrabhid* (of YV) (F)

[quoted passages] BhG 10 19ff 10 29

7395 THIEME PAUL Āścarya [Ger] In KZ 78 1963 pp 104-111 - Reprint in Thieme Paul Kleine Schriften 1971 - pp 194-201

The oldest meaning of *aścarya* is ›seldom« etymologically derived from *ā skhal* ›to stumble upon« The later meaning of »wondrous wonder‹ is found in BhG (PS)

[quoted passages] BhG 2 29

7396 THIEME, PAUL: *Grammatik und Sprache, ein Problem der altindischen* Sprachwissenschaft [Ger.]. In: ZII 8, 1931, pp. 23-32. - Reprint in: Thieme, Paul: Kleine Schriften ... 1971. - pp. 514-523.

Everyday speech is directed to the meaning to be expressed (*artha*) while Vedic language is determined by grammar. This distinction is illustrated inter alia by passages from Rm. (PS)

[quoted passages:] Rm 1,9.10; 5,30 17-18.

7397 THIEME, PAUL: Hema und haima [Ger.]. In: ZDMG 106, 1956, pp. 145-154. - Reprint in: Thieme, Paul: Kleine Schriften ... 1971. - pp. 150-159.

Etymological analysis. Suggests translating Śiva's epithet's *hemakara* and *haima* as »he whose hands (rays) are golden« (i.e. the sun) and »the (moon) which glitters like snow«; interpretation of the name of the river Hemā remains open. (PS)

[quoted passages:] MBh (C) 6.331; 13.1178.

7398 THIEME, PAUL: Idg. sal- ›Salz‹ im Sanskrit? [Ger.]. In: ZDMG 111, 1961, pp. 94-117. - Reprint in: Thieme, Paul: Kleine Schriften ... 1971. - pp. 170-193.

Defends the etymology of *sarit* as »going to salt (i.e. to the ocean)«; an excursus regarding the root *sṛ* (»spring«) quotes two passages of MBh (*pra-sṛ*; *ut-sṛ*) (PS)

[quoted passages.] MBh (C) 7 106, MBh (cr.ed.) 4,44 14.

7399 THIEME, PAUL: Indische Wörter und Sitten [Ger.]. In: ZDMG 93, 1939, pp. 105-137.

Contains 1. an examination of the word *pūjā*, mainly referring to Rm. Arrives at the original meaning »honouring a guest«, 2. examination of the meaning of *satkṛ* (also numerous quotations from Rm): »procure a seat«. Further, the contribution contains examinations of Pali *pannākāra* and Skt. *mandate, pinda, paṇḍita*, etc., but without using Purāṇic or Epic material. (F)

[quoted passages.] MBh (C) 5.180; 12.4816, MBh 5,8 9; 5,192.18; 12,133.2; Rm (Gorresio) 3,37.35; Rm 1,2 25, 1,3.14; 1,6 17, 1,8.7; 1,9.13-14; 1,10 15; 1,10.17; 1,11 16-17, 1,13.2; 1,13 14, 1,13 21; 1,13.33, 1,14 27; 1,18 55, 1,24 22ff; 1,26.32; 1,31 12-13, 1,47.21; 1,48.15; 1,49 22; 1,50.7-8; 1,51 5; 1,52.3-4; 1,52.14-17; 1,52.22; 1,53 8, 1,62 13; 1,67 6; 1,67 8, 1,69 11; 1,69.18; 1,73 6ff; 1,75 11; 1,76 6; 1,77.9-10; 1,77.12-13; 1,77.21, 2,1.14-15; 2,1 46-47; 2,3.13-15; 2,5.24; 2,18 22, 2,20.9; 2,20.14; 2,20.19, 2,21.25, 2,24.28-29; 2,25.20; 2,26.16; 2,28.14; 2,31.16, 2,31.31; 2,31.33; 2,32.4ff, 2,33 9; 2,39.20, 2,39 30-31; 2,42.15; 2,48 11; 2,56 17; 2,70 6; 2,70.19; 2,78 5-6, 2,82.2; 2,84.18; 2,91 58, 2,100 9, 2,101.13; 2,101 21; 2,109.31; 2,113.2; 2,117 6, 3,1 4; 3,1.18-19, 3,1.22; 3,7.24; 3,8.5; 3,9.27; 3,12.30-31; 3,14 4; 3,16 6; 3,31 37; 3,33 21; 3,35 39-40; 3,38 27; 3,40 13-14; 3,46 33; 3,47 2; 3,74.7.

7400 THIEME, PAUL: Īśopaniṣad (= Vājasaneyi-saṃhitā 40) 1-14 [Engl.]. In: JAOS 85, 1965, pp. 89-99. - Reprint in: Thieme, Paul: Kleine Schriften ... 1971. - p 228-238.

ĪśaU 1-14 is interpreted as a »chain of argumentative discussions«; »the views proposed and the views combated with ... are heading for the views of the KaṭhU and the BhG« (p 97) (PS)

[quoted passages.] BhG 2.19-20; 2 23; 5.10

7401 THIEME, PAUL· ›Jungfrauengatte‹ Sanskrit kaumārah patih – Homer kouridios posis – Lat maritus [Ger] In KZ 78, 1963, pp 161–248 – Reprint in Thieme, Paul Kleine Schriften 1971 – pp 426–513

An extensive study of terms relating to marriage and legal position of women (*kaumārah pati, nagnika, punarbhu, gāndharva*-marriage, faithfulness, classification of sons) drawing mainly on *dharma*-literature and the Epics Parts 2 and 3 are devoted to Greek and Lat concepts which tend to prove that virginity at marriage was the decisive condition for legitimacy of marriage and sons even in Indo-Aryan (high) society (PS)

[quoted passages] BrP 165 8, MBh (B) 13,20 21–22, 13 44 5–6, 13,44 14–16, 13,46 14, 13,122 16, MBh (cr ed) 1,2 116, 1,3 139–146, 1,66–68, 1,67 25–26, 1,68 44, 1,68 66, 1,69 29, 1,76 34, 1,77, 1,77 6, 1,113 17–18, 1,114 5, 1,212, 6,24 13, 9,37 29, Rm (Gorresio) 2,30 8

7402 THIEME, PAUL· Kleine Schriften Teil 1–2 [Ger] Buddruss, Georg [ed] Wiesbaden Steiner, 1971 – Vol 1 15, 412 pp – Vol 2 pp 413–815

Reprint of 48 of Thieme s articles on Vedic exegesis, on the meaning and etymology of words and their cultural and religious implications, on Indian grammar and of 12 selected reviews Contains a bibliography (1970) and indices of words treated and of textual passages (selective) (PS)

[quoted passages] [see individual entries]

[reviews] Schlerath, B[ernfried] In OLZ 73,4, 1978, col 386–390 – Krick, H In WZKS 18, 1974, p 211

7403 THIEME, PAUL Die Kobra bei Pānini [Ger] In KZ 79, 1965, pp 55–68 – Reprint in Thieme, Paul Kleine Schriften 1971 – pp 626–639

An interpretation of *mayuravyamsaka* in Pānini (»one who is peacock as well as cobra«) occasions a footnote reference to the Epic use of *vyamsana/vyasana* (PS)

[quoted passages] MBh (cr ed) 8,66, 9,60 33, 9,60 35

7404 THIEME, PAUL Patanjali uber Varuna und die sieben Strome [Ger] In Indo-Iranica Melanges presentes à Georg Morgenstierne à l'occasion de son soixante-dixième anniversaire Wiesbaden Harrassowitz, 1964 – pp 168–173 – Reprint in Thieme, Paul Kleine Schriften 1971 – pp 620–625

Patañjali s interpretation of RV 8 58(69) 12 is inter alia supported by Epic reference to the magic power of truth which may lie hidden in Sanskrit utterances (e g curses) and to Varuna as the guardian lord of truth (PS)

[quoted passages] MBh (cr ed) 1,3 132, 1,38 1–3, 3,190 60, 3 190 64

7405 THIEME, PAUL Pūjā [Engl] In JOR 27, 1957–1958, pp 1–16

Proposes that originally *pūjā* is concerned with »guest worship« Quotes many passages from Rm (AM)

[quoted passages] Rm 1,2 25, 1 4 12, 1,8 7, 1,10 17, 1,14 27, 1,31 31, 1,47 21, 1 48 15, 1,49 22, 1,50 7, 1,52 3–4, 1,52 14, 1,52 16, 1 67 6, 1,69 11, 1 73 6–7, 1,75 11, 1 76 6,

1,77.9-10; 1,77.12-13; 1,77.21; 2,1.14; 2,1 46; 2,3.13; 2,18 22; 2,20 9; 2,21.25; 2,24 29, 2,26.16; 2,28 14; 2,31.16; 2,32.4; 2,33 9; 2,39 30-31; 2,42.15; 2,43 11; 2,56 17; 2,78 5, 2,82.2; 2,84 18; 2,100.9; 2,109 31; 2,113 2; 2,201.13; 3,1 4; 3,1.18-19, 3,8 5, 3,12 30-31; 3,14 4; 3,16 6; 3,31.37; 3,33.21; 3,35 40; 3,38 27; 3,40 13-14; 3,46 33; 3,47 2; 3,74 7

7406 THIEME, PAUL: Śiṃśumāra »Schnabeldelphin« [Ger.]. In: ZDMG 96, 1942, pp. 418-420.

Refers to the contribution by Heinrich Lüders in ZDMG 96, 1942, pp 23-81, and gives a semantic examination of the word *śiśumāra* or, as he prefers it, *śiṃśumāra* (F)

7407 THIEME, PAUL: Über einige persische Wörter im Sanskrit [Ger.]. *In: ZDMG* 91, 1937, pp. 88-146. - Reprint in: Thieme, Paul: Kleine Schriften ... 1971. - pp. 278-336.

The extensive study of bandī (»Beutesklavin, geraubte Frau«) and related terms draws among others also on Rm Possibly Skanda's name *guha* must be seen in this connection as referring to the fact that his father is not known (PS)

[quoted passages] MBh 9,46 98; Rm 5,9 6, 5,9 69; 5,12 22, 7,17 13-14

7408 THIEME, PAUL: Der Weg durch den Himmel nach der Kaushitaki-Upanishad [Ger.] In: Wiss. Ztschr. d Martin-Luther-Univ Halle-Wittenberg 1,3, 1951-1952, Gesellschafts- und sprachwissenschaftliche Reihe, Nr 1, pp 19-36. - Reprint in: Thieme, Paul: Kleine Schriften .. 1971 - pp 82-99

Text, translation and interpretation of KausU 1,3-5, the text has undergone successive revisions which document the components of the concept of salvation (belief in a world beyond, reincarnation, sacrificial magic, philosophical knowledge of the one »Urgrund« of being, belief in union with a personal god (Brahman)) The concept of »pairs« (*dvandvas*) is interpreted by drawing on the BhG, the names of *apsarases* are conjectured by drawing on MBh, etc. (PS)

[quoted passages] BhG 2 48, 2.57; 2 64; 3 34, 4 22, 5.3, 5 20, 5 23, 5 26; 7 28; 12 8, 12.17, 13 6, 14 24-25, 15.5; 15 5; MBh 1,123 61-63

7409• THIERRY, SOLANGE: Inde et Asie du Sud-est: l'acculturation des divinités de l'Hindouisme en Birmanie, Thaïlande, Laos et Cambodge [Fr.]. In: Dictionnaire des mythologies et des religions ... Vol. 1 ... 1981 - pp 538-541.

7410 THITE, GANESH: Additions to the study of niraggala etc. [sic] [Engl.]. *In:* ABORI 53, 1972, pp. 195-199.

In *śrauta* ritual, *nirargala* (meaning primarily unbarred, etc) stands for a particular rite in the *sarvamedha* sacrifice This technical sense of the word was no longer understood by authors of later texts, so that in the MBh, the VāP and in Buddhist literature the word is used in various ways (adjective of sacrifices in general, sometimes of *aśvamedha* and *sarvamedha*). (SD)

[quoted passages] MBh (cr ed) 7, App I.8 416-417; 7, App I.8.451-452; 7,9 61; 9,48.2-3, VāP 94 16.

7411 THITE, GANESH: Cārvāka of Jaradgava [Engl.]. In: Purāṇa 19,1, January 1977, pp. 180-182.

Deals with the 6th chapter of the Jaiminīya-aśvamedha, which is one of the rare references to Indian materialistic philosophy Gives the contents along with a short explanatory note (F)

7412 THITE, GANESH Dvisvabhāva (double-natured) music [Engl] In ABORI 53, 1972, pp 51-92

A study on the status of music and musicians The literary sources reveal an ambiguous evaluation of music and musicians on the one hand they are accorded a high status (divine origin of music, association of music and Visnu), on the other music is sometimes abused and subject to restrictions or rules of prohibition This double nature of music (symptomatic of which is also the association of music with Rudra, *vrātyas* and Varuna) can be explained by taking into account »that music is supposed to be a power substance« and that musicians »are the possessors of some invisible power« This power is by itself indifferent and »can be useful as well as harmful, creative as well as destructive and can be used with good or bad purpose« (SD)

[quoted passages] AgP 153 14, GaP 1,96 51, 1,122 9, MBh 1,73 30-32, 1,201 30, 1,698*, 1,1254*, 2 4 30ff, 3, App I,16 11-12, 4 2 24, 5,40 9-10, 12,37 29, 12,63 4-5, 12, App I,28 168, 12, App I,28 198-199, 12,225*, 13,14 35, 13,14 118, 13,15 25, 13,15 159, 13,16 48-49, 13, App I,4 56-57, 13, App I,4 74, 13, App I 15 2007-2014, 14,53 10, 14,31 13, MkP 99 7, 99 19, PdP (VePr) 7,10 41, 7,21 12-15, PdP 1,20 17-20, 1,53 16-17, 1,53 20, 1,53 74, 1,55 63, 1,56 4-5, 2,67 86, 7,21 81-82, SkP 1/1,5 103-104, 1/1,18 166, 1/1,25 72, VāP 24 142-143, 65 26, VDhottP 2 86 9, 3 228 5, 3,233 72, 3,316 2, 3,341 19-22, ViP 1,22 84, 3,11 16

7413 THITE, GANESH A note on Pañcarātra and heresy [Engl] In Purāna 18,1, January 1976, pp 84-87

States that the Pāñcarātra school »seems to have been originated out of dissatisfaction with the Veda and thus it is of heretic origin Later on a reconciliation seems to have taken place and the Pañcarātra school claims to be orthodox and a follower of Veda Further, the Pañcarātra school claims to be believed as an authority by others (*astikya*) and reviles the heretics and heresy (*nastikya*) « Refers to ĪśvaraSa, Brahmasūtraśaṅkarabhāsya, SanatkumāraSa ŚrīpraśnaSa (F)

7414 THITE, GANESA Pāñcarātrātmakam sāmkhyam [Skt] In Purāna 15,1, January 1973, pp 121-123

»In the BhāgP 3,26 19 we get an exposition of the Sāmkhya philosophy mixed *with* the concept of *caturvyuha, well known in the Pāñcarātra system In the* Sāmkhya philosophy, there *is hardly any scope for bhakti* (devotion) But this passage from the *Bhāgavatapurāna introduces bhakti in the Sāmkhya system with the help of* Pāñcarātra This mixture might have been done with the view of popularising the Sāmkhya system with the help of Pāñcarātra which is very popular particularly in South India « (F)

[*quoted passages*] BhāgP 3,26 19-31, MBh 12 326 38-39

7415 THOMAS, ANITHOTTAN / THOMAS, ANITHOTTAM The integrity of the Mahābhārata [Part] 1-4 [Engl] In CalcuttaR (3rd *series*) 158,2, February 1961, pp 137-157, and 159,1, April 1961, pp 19-44, and 159,2, May 1961, pp 119-128, and 159,3, June 1961, pp 225-252

7416 THOMAS, EDWARD: On the position of women in the East, in olden time [Engl.]. In: JRAS (N.S.) 11, 1879, pp. 1-60.

Presents brief information on women in ancient Chaldæa, Egypt, etc., and even in Australia. pp. 27-46 account for women in ancient India and deal with marriage, hetairism, polyandry; the material is mainly drawn from MBh, BhāgP, ViP, Manu, inscriptions and contemporary secondary literature. (F)

7417* THOMAS, EDWARD: Records of the Gupta dynasty: illustrated by inscriptions, written history, local tradition, and coins. To which is added a chapter on the Arabs in Sind [Engl.]. London 1876.

7418 THOMAS, EDWARD: The rivers of the Vedas, and how the Aryans entered India [Engl.]. In: JRAS (N.S.) 15, 1883, pp. 356-386.

Contains occasional references to MBh passages. (F)

7419 THOMAS, F[REDERICK] W[ILLIAM]: Ātma-hita [Engl.]. In: Dr. C. Kunhan Raja presentation volume ... 1946. - pp. 518-522.

Lexical study on the meaning of *hita*, especially in the compound *ātmahita*, as opposed to *priya*. Traces the meaning of the expression *ātmahita* (»one's own good«) in the Epics, as opposite to *parahita*. (RS)

[quoted passages:] MBh 3.2316; 5,742.3, 5.343, MBh Nalopākhyāna 9.20; 10 10, Rm 2,63 28

7420 THOMAS, F[REDERICK] W[ILLIAM]: The Aufrecht collection [Engl.]. In: JRAS 1908, pp. 1029-1063.

Detailed catalogue of »a collection acquired by the India Office Library from the late Professor Aufrecht in the year 1904 The collection consists .. partly of Sanskrit manuscripts, in most cases copied by Professor Aufrecht himself from originals in Europe or India, but including a few copies made, or procured from India, by friends (e g, Professor Kuhn, Professor Buhler, Professor Kielhorn, and Dr. Stein) or otherwise obtained, and a few originals acquired by gift or purchase; partly of glossaries or word-indices, partly of *pratīka*-indices, i e, arrangements of initial words, of verses, *mantras*, or *sūtras* In several cases we have the full apparatus of ms, glossary, and *pratīka*-index to the same work Many of the manuscripts are equipped with collations, and miscellaneous notes are appended to a large proportion of them« - The catalogue includes quite a number of Epic/Purāṇic texts (most of them printed eds) furnished with glossaries or *pratīka* indices or indices verborum or grammatical remarks and so on; part of these »apparatus« materials can also be found in separate notebooks. The whole bulk seems to contain very promising synoptic materials (F)

7421 THOMAS, F[REDERICK] W[ILLIAM]: The Indian game of chess [Engl.] In: ZDMG 53, 1899, pp. 364-365.

Mentions a passage from the MBh, referring symbolically to a game of dice (F)

[quoted passages:] MBh 13,42 3.

7422 THOMAS, F[REDERICK] W[ILLIAM]: Malava-Gana-Sthiti [Engl.]. In: JRAS 1916, pp. 162-166.

Meaning of the word *gana*, with reference to a few MBh passages (F)

[quoted passages:] MBh 2,26 12; 2,26.16; 2,31.9; 2.1021; 2 1025; 2.1025; 2.1191-1192.

7423 THOMAS FREDERICK WILLIAM A Rāmayana [sic] story in Tibetan from Chinese Turkestan [Engl] In Indian studies in honor of Charles Rockwell Lanman 1929 - p 193-212

Gives a description of two manuscripts containing three Tibetan versions of the Rm story that seem to be independent translations of the same original Compares the nomenclature and the contents of the story with Indian versions of the Rm none of which can be considered as a direct source Supposes that the source might have been »a popular version of the Rāma story having a currency in Nepal« (which had close relations with Tibet in the 7th and 8th centuries) Provides a summary of the versions A/C that contain the main story and of document B containing a preceding part of the story including quotations with translation of Tibetan verses that are inserted in the (prose) story - Refers to Rāmopākhyāna of the MBh Uttarakānda of Rm Rm of Tulsidās Jaina Rm Kathāsaritsāgara (RS)

[quoted passages] BhāgP 9 11 8ff Rm 7

7424 THOMAS F[REDERICK] W[ILLIAM] The root gup and the Guptas [Engl] In JRAS 1909 pp 740-743

Use of the root *gup* in Kālidāsa notes also Rm 2 6 15 (F)

[quoted passages] Rm 2 6 15

7425 THOMAS F[REDERICK] W[ILLIAM] Sanskrit as a spoken language [Engl] In JRAS 1904 pp 747-749

Quotes MBh 1 78 12-14 (conversation between Devayānī and Yayāti) › as confirming the view that the use of the language in conversation was characteristic of high society« (compare E J Rapson s paper on this subject in the same volume of JRAS pp 435 487) A final remark refers to › the occurrence of the word *vihethaka* [as] a new illustration of the lexicographical connection between the MBh and early Buddhism« (MBh 1 3076) (F)

[quoted passages] MBh 1 78 12 14 1 3076

7426 THOMAS P Epics myths and legends of India a comprehensive survey of the sacred lore of the Hindus Buddhists and Jains [Engl] 8th revised and enlarged ed Bombay D B Taraporevala Sons & Co Ltd n d - 17 146 pp col frontispiece 268 half tone ill on 88 pl - Further ed Bombay 1958

Part one (p 1 97) gives a comprehensive survey of Hindu especially Epic and Purānic mythology dealing with e g cosmic and cosmogonical myths gods and goddesses Prajāpatis Manus *rsis* death and soul wanderings and many more topics Part two (p 110 127) deals with the figure of Buddha and with the *jataka* tales and also briefly with Jaina mythology (AK)

[quoted passages not included]

7427* THOMAS P Indian women through the ages a historical survey of the position of women and the institutions of marriage and family in India from remote antiquity to the present day [Engl] London Asia Publishing House 1964 - 10 392 pp

A popular survey from the matriarchic age until today. The author assumes two ages, the one of the steadily increased repression of woman and the age of her emancipation. *The first lasted 4000 years, the second from 1800 until today.* – The time of early Hinduism between Mauryas and Guptas is dealt with minutely while the Gupta period is not included at all. Manu, the later law-books and the Purāṇas are presented as a testimony of India's darkest time, the period of decay from the 7th to 12th century A.D. [source:] Ruben, W.: [Review]. (AP)

[reviews:] Ruben, W[alter]: In: OLZ 62, 1967, pp. 398–399.

7428 THOMI, PETER: Yogavāsiṣṭha Konkordanz. Bṛhadyogavāsiṣṭha – Laghuyogavāsiṣṭha [Ger.]. Wichtrach: Institut für Indologie, 1985. – 3, 43 pp.

Concordance based on the Bombay ed. of 1937 of Bṛhadyogavāsiṣṭha and the Bombay ed. of 1937 of Laghuyogavāsiṣṭha (both Nirṇayasagar Press) (AM)

7429* THOMPSON, M. S. H.: The Mahābhārata in Tamil [Engl.]. In: JRAS 1960, pp. 115–123.

7430 TIELE, C. P.: Christus en Krshna [Dt.]. *In: ThT Jaargang 11, 1877, pp. 63–82.*

7431 TILAK, BAL GANGADHAR: *Śrīmad bhagavadgītā-rahasya or karma-yoga-śāstra.* Including an external examination of the Gītā, the original Sanskrit stanzas, their English translation, commentaries on the stanzas, and a comparison of Eastern with Western doctrines etc. [Engl., Skt.]. Sukthankar, Bhalchandra Sitaram [tr.] Poona: R. B. Tilak, 1935–1936. – Vol. 1: 1935. – 80, 618 p, 18 pl. – *Vol. 2: 1936. – 48 pp., pp. 619–1210, 123 pp., 3 pl.* – 2nd Engl ed (in 1 vol): The Hindu philosophy of life, ethics and religion: śrīmad bhagavadgītā-rahasya ... Poona: Tilak and Tilak, *śaka* 1887, A.D. 1965. – 56, 1220 pp. – Mar. original: 1st ed.: 1915. – 5th ed. (in 2 parts): 1924–1926. – 8th ed.: 1963. – Hi. translation: 1st ed.: 1917. – 12th ed.: 1962. – Guj. translation: 1st ed.: 1917. – 3rd ed.: 1956. – Beng. translation: 1st ed.: 1924 – Kan translation: 1st ed.: 1919. – 2nd ed · 1956 – Tel. translation: 1st ed.: 1919. – Tam. translation: 1st ed. (in 2 vols): 1924.

Philosophical and ethical interpretation of the Gītā, mainly written with a view to *showing that the Gītā demands and supports an active way of living that is socially* and politically responsible; in the author's own words. he became »convinced that the original Gītā did not preach the Philosophy of Renunciation (*nivṛtti*), but of Energism (*karmayoga*)«, so his aim was to show »clearly and in detail ... how all the statements, deductions, or chapters in it [the Gītā] can be explained as being connected together on the basis of the philosophy of Energism (*karma*)«. – The impressive number of Indian vernacular editions shows the impact the book has obviously exerted on 20th century India. – The first part of the work (up to p. 714) gives a *systematizing interpretation of the Gītā in 15 chapters. 1. introductory* (on general importance of the Gītā, *bhāṣyas*, the rôle of the Gītā in Indian cultural history, etc.); 2. the desire to know the right action: *karmajijñāsā*; 3. the science of right action: *karmayogaśāstra*; 4. the materialistic theory of happiness: *ādhibhautika sukhavāda*; 5. the consideration of happiness and unhappiness· *sukhaduhkhavivека*; 6 the intuitionist school and the consideration of the body and the *ātman*: *ādhidaivatapakṣa* and *kṣetrākṣetrajñavicāra*; 7. the Kāpila Sāmkhya philosophy or

the consideration of the mutable and the immutable, 8 construction and destruction of the cosmos, 9 the philosophy of the absolute self, 10 the effect of *karma* and freedom of will, 11 renunciation and *karmayoga*, 12 the state and the activities of the *siddha* (perfect [one]), 13 the path of devotion, 14 the continuity of the chapters of the Gītā, 15 conclusion (» it follows clearly that 1 the various interpretations who have looked upon the *karmayoga* as inferior, are not correct, and that 2 *karmayoga* fused with Spiritual Knowledge and Devotion, is the true purpose of the Gītā «) – After this an appendix follows, that deals with 1 the BhG and the MBh, 2 the BhG and the Upanisads, 3 the BhG and the Brahmasūtras, 4 the Bhāgavata religion and the Gītā, 5 the date of the present Gītā (» the present MBh and the present BhG must have been written by one and the same hand There does not remain the slightest doubt that the present BhG was in existence at least 500 years before the *śaka* era The original BhG must have been some centuries older «) 6 the Gītā and Buddhistic literature 7 the BhG and the Christian bible The remaining part of the work (p 833–1210) contains a running Gītā-commentary »The original stanzas of the Gītā with translation and commentary«. An »index of definitions and terminological expressions« is added (F)

[quoted passages not *included*]

[reviews] Edgerton, Franklin In JAOS 56 1936, pp 525–528 (1st Engl tr)

7432 TILAKASIRI, J *Rāmāyana in Sinhala literature and its folk version* [Engl] In The Ramayana tradition in Asia *1980 – pp 385–396*

A survey of Sinhalese adaptations of Rm material, including Kumāradāsa s Jānakīharana and the folk version contained in the Kohōmbā Kankāriya (JLB)

7433 TILAKASIRI, J The role of the Rāmāyana and the Mahābhārata in the puppet theatre of Asia [Engl] In StIndAsAC 2, 1973 Commemoration volume on the 70th birthday of Acharya Raghu Vira Ratnam, Perala [ed]. Delhi International Academy of Indian Culture, 1973 – 253 pp, pl., frontispiece (*Śata-Pitaka Series, Indo-Asian Literatures vol 96*) – pp 231–238

7434• TILIANDER, BROR [FREDRIK] Christian and Hindu terminology a study in *their mutual relations with special reference to the Tamil area* [Engl] Uppsala Almqvist and Wiksell *Trykeri 1974 – 2, 311, 11 pp, bibliography*, corrigenda, addenda (Skrifter utgivna av *Religionshistoriska Institutionen i* Uppsala, Hum Fak, 12)

Ph D thesis of a Sw missionary examining the meaning of about 80 Christian and Hindu religious expressions (terms such as *dharma deva moksa samsara pūjā pāpa* in Skt and Tam) with explanations in linguistic religious historical and theological aspect with reference to the respective literature T places the context of his material in the development of *bhakti* literature in the south (p 24ff) The volume is organized into 5 parts 1 elementary terms, 2 theological terms, 3 soteriological terms, 4 cosmological terms 5 cult terms The author s aim as stated in the introduction »is to trace the religious terms as far as possible back to their origin and to find out to what extent a specific Hindu term is capable of conveying a corresponding specific Christian meaning, without overlooking the differences that really exist between the two religions ... The method is therefore descriptive and

analytic without being argumentative.« As to Skt. texts, T. mainly relies on BhG. [source:] Young, R. F.: In WZKS 22, 1978, p. 202. (AP)

[reviews.] Young, R[ichard] F[ox]: In: WZKS 22, 1978, p 202. - H[ummel], R.: In: ZDMG 127, 1977, pp 219-220. - Rothenheber, Lois M.: In: JAOS 96, 1976, pp. 467-468. - Marr, J. R.: In: BSOAS 41, 1978, pp. 611-612. - Diehl, C[arl] G[ustav]: In: OLZ 75, 1980, pp. 79-81.

7435* TIMPE, EUGENE F.: Hesse's Siddharta and the Bhagavadgītā [Engl.] In: Comparative Literature 22, 1970, pp. 346-357.

7436* Tīrthāṅka [Hi., Skt.]. In: Kalyāṇa 31, 1957, p. [1]-703.

7437* [TIRUKKAṆṆAPURASTHALAPURĀṆA, 1912]: [Skt., Tam.] Madras 1912.

7438* [TIRUKKAṆṬIYŪRPPURĀṆA, 1939]: [Tam.]. Tiruppātirippuliyūr 1939.

7439* [TIRUKKAṬAVŪRPURĀṆA, 1905]: [Tam.]. Pālakiruṣṇa Tīkṣitar [tr.]. Madras 1905.

According to our source, the original language of this work is not known, but possibly Skt [source:] O'Flaherty, Wendy Doniger. The origins of evil 1976 (F)

7440* TIRUMALĀCHĀRIAR, R.: The Rāmāyaṇa - a śaraṇāgati śāstra [Engl.] In: JTanjoreMSSML 12,3, 1958, pp. 17-27.

7441* [TIRUPPAIÑÑĪLIPURĀṆA, 1927]: [Tam.]. Madras 1927

7442* TIRUVĀLAÑKĀṬU: [Vaṭāraṇyamāhātmya] [Tam.] Naṭukkāveri 1898.

7443* TIRUVENKATACHARI, S.: The Trivikrama avatara in Mahabalipuram [Engl.]. In: JIH 22, 1943, pp. 7-15.

7444 TISCHLER, JOHANN: Statistische Methoden in der Indologie [Ger.]. In: ZDMG 123, 1973, pp. 316-327.

Contains pp 323-325 a survey of publications examining the MBh using statistical methods (F)

7445 Titles of the Sanskrit mss. in the Todd and Whish collections of the Royal Asiatic Society [Engl.] Anonymous [ed.] In: JRAS 1890, pp. 801-813.

Includes a number of Epic/Purāṇic manuscripts, some of them dating back to the 17th century No bibliographical details. (F)

7446 TIVĀRĪ, RĀMACANDRA: Śrīmadbhāgavata meṃ prematattva [Hi.] In: UAllahabadS, Sanskrit Section 1961-1962, pp. 1-13.

On the concept of love in BhāgP. (KPG)

7447* TIWARI, ARYA RAMACHANDRA G.: Brhaspati Samhita alias Nitisara, a social, political and cultural study [Engl.]. In: JIH 38, 1960, pp. 139-166.

7448 [TIWARI, ARYA RAMACHANDRA G.:] TIWARI, ARYYA RAMACHANDRA G.: Ch. I of Lokapalasabhaparva (MBh Bk. II ch. V) - a critical study [Engl.]. In: JIH 37,1, 1959, pp. 1-21.

Depicts the political and administrative institutions referred to in the exhortation of Nārada to Yudhiṣṭhira (duties of the king and his ministers; agriculture and trade;

army, justice) and fixes the date of the chapter in the 4th cent A D, because the institutions described in the chapter seem to have their basis in Gupta institutions (AM)

[quoted passages] MBh 2 5

7449 [TIWARI, ARYA RAMACHANDRA G] TIWARI, ARYA R. C G Garuda Purana a study of its mythology [Engl] In PoonaO 23,3-4, 1958, pp 22-38

The GaP contains summaries of the Rm (ch 143) and the MBh (ch 145) and independent summaries of the life of Rāma as incarnation of Visnu (ch 142) and Krsna (ch 144) The author gives a list of main points in these chapters, as well as reference to gods and goddesses (chapter wise) He then discusses the date of the text on the basis of its mythology The result »we can safely fix the nucleus of this Purāna in the I cent. A D « (vSt)

7450 TIWARI, ARYA RAMACHANDRA G The Kaccita Parva of Bk II ch 100, Valmiki Rāmāyana – a study [Engl] In PoonaO 25, 1960, pp 20-35

Assigns this chapter of the Rm (and the corresponding MBh 2 5) to around the end of the 4th century A.D , i e »the reign of Candragupta Vikramāditya of the Gupta dynasty«, suggesting that it describes conditions under Candragupta II These are then described by topic political institutions (king brahmins ministers officers of state treasury), army, enemy, justice subjects capital and countryside The study is based on the Gita Press edition of the Rm (JLB)

7451 TIWARI, A[RYA] R[AMACHANDRA] G Skandapurāna's Visnusahasranāma a study [Engl] In SVenkatUOJ 6,1-2, 1963, pp 1-10

The Visnusahasranāmastotra forms chapter 74, verses 74-203 (edition used is the »samksipta Skandapurānāṅka«, a special number of Kalyāna for the year 1951) of the Avantiksetramāhātmya, i e the first book of the Āvantyakhanda (V) of the SkP The author provides a list of names classified under the headings »Epithets not relevant to Paurānic deities« and »Epithets relevant to the description of Visnu« both with several sub-headings (vSt)

[quoted passages] SkP 5/1,74 74-203

7452 TIWARI, ARYA RAMACHANDRA G Sri Gayatri Sahasranama – a study [Engl] In JSVenkatUOI (N S) 3, 1960 pp 1-16

The Gāyatrīsahasranāma is a *stotra* of 165 verses (including *phalastuti*) contained in the DBhāgP book 12 chapter 6 The author dates it on internal evidence not earlier than 5th century A D , probably 6th century A D and gives a classified list of names (vSt)

[quoted passages] DBhāgP 12,6

7453* [TIWARI, ARYA RAMACHANDRA G] TIWARI, R. G Tandi s Śivasahasranāma Stotra (MBh) [Engl] In PoonaO 24 3-4 1959, publ 1960, pp 147-156

7454 TIWARI, ARYA RAMACHANDRA G Time of Bālakānda (Bk I Vālmiki Rāmāyana) [Engl] In JOI 2, 1952-1953, pp 9-17

7455 TIWARI, ARYA RAMACHANDRA G The time of Uttarakānda [Engl] In JOI 4, 1954-1955, pp 149-156

[quoted passages] Rm 7

7456 TIWARI, ARYA RAMACHANDRA G.: Vidura Niti: a cultural and political study [Engl.]. In: JIH 36, 1958, pp. 323-341.

Presents the information on cultural and political institutions contained in MBh 5,33-40 under the following headings: caste system, family-life, position of women, economic conditions, religious institutions, ethics, education, kingship, ministers, justice. Dates the section in 3rd cent. A.D. (AM)

[quoted passages] MBh 5,33-40.

7457* [TIWARI, ARYA RAMACHANDRA G.:] TIWARI, RAMCHANDRA G.: Viṣṇusahasranāma: a mythological study [Engl.]. In: Vikram 2, November 1958, pp. 134-140.

7458 TIWARI, ARYA RAMACHANDRA G.: A *Viṣṇusahasranāmastotra [Engl.]. In:* PoonaO 28, 1963, pp. 122-135.

7459 TIWARI, B. D.: Hindi versions of the Rāmāyaṇa [Engl.]. In: Asian variations in Ramayana ... 1983. - pp. 83-99.

Tiwari declares that »there are more than 350 versions of the Rāmāyaṇa and its offshoots in Hindi, spread in the form of manuscripts throughout the Hindi speaking areas of India.« He then lists some of them (with occasional brief *comments) under the following 15 headings. translations, literary versions* (complete Rms, partial versions, abridged versions), metrical versions, lyrical versions, symbolic Rm, dramatic versions, commentaries, importance of the Rm, the Rasik Sampradāya and mysticism, the Śākta versions, Rm and folk literature (folk songs on the Rm, puzzles based on the Rm), the Rm and fore-telling, historical chronology in the Rm, indexes of the Rm, and offshoots of the Rm. He concludes with some equally brief remarks about some published versions of the Rm. (JLB)

7460 [TIWARI, JAGDISH NARAIN] TEWARI, J. N.: Devīmāhātmyagranthe kim api cittākarṣi pāṭhāntaram [Skt.] In: Purāṇa 25,2, July 1983, *saṃskṛta-khaṇḍaḥ*, p. 8.

Sanskrit summary of the author's contribution on »An interesting variant in the Devīmāhātmya« (same volume, pp 235-245) *For commentary see separate entry.* (F)

7461 TIWARI, JAGDISH NARAIN: Disposal of the dead in the Mahābhārata: a study in the funeral customs in ancient India [Engl.] Varanasi: Kishor Vidya Niketan, 1979. - 96 pp.

Sketches the details of cremation being the most common way of disposal of the dead; discusses *the one Epic reference to disposal of corpses on trees*; collects references indicating that casting away (exposure) of the dead body existed and persisted in India Further, the prohibition of cremation for children and ascetics is confirmed by Epic episodes while the practice of mass cremation for the dead of war is not recognized in *dharmaśāstra* texts. The final chapter discusses the cremation of Pāṇḍu which seems to be told twice; this is interpreted not as a case of careless duplication of narrated events, but as an example of re-cremation of the remains of the same person which Brahmanical tradition prescribes for persons who had died in a distant foreign land. (PS)

[quoted passages] MBh (cr ed) 1,116-118, 4,5, 4,23 6-7, 5,40 15, 6 8 11, 8,14 56, 11,23 37ff, 11,26-27, 11,26 27-30, 11,26 42-43, 12,1 1-2, 12,99 43-44, 12,149, 13,9, 13,27 27-31, 13,87-89, 13,112 13, 13,154 8-17, 15,33 30-32, 15,45-47, 16 8 15-27,

[reviews] Palsule, G B In ABORI 64, 1983, pp 302-303

7462 TIWARI, J[AGDISH] N[ARAIN] An interesting variant in the Devī māhātmya [Engl] In Purāna 25,2, July 1983, pp 235-245

Analysis of Devīmāhātmya 10 5-6 (= MkP 87 3-4) with the phrase *devyastanau*, variant reading *devyah stanau* » the nucleus of the concept of the Great Goddess in Devī māhātmya was formed by a goddess who was essentially a destroyer of demons The mother aspect of the Goddess of Devī māhātmya must have gradually grown in importance and the introduction of our variant *devyah stanau* must be related to some stage of this growth That *devyastanau* could also be split as *devyah + stanau* must have facilitated this introduction We may imagine that in the background of the Goddess essentially as mother, the original reading *daiyastanau* itself was understood as *devyah + stanau*, i e ›in the breast of the Goddess‹ and this eventually led to the creation of an unambiguous variant *devyah stanau* « (F)

[quoted passages] MkP (VePr) 79 8-10, 79 14, 81 27, 81 34, 81 37, 82 34, 82 34, 82 40ff, 84 4-5, 85 11-12, 85 22, 87 2-4, 88 2

7463 TIWARI, SHRĪ NATH The origin of the Nandas [Engl] In JGJRI 17, 1960-1961, pp 293-300

Rejects the theory that the Nandas are *śudras* Evidence rather shows that they are from *ksatriya* parentage and more probably to be *vratya* (degenerated) *ksatriyas* (vSt)

7464 TIWARY, U K A brief note on Brhaspati and Uśanas as quoted in the Epic [Engl] In JGJKSV 34, 1978, pp 35-55

7465 TOD, JAMES Annals and antiquities of Rajasthan, or the Central and Western Rajput states of India by Lieut Col James Tod Edited with an introduction and notes Vol 1-3 [Engl] Crooke, William [ed, comm, introd] Reprint of 1st ed (in 3 vols) Crooke, William [ed] Delhi Varanasi, Patna Motilal Banarsidass, 1971 - Vol 1 69, 586 pp, frontispiece, 12 ill - Vol 2 29 pp, pp 589-1256 frontispiece, 25 ill - Vol 3 21 pp, pp 1257-1862, frontispiece, 24 ill, appendix, index, 1 folding chart - 1st ed (in 3 vols) Crooke, William [ed] London Oxford University Press, 1920 - 1st (original) ed (in 2 vols) London 1829-1832 - 2nd ed Madras Higginbotham, 1873

7466* TOKADOJI MAHARAJA, SANTA Grāmagītā Nagpur 1955

Ethics for village-life in imitation of Bhagavadgītā [source] Callewaert/Hemraj p 382 (PS)

7467 TOKARZ, FRANCISZEK Z filozofii indyjskiej kwestie wybrane [Pol] Lublin Roz Wyd Filoz, 1974 - 160 pp

Also deals with the BhG. Callewaert gives the title (translated) as follows: [Selected problems of Indian philosophy] Catholic University of Lublin, 1974 [the same book?] [source.] *Callewaert/Hemraj.* (AK)

7468* TOLANI, P. S.: Gita: my Guide. Pearls from the fathomless ocean [Engl.]. Bombay: Bharatiya Vidya Bhavan, 1971. – 102 pp.

7469 TORREY, CHARLES C.: »Yāwān« and »Hellas« as designations of the Seleucid empire [Engl.]. In: JAOS 25,2, 1904, pp. 302–311.

Also deals with the meaning of the word yavana in MBh. (AP)

[quoted passages:] MBh 8,45.36.

7470 TRABOLD, JEANNE L.: A chronology of Indian sculpture: the Sātavāhana chronology at Nāsik [Engl.]. In: AA 32,1, 1970, pp. 49–88, 17 pl.

The aim of the article is to demonstrate a method of analysis »which would make it possible to set in a rough chronological order most of the important works of Indian sculpture falling between 250 B C. and A.D 500«. The Buddhist rock-cut shrines at Nāsik are chosen as an example. Starting from the Purāṇic lists of Śātavāhana kings (MtP, VāP, BrP, ViP, BhāgP), the problem of Śātavāhana chronology is discussed on the basis of epigraphic material, followed by an examination of the relation between the late Śātavāhana and Kṣatrapa dynasties, using inscriptions from cave ten and cave three at Nāsik. In the second part of the article, a stylistic analysis of the carvings connected to the two caves is undertaken. The analysis of inscriptions and of style allows the establishment of a relative chronology, i e. cave ten is earlier than cave three. (SD)

7471 Tradition and modernity in bhakti movements [Engl.]. Lele, Jayant [ed.]. Leiden: E. J. Brill, 1981. – 160 pp (International Studies in Sociology and Social Anthropology 31).

Among the contributions of this volume, the following deal with religious and literary developments that grew out of Purāṇic *bhakti* themes. »Krishna in black and white· darsan in the butter thief poems of the early Sur Sagar«, by John Stratton Hawley; »Paradox and divine wickedness in the Krishna Karnamrita· reflection on the uses of discrepant symbols«, by Clifford G. Hospital For commentaries see separate entries. (vSt)

7472* Tradition and politics in South Asia [Engl.] Moore, R. J. [ed.] New Delhi: Vikas, 1979.

Contains the following contribution of Epic/Purāṇic interest· Heesterman, J C.· Power and authority in Indian tradition. (AK)

7473 Traditional India: structure and change [Engl.]. Singer, Milton [ed.]. Philadelphia: The American Folklore Society, 1959. – 23, 332 pp., frontispiece (Bibliographical Series 10).

Contains the following contributions of Epic/Purānic interest. Kramrisch, Stella: Traditions of the Indian craftsman; Shah, A. M.; Schroff, R. G.: The Vahīvancā Bārots of Gujarat: a caste of genealogists and mythographers; Hein, Norvin: The Rām līlā; Emeneau, M. B.: Oral poets of South India: the Todas; MacCormack, William: The forms of communication in Vīraśaiva religion; Raghavan, V.:

Methods of popular religious instruction in South India, Singer, Milton The great tradition in a metropolitan center Madras For commentaries see separate entries (AK)

[reviews] Mendelson, E Michael In BSOAS 26, 1963, pp 448-450

7474* Tradizioni puraniche dell'India L'apparizione di amore Yama cede a Śiva [It] Teza, E [tr] In Atti e Memorie della R Accademia di Scienze, Lettere ed Arti in Padova, anno 358, 1898-1899, (Nuova Serie) 15, pp 343-358

Gives translations of KāP 1 4-65 i e »the description of the birth and the beauty of the wonderful Sandhyā [and of] the birth of Kāma«, and translations of some passages from SauP, dealing with Yama and Śiva the story of king Vasusruta the explanation why Śiva is called »Time of Time«, and finally the story of the hunter Suvyādi [source] Piano/Spera In Purāna 22,2, July 1980, pp 124-125 (F)

[quoted passages] KaP (VePr) 1 4-65, SauP (ASS) 3 27-35, 54 50-75, 59 1-16

7475 TRAMOD, MONTRI Ramayana dance and music in Thailand [Engl] In StIndAsAC 2, 1973 Commemoration volume on the 70th birthday of Acharya Raghu Vira Ratnam, Perala [ed] Delhi International Academy of Indian Culture, 1973 - 253 pp , pl , frontispiece (Śata-Pitaka Series, Indo-Asian Literatures, vol 96) - pp 239-241

7476 Transzendenzerfahrung, Vollzugshorizont des Heils das Problem in indischer und christlicher Tradition [Ger , Fr] Oberhammer, Gerhard [ed] Wien Gerold & Co , Leiden E J Brill, Delhi Motilal Banarsidass, 1978 - 253 pp (Publications of the De Nobili Research Library 5)

Contains the following contribution of Epic interest Heesterman, J C Vedisches Opfer und Transzendenz (AK)

7477 TRĀYA, JĀSEPHA VĀNA Śrimadbhagavagitā mem sraddhā [Hi] In Prajñā 8,2, 1963, pp 75-82

After introductory remarks on śraddha in the Upanisads, the author deals with the meaning of sraddha, its connections with sacrifice and with Yoga as depicted in the BhG Concludes that the basic foundation of ritual and bhaktiyoga is śraddhā (KPG)

[quoted passages] BhG 3 17, 3 22, 3 31-32, 4 38-40, 6 37, 6 40, 6 47, 7 21, 9 10-11, 9 23, 10 3, 12 1-2, 12 19-20, 16 18, 17 1-4, 17 11, 17 13, 17 20, 17 23, 17 25, 17 27-28, 18 4

7478 Trayo devāh [Skt] In Purāna 5,2, July 1963, p 375

Collection of Skt quotations mentioning the trimurti (F)

7479 Tri velikich skazanija drevnej Indii Skazanie o Rame Skazanie o Krišne Skazanie o velikoj bitve potomkov Bcharaty Literaturnoe izloženie [Rs] Temkin, E[duard] N[aumovič], Érman, V[ladimir] G[ansovič], Dmitriev, Chudožnik G V [ed , adapt] Moskva Nauka, 1978 - 575 pp

An anthology in Russian of Rm, BhāgP, and MBh Title approximately translated »Three great old Indian stories The story of Rāma The story of Krsna The story of the great war of the descendants of Bharata « A glossary of Skt terms and a detailed table of contents conclude the book (KPG)

7480 TRIKHA, URMILA RANI: The concepts of religion in the Mahābhārata [Engl.]. Delhi: Nag Publishers, 1980. - 15, 179 pp.

With chapters on the theory of creation, morality, concept of deity, religious practices and ways of life. In the conclusion the author stresses the plurality of concepts and ways to live, which still prevails in modern Hinduism, the aspirants having »freedom to choose« A bibliography (giving only author and title) and a short index of names and subjects are appended. (KPG)

7481 TRIPĀṬHĪ, BHAGĪRATHA PRASĀDA »VĀGĪŚA ŚĀSTRĪ«: Raghuvaṃśamahākāvyasya dvitīyaḥ sargaḥ padmapurāṇaṃ ca: tatra prathamasya ślokasya tulanātmakam anuśīlanam [Skt.]. In: Purāṇa 22,2, July 1980, pp. 157–163.

Comparison of the first verse of the second canto of Kālidāsa's *Raghuvaṃśa and* PdP 6,203.1ff, containing the story of Dilīpa. Stresses the »poetic merits and improvements by Kālidāsa«. (F)

[quoted passages:] PdP 6,203.1ff

7482* TRIPATHI, DIPTI SHARMA: Synonyms of Śiva: morphological and semantic analysis [Engl.] In: Proceedings of the Fifth World Sanskrit Conference ... 1985. - pp. 388–396.

7483 TRIPATHI, G[AYA] C[HARAN]: The evolution of the concept of Jagannatha as a deity [Engl.]. In: JOI 25,3–4, 1976, pp. 272–285.

The author traces various concepts that could be linked to Jagannātha-Puruṣottama of Puri He quotes from the Oriya MBh of Sāraḷādāsa (15th cent. A.D.), the Vedāntasāraguptagītā of Balarāmadāsa, the Puruṣottamamāhātmya according to *Viṣṇurahasya, the BhG, the Nīlādrimahodaya and other sources. Identifications of* Jagannātha with Buddha, Narasiṃha, Kṛṣṇa, *śūnyatā* are discussed, but the *nirguṇa* character of the deity keeps him beyond all identifications (vSt)

7484 TRIPATHI, G[AYA] C[HARAN]: Das »Navakalevara»-Ritual im Jagannātha-Tempel von Puri [Ger.] In: ZDMG Supplement 2, 1974: XVIII. Deutscher Orientalistentag vom 1. bis 5. Oktober 1972 in Lübeck .. 1974. - pp 410–418.

Gives a detailed description of the *navakalevara* ritual in the Jagannātha temple in Purī, a ceremony taking place on the occasion of the renewal of the wooden image of the god Jagannātha. While dealing with the history of Jagannātha worship, the author also, briefly, refers to Epic and Purāṇic texts as, e g, the SkP, the Oriya MBh of Sāralādās, and the Dārubrahmapurāṇa of Śrīdāmadās (AK)

7485 TRIPATHI, G[AYA] C[HARAN]: The significance of contents-analysis for the reconstruction of a Purāṇic text: shown by means of the contents of analysis [sic] of the dwarf-legend of the Padma-purāṇa [Engl.] In: Purāṇa 17,1, January 1975, pp. 38–51.

Renarrates the Vāmana-legend according to the PdP account, argues on the arrangement of the text and the interpolations and concludes that it be »clear from the above analysis that thorough examination of the different motifs of a legend, their comparison with similar motifs in other versions of the legend and the

interpretation of different events mentioned in a legend can *form a valuable basis to determine the original form of a text and its gradual growth «* (F)

[quoted passages] BhāgP 8,16-18, HV 3,69 7-8, MtP 244 5-34, PdP (VePr) 1,30

7486 TRIPATHI, GAYA CHARAN Der Ursprung und die Entwicklung der Vāmana *Legende in der indischen Literatur* [Ger] Wiesbaden Otto Harrassowitz, 1968 - 15, 253 pp, 1 table (Freiburger Beiträge zur Indologie 1)

Part I The beginnings of the Vāmana legend in Vedic literature (i e the myth of Visnu Trivikrama) - *Part II* traces the development of the legend in the Epics and Purānas The myth of *trivikrama* was transformed in the MBh into the Vāmana legend by introducing Bali as the demon Analyses then the versions of the story in Rm, PPl, HV (the latter is compared with the BrP) and VDhottP T points out that the portrayal of Bali shows increasingly friendly traits This results in the description of Bali as a Visnu-*bhakta* in the MtP version The author then discusses the other *bhakti* version in the VmP and KuP According to T the development of the legend culminates in the version of the BhāgP, in which all the elements of the legend *have been melted together in a* »remarkable« literary composition The Śaiva version of the story in the SkP relies on the BhāgP T then compares the Vāskali versions of the legend (i e the demon is called Vāskali instead of Bali) in the PdP and VDhottP The last part of the study is concerned with later »minor« Vaisnava or Śaiva versions in PdP, BrP, NāP and SkP (AM)

[reviews] *Podzeit, U[tz] In WZKS 15, 1971, pp 217-218*

7487* TRIPATHI, J S Purāna kī loka bhāratī [Hi] Vārānasi Chaukhamba 1970

7488 TRIPATHI, K. B A brief sketch of the contribution of Utkal to Sanskrit literature [Engl] In PTAIOC 21,2(1), Srinagar October 1961, publ Poona *1966, pp* 83-90

P 87 gives brief accounts of Orissan *Skt* adaptations of *MBh BhāgP* and Rm (*F*)

7489* TRIPATHI, KALADHAR What does Gita teach about namasadhana? [Engl] In KK 5, *1938, pp* 228-230

7490* TRIPATHI, KISHORI SHARAN A critical [or cultural?] study of the Śrīmad Bhāgavata [Engl] Varanasi Benares Hindu University, 1969 - (Benares Hindu University Sanskrit Series 4)

7491 TRIPATHI, MAYA PRASAD Concepts of ethnology and anthropology in ancient India [Engl] In JOI 10 1960-1961, pp 381-391

Gives a survey of texts that *provide anthropological and ethnological information from the* »*Vedic beginning*« *up to* Varāhamihira*s BrSa, Jaina sources and Buddhist* texts From Rm and MBh *mainly lists of peoples (including devas gandharvas rakṣasas*, etc) and (more or less *fanciful) descriptions of the appearance of certain* peoples are quoted or mentioned *from the Purānas similarly, some information* concerning »races and tribes« *classifications of* »*peoples of various continents*«, and the different colours of the *four castes is collected* (RS)

[quoted passages] BdP 1 15 59, 1 17 6, 1,19 88, 1 63, *BhāgP 9 20.30, GaP 1,55, MBh* 1,1 106, 1,1 162, 1 17.5-6, 1 75 35, 1,177.35-37, 2,51 31, *6 9 44, 6 9 66, 6 9 68,* 6 11 21-22, 6 12 16-17, 6 12 36, MkP 57 *MtP 113 114-116 PdP 3 52-53, 4 16-17,*

PdP [SvargaKh] 8.20; Rm 1,54 22; 4,37.7; 4,37.20; 4,37.24; 4,39.13; 7,46; VāP 42.7; *46.5*; ViP 2,4.17; 2,4.30; 2,4.39; 2,4.53; 2,4.69; 2,4.79-83.

7492 TRIPATHI, MAYA PRASAD: Science of geography in the Vālmīki Rāmāyaṇa [Engl.]. In: JOI 9,1, September 1959, pp. 53-65.

Collects, after a short introduction dealing mainly with the problem of the date of the Rm, a large number of references to or information about the following topics: 1. cosmogony, cosmology and cosmography (with references to the ṚV), 2. astronomy, 3. geology (earthquakes, volcanoes, etc.), 4. geo-morphology (description of mountains, soils, rivers, etc.), 5. climatology. 6. maritime knowledge and activities, 7. geography (India and other countries, flora and fauna, economic geography, etc.), 8. anthropology (tribes), 9. land measurement, town-planning, etc. (Refers to the present form of the Rm.) Tries to interpret the information given in the Rm as being principally (some errors and exaggerations are admitted) in harmony with modern scientific knowledge (RS)

[quoted passages not included]

7493 TRIPATHI, MAYA PRASAD: Survey and cartography in ancient India [Engl.]. In: JOI 12,4, 1963, pp. 390-424; and 13,3, March 1964, pp. 165-194.

Chapter IX of the author's thesis »Development of geographic knowledge in India« (»Ancient period«) Starts his study by tracing hints of orientation, measurement of the earth, plan-drawing, etc., in the ṚV and the other *saṃhitās* (»the early age«), presents information taken from the ŚBr (especially concerning the construction of the *vedi*, which is identified with the earth) as well as from the *śulvasūtras* (development of a concept of scale, etc.), then turns to the Epics (road building, bridge construction, war-planning) and the HV (building of Dvāravatī, reference to king Pṛthu, who performed »the first survey of the world«, »at least 5000 years ago«) Under the subtitle »the golden age«, the author deals with the Purāṇas, especially with the cosmographic concepts found in them, which are also reflected in prescriptions concerning the meritorious »donation of the earth« (*pṛthvīdāna*), i e the donation of representations or »maps« of the earth, often made from metal – The continuation of the article deals with astronomical works, architectural sources, Jain and Buddhist contributions Includes bibliography. (RS)

[quoted passages] AgP 257 3, BdP 1,7 93-95, BrP (ASS) 47 2-3, HV (NSPr) 2,58 7; 2,58 11-13, LiP 2,32.1-6; MBh 1,51.10; 2,1.13, 2,1 20, MtP 5 6-7, 5.10, 83 13-14; 83 16, 284.1-3, PdP UttaraKh 217.1-9; Rm (NSPr) 1,14 28-19; 2,80.1; 6,22.56-60; ŚiP 2/3,1.14, 2/3,1 16; SkP 6,268 4-13; VāP 8.117; 52.123; VDhottP 3,42.47-58.

7494 TRIPATHI, NARAYANA: The Purāṇic traditions (about earlier homes and migrations of the Indian Āryas). [Part] I-III [Engl.]. In: IHQ 9,2, June 1933, pp. 461-469; and 9,4, December 1933, pp. 880-885; and 10,1, March 1934, pp. 121-124.

7495* TRIPATHI, R.: A cultural study of Śrīmadbhagavadgītā [Engl.]. Varanasi 1973.

7496 TRIPĀṬHĪ, RĀMA JĪ: Bhaviṣyapurāṇe rājanaitikatattvavivecanam [Skt.]. In: Purāṇa 23,2, July 1981, pp. 175-181.

»In some of the Purāṇas some chapters are devoted to the description of polity. Among such Purāṇas GaP, AgP and BhvP are the main ones Here the author has

dealt with the polity chapters of the BhvP and compared it with the relevant chapters of other Purānas and texts dealing with polity« Refers to Kāmasūtra, Dasakumāracarita Kalpataru Kāmandakīyanītisāra Arthasāstra Raghuvamśa, Bhattikāvya Pānini (F)

[quoted passages] AgP 243 22, BhvP 1 17 1-29, 4 139 2-27, 4 139 26-28, 4,139 37-42, DBhāgP 9,17 11, MtP 141 61, Rm 3 47 24, VāP 79 59, VDhottP 2 8 22

7497* TRIPATHI, RAMASANKARA Śivamahāpurāna ki dārsanika tathā dharmika samālocana [Hi] Varanasi Hamsamkara Tripāthī, 1975 [or 1976?].

[»Philosophical and ethical review of ŚiP«] (vSt)

7498* TRIPĀTHĪ, ŚIVASĀGARA / TRIPATHI SHIVASAGAR Jamadagni vimarśah [Skt] In Proceedings of the Fifth World Sanskrit Conference 1985 - pp. 396-402

[»Investigation on Jamadagni«] (vSt)

7499* [TRIPĀTHI, ŚRIKRSNAMANI] TRIPATHI, KRSNAMANI Astādasapurāna pañca yah [Skt] *Vārānasī samvat 2013 [A.D 1956]*

7500* [TRIPĀTHI, ŚRIKRSNAMANI] TRIPATHI, KRISHNAMANI *Purāna tattva mīmām sā* [Hi] Lucknow 1961

[»Examination of the nature of Purānas«] (vSt)

7501 TRIPĀTHI, ŚRIKRSNAMANI / TRIPATHI, SHRIKRISHNAMANI Purānaparyālocanam / Puranaparyalochanam Vol 1-2 [Skt] Avasthī, Śrīpati, Pāndeya Visvanātha / Pandey, Vishwanath [ed] Varanasi Caukhambā Surbhāratī Prakāsan, *1975-1976 - Vol 1 Samīksātmako bhāgah / (Samikshatmaka* bhaga) 1975 - 24, 307 pp - Vol 2 Gavesanātmako bhāgah / (Gavesha natmako bhaga) 1976 - 2, 32, 4 384 pp - (Chaukhamba Senbharati Granthamala 1) - 1st ed Lucknow *1961*

[»A survey of the Purānas Vol 1 Descriptive section - Vol 2 Research section«]. (KPG)

7502* [TRIPĀTHI, ŚRĪKRSNAMANI] TRIPATHI, SRIKRISHNAMANI Purānetihāsayoh sānkhyayogadarsanavimarsah [Skt] *In Sārasvatī Susamā 27,3, 1972*

[»Investigation of the Sāmkhya and Yoga systems in Epics and Purānas«]. (vSt)

7503* [TRIPATHI ŚRIKRSNAMANI] TRIPATHI SRIKRISHNAMANI Śrīmadbhāgavata sya mahāpurānatvamandanam [Skt] In Sārasvatī Susamā 27,3, 1972

7504 [TRIPURĀRAHASYA, 1937-1940] Tripura rahasya [Engl] Venkatarama Iyer, M S [tr] In QJMS (N S) 28, 1937-1938 pp 170-190 and 269-289, and 29 1938-1939, pp 39-57, *189-207, 329-351 and 466-499, and 30* 1939-1940 pp 77-90 220-239, 345-357 and 434-440

7505 TRIVEDA, D S Five thousand *years ago the Mahābhārata war [Engl]* In A volume of studies in indology, presented to Prof P V Kane *1941* - pp *515-525*

Presents and criticizes the divergent views of scholars regarding the date of the Bharata war; decides on 3101 B.C. as beginning of the *kaliyuga* and calculates the battle to have begun on Tuesday, the first day of the bright half of *mārgaśīrṣa* of 3137 B C. (PS)

[quoted passages:] BhāgP 12,2 26; 12,2.29; MBh 1,2.30; 1,5.13; 6,95.25; 6,95.46; 11,25.14; 16,1.2; 16,1.13; ViP 4,24.14

7506 TRIVEDA, D. S.: Indian chronology [Engl.]. In: BhV 16,1, 1956, pp. 75-84; and 16,2, 1956, pp. 84-97; and 16,3-4, 1956, pp. 69-83; and 17,1-2, 1957, pp. 115-130; and 17,3-4, 1957, p. 60-95.

Triveda gives a short introduction into the time units used in ancient India; then *proceeds to list the kings of the Purāṇic dynasties and political and cultural events* from Manu to modern India, giving approximate absolute dates from 6701 (Manu) *to 1958 (President Rājendra Prasāda visits Japan and Indonesia, and Television in* India) (vSt)

7507 TRIVEDA, D. S.: The intervening age between Parikṣit and Nanda [Engl.]. In: JIH 19,1-3, 1940, pp. 1-16.

Discusses first the interpretations of other scholars and then considers the data derived from the Purāṇas and from astronomical calculations Concludes that the difference between the birth of Parīkṣit and Nanda was 1500 or 1510 years (AM)

7508 TRIVEDI, H[ARIHARA] V.: Hemakūṭa [Engl.]. In: IHQ 12,3, September 1936, pp. 534-540.

Based on an analysis of the Purāṇas and the MBh, the author tries to ascertain the location of the Hemakūṭa mountain (AK)

[quoted passages not included]

7509 TRIVEDI, H[ARIHARA] V.: On the washing away of Dvārāvatī [Engl.] In: IHQ 13, 1937, pp. 703-704.

Rejoinder to Sharma, Dasharatha »Some mistakes in Mr . « (q v.), defending Jayaswal's view (KPG)

7510 TRIVEDI, HARIHARA V.: Studies in ancient geography (Mārkaṇḍeya Purāṇa) [Engl.]. In: IHQ 10, 1934, pp. 642-664.

Contains an alphabetical list of topographical names embodied in the MkP (with reference to chapter and verse of the BibInd edition, Calcutta 1862) (vSt)

7511 TRIVEDI, HARIHAR[A] V.: The study in ancient geography (Agni-Purāṇa) [Engl.] In: IHQ 9, 1933, pp. 470-478.

A list of topographical names in the AgP arranged alphabetically, with reference to chapter and verse of the VePr ed., Bombay (date not given); and with notes. (vSt)

7512* TRIVEDI, KRISHNAJI: The Bhagavata and Indian culture [Engl.]. In: VK 48, 1961-1962, pp. 438-440.

7513 TRIVIKRAMA BHAṬṬA: Mahākaviśrītrivikramabhaṭṭa viracitā nalacampūḥ, athavā damayantī-kathā, prāgvāṭavaṃśīyaśrīcaṇḍapālakṛta »viṣamapadaprakāśa« saṃskṛtavyākhyāsahitā / The Nalachampū or Damayantī

Kathā of Śrī Trivikrama Bhatta with the Visamapada Prakāsa Sanskrit commentary by Śrīchandapāla (1260 A D) [Skt , Hi] Candapāla / Chandapāla [comm], Tripāthī, Kailāsapati [ed , comm , introd] 2nd ed Vārānasī Caukhambā samskrta Sīrīja Āphisa, 1967 - 100, 468 pp (Kāśī samskrta Granthamālā 98)

Skt text, Skt commentary and Hi subcommentary written by the editor who has also provided the extensive (Hi) introduction, which deals inter alia with the relation of Trivikrama Bhatta and Bhāskara T B 's genealogy, his date and place discussion of the *campū* genre, extensive survey of contents description of the characters occurring in the poem, discussion of the various *alamkaras*, description of the types of characters, and description of localities occurring in the poem (with index locorum) An index of the (numerous) errata and a *śloka*-index are added (F)

7514 TUBYANSKY, M I K istolkovaniyu mifa o Mahisamardinī [Rs] In Vostochnyje Zapiski 1, 1927, pp 60-70

On the interpretation of Mahisamardinī myth (V)

7515* TUCCI, G Note indologiche 1 A proposito del »purānapañcalaksana« [It] In RSO 12,4, 1930, pp 408-419

Critical discussion of Kirfel s »Das Purānapañcalaksana « Discusses in particular the problems of text transmission and concludes »that we can have a critical text of *puranapancalaksana* only when we can have a critical text of each Purāna« Then considers two passages from MtP and BdP which »contain a list of ten families contemporary with the Śisunāga dynasty « Also refers to parallel lists found in the Buddhist literature namely the Dīrghāgama and the *vinaya* of Dharmagupta Ends with a critical examination of the word *pratisarga* [source] Piano/Spera In Purāna 22,2, July 1980, p 132 (F)

[quoted passages] BdP (VePr) 3,74 135-138, MtP (ASS) 272 13-17

7516* [TULĀKAVERIMĀHATMYA, 1874] [Skt] Madras Sarasvatibhāndāra Press, 1874

Claims to belong to the AgP [source] Rocher, p 137 (AP)

7517 [TULAKAVERIMAHĀTMYA, 1901-1904] The Tula Kaveri māhātmya from Agneya Purāna [Engl] Subramiah Pantulu, G R [tr] In IA 30, 1901, pp 406-408, and 31, 1902, pp 444-446, and 33, 1904, pp 90-92

The Tulākāverimāhātmya is a *text that claims to belong to the AgP [source]* Rocher, p 137 (SD)

7518* [TULASĪDASA] TULSIDAS Book of Ram the Bible of India, by Mahatma Tulsidas, rendered into English [Engl] Shastri, Hari Prasad [tr] London Luzac, 1935

7519 [TULASIDĀSA] TULSIDAS *Complete works of Gosvami Tulsidas Vol IV* Ramayna [sic] Translated into *English [Engl] Bahadur, S[atya] P[rakash]* [tr , adapt] Varanasi Prachya *Prakashan, Chowkhamba Sanskrit Series* Office, 1979 - 13, 443 pp

Actually a drastically shortened re-narration of Tulsīdās' work. Selected passages are given in a complete translation, with the help of rhyming couplets and iambic feet. Short preface in praise of the work. The appendices give a brief »life of Tulsi« with remarks on his poetical techniques, a glossary describing characters, sites, plants and technical terms, etc., occurring in or in connection with the Rāmacaritamānasa, and a few genealogical tables. (F)

7520 [TULASĪDĀSA:] TULASĪ DĀS: The holy lake of the acts of Rāma: an English *translation of Tulasī Dās's Rāmacaritamānasa [Engl.]. Hill, W. Douglas P.* [tr., introd.]. London: Oxford University Press, 1952. - 37, 538 pp. - 2nd ed.: Calcutta 1971. - 37, 538 pp.

Full Engl. prose translation; the original metre and numeration of each passage are noted. »The edition I have used is that published by the Gītā Press of Gorakhpur (1947), with a *ṭīkā* by Hanuman Prasad Poddar. ... This edition is the most authoritative published to date. ... I should warn students that the readings of different editions differ so widely that it is essential that the present translation should be studied with the version of the Gītā Press.« The concise and informative introduction gives »the life of Tulasī Dās: history and tradition«, »the poems of Tulasī Dās«, the composition and literary merits of the Rāmacaritamānasa, and the theology of Rāmānuja and Tulsīdās - The appended glossary accounts for important characters and places (F)

[reviews:] Bedekar, V. M.: In: *ABORI 52, 1971*, pp 277-278

7521 [TULASĪDĀSA:] TULSĪ DĀS: Kavitāvalī: translated and with critical introduction [Engl.]. Allchin, F. R. [tr., introd.]. London: George Allen and Unwin Ltd., 1964. - 229 pp., *frontispiece (UNESCO Collection of Representative* Works, Indian Series).

This work of Tulsī's old age, the first two decades of the seventeenth century, has the Rm story for a prop rather than as a continuous theme, following it in an outline of its seven traditional divisions, and taking for granted the reader's familiarity with the contents The English translation of Dr Allchin is preceded by a critical introduction of 50 pp on the historical context of the poem and the religious background of the age Allchin then discusses Tulsī Dās the poet. He then analyses the nature of the Kavitāvalī itself, the metres and subject-matter, and shows the division of the work into two sections, the first comprising the traditional six *kāṇḍas* of the Rm story, the second a collection of more meditative topics. [source:] Burton-Page, J.: [Review] (AP)

[reviews:] Burton-Page, J.: In: BSOAS 28, 1965, pp. 403-404.

7522* [TULASĪDĀSA:] TULSĪ-DĀS: Le lac spirituel: traduction française de l'Ayodhyākāṇḍa du Rāmāyaṇa de Tulsī-Dās, avec introduction et notes [Fr.]. Paris: Adrien-Maisonneuve, *1955. - 29, 157 pp.*

Fluent and precise Fr. tr. of the 2nd *kāṇḍa* based on a commented ed in a special volume of the journal Kalyāṇa *1938* 9 more editions, 1 commentary, and the Engl. tr of Growse were either consistently or occasionally used. [source:] Hacker, Paul: [Review] (AP)

[reviews:] Hacker, Paul: In: OLZ [53], 1958, pp. 65-66 - Frauwallner, E[rich]: In: WZKSO 3, 1959, pp. *170-171. - In: ZDMG 113, 1963, p 383.*

7523 [TULASIDASA] TULSI DAS The petition to Rām Hindi devotional hymns of the seventeenth century A translation with introduction notes and glossary [Engl] Allchin F R. [tr] London Allen and Unwin 1966 - 335 pp frontispiece

The English translation of Tulsī Dās Vinayapatrikā comprises 276 hymns in free verse 80 pp of introduction with a summary of the life of Tulsī Dās and the metres and contents of this text 60 pp of notes and glossary follow [source] Parrinder Geoffrey [Review] (AP)

[reviews] Parrinder Geoffrey In JRAS 1966-1967 pp 43-44

7524 [TULASIDASA] TULSI DAS Rām Carit Mānas Tulsī Dās s Rāmāyan ed by Rām Nares Tripāthī with translation and notes [Avadhi Engl] Tripāthī Rām Nares [ed tr comm] Allahabad Hindi Mandir Press 1935 - 1 624 pp

7525* TULASI DASA Rāmacaritamānasa [Engl] Ghosal S N [tr] Baroda 1960

7526 [TULASIDASA] TULSI DAS Le Rāmāyan de Tulsi-dās texte hindi traduit et commente [Fr] Vaudeville Charlotte [tr comm] Paris Societe d Édition »Les Belles Lettres« 1977 - 4 211 pp (Collection »Le Monde Indien« dirige par Jean Varenne Collection UNESCO d Oeuvres Représentatives Serie Indienne)

Selection of essential passages in Fr metrical translation with explanatory notes and connecting texts based upon the GiPr edition of 1938 References to this text are given The volume is furnished with a short introduction for the general reader and a tabular survey of the contents of the Rāmacaritamānasa an appended glossary explains important names and terms - The translation is clear and unpretentious. (F)

[reviews] Brockington J[ohn] L[eonard] In JRAS 1979 pp 68 69

7527* [TULASIDASA] TULSI DAS The Rāmāyan of Tulsī Dās [Engl] Macfie J[ohn] M[andeville] [tr] Edinburgh 1930

7528* [TULASIDASA] TULSI DAS The Rāmāyana of Tulsī Dās [Engl] Growse F S [tr] 7th ed Allahabad 1937

7529 [TULASIDASA] TULSIDAS The Ramayana of Tulsidas Gosvāmī Tulasīdāsa krta rāmacaritamānasa Rendered into English verse Original text and translation Vol 1-3 [Avadhi Engl] Atkins A G [ed tr] New Delhi The Hindustan Times, [1954] - Vol 1 childhood and youth Bālakānda - 20 456 16 pp - Vol 2 Events in Avadh In the forest Ayodhyākānda - Aranyakānda - 4 pp pp 457-914 16 pp - Vol 3 The monkey kingdom The beautiful In Lanka The finale Kiskindhākānda - Sundarakānda - Lamkākānda - Uttarakānda - 4 pp pp 915-1413 16 pp

Complete text in Devanagari script and translation into English verse »I have tried to give varied metres somewhat comparable to those of Tulsidas, changing as he changes - which breaks monotony in reading also rhyme where he gives it and

language that is clear and simple in verse form. ... The edition of Rāmacaritamānasa followed for purposes of this rendering has been that of Chaturvedi Dwarikaprasad Sharma in close consultation with the editions of Dr. Mataprasad Gupta, the Gita Press and Dr. Shyam Sundar Das«. – Each song of the work (*dohā, caupāī*, etc.) is immediately followed by its translation, which is a very readable one. – The printing of the work seems to have been executed very carefully. – According to a note preceding the title-page, there are three parallel editions: 1. the present translation without the Avadhi text, in two volumes, 898 pages; 2. a »special tissue paper edition« of the main three-volume-edition, in one volume; 3. a »special tissue paper edition« of the two-volume translation, in one volume. (F)

7530 [TULASĪDĀSA:] TULSĪDĀS: Rāmcaritmānas: der heilige See der Taten Rāmas. Ein indisches Gedicht vom Erdenwandel Gottes aus dem 16. Jahrhundert. Ausgewählt, aus dem Avadhī übertragen, mit einer Einleitung und Erklärungen herausgegeben [Ger.]. Gaeffke, Peter [tr., comm., introd.]. Stuttgart: Philipp Reclam jun., 1975. – 120 pp. (UNESCO-Sammlung Repräsentativer Werke, Asiatische Reihe, Universal-Bibliothek, Nr. 9757/57a).

Ger. selections with explanatory annotations. The introduction gives a short survey of the stages of Rāma's deification and of the religio-historical context of Tulsīdās' work. (F)

7531 TULASĪDĀSA: Śrīmadgosvāmī tulasīdāsaviracita śrīrāmacaritamānasa (sacitra) Mūla-moṭā ṭāipa [Avadhi, Hi.]. Poddāra, Hanumānaprasāda [ed.] Gorakhapura: Gītāpresa, *saṃvat* 1997 [A.D. 1938]. – 795 pp. – 2nd ed.: *saṃvat* 2008 [A.D. 1949].

Text edition. Variant readings from about twenty printed editions and manuscripts are added in footnotes Short introduction, fairly detailed table of contents, biographical note on Tulsīdās, and, as an appendix (p 753–795), a major study of the language of the Rāmacaritamānasa (all in Hi.) (F)

7532 TULASĪDĀSA: Śrīmadgosvāmī tulasīdāsaviracita śrīrāmacaritamānasa (āṭha raṃgīna citroṃ sahita). Baṛe akṣaroṃ meṃ kevala mūla pāṭha [Avadhi]. Poddāra, Hanumānaprasāda [ed.] Gorakhapura· Gītāpresa, *saṃvat* 2008 [A.D. 1949] – 14, 497 pp., 8 col. pl.

Text of GīPr ed. of 1938 but without variant readings and appendix (F)

7533 [TULASĪDĀSA]: Translation of an episode in the 1st book of the Râmâyaṇa of Tulsi Dâs [Engl.]. Growse, F. S. [tr.] In: IA 5, 1876, pp 213–221.

Claims to be the first translation of a part of the Rāmacaritamānasa into any European language The passage translated contains the marriage of Śiva and Pārvatī on Rāma's bidding (vSt)

7534 TULPULE, SHANKAR GOPAL: Classical Marāṭhī literature: from the beginning to A.D. 1818 [Engl.] Wiesbaden: Otto Harrassowitz, 1979. – p. 309–471 (A History of Indian Literature, Vol. 9: Modern Indo-Aryan Literatures, Part 2, Fasc. 4, Gonda, Jan [ed.]).

7535 TULSI, BALJIT: Rāmāvatār (Rāmāyaṇa) by Guru Gobind Singh [Engl.] In: The Ramayana tradition in Asia ... 1980. – pp. 517–533.

An enthusiastic encomium on Gobind Singh's Rāmāvatār, especially his use in it of so many different metres and his elaboration of the martial aspect (JLB)

7536 TUUK, H N VAN DER Notes on the Kawi language and literature [Engl] In JRAS (N S) 13, 1881, pp 42–58

Contains text specimens from the Old Javanese BdP and gives remarks on miscellaneous topics concerning Old Javanese literature (principal works obscure words of supposedly Indian origin, etc.) (F)

7537* TUXEN, POUL Kvinden i det gamle Indien [Danish] København 1944

A monograph on »Women in ancient India« [source] IIJ 20 1978, p 151 (AP)

7538 TYAGISANANDA, SWAMI Philosophy of the Bhāgavata [Engl] In The cultural heritage of India 2nd ed Vol 3 1953 – pp 281–299

7539 [UBEROI, MOHAN SINGH] MOHAN SINGH The legend of Prahlāda [Engl] In QJMS (N S) 31, 1940–1941, pp 104–109, and 32, 1941–1942, pp 46–54

Reduces the Prahlāda legend to its supposed historical basis a powerful tribal ruler named Hiranyakasipu at whose court some brahmins were employed, gained suzerainty over his neighbouring tribes including Aryans The royal teacher was a Bhārgava named Śukra. His two sons were in charge of Prahlāda When the ruler was killed in a fight with a lion, his successor Prahlāda showed greater tolerance towards the Aryans and was praised as a wise king The lion (*hari*) was interpreted as Visnu (Hari) by the rejoicing Aryans The philosopher Vyāsa who attempted a synthesis of Sāmkhya Yoga and Vedānta, incorporated this legend as an example of meditation and *bhakti* The *adivasi* Prahlāda served as an example for direct access to the Lord through *bhakti* irrespective of caste status Finally the author attempts to explain the esoteric meaning of the names in this legend (Visnu = *yajna*, Hiranyakaśipu = *paśu* Prahlāda = *soma*) and of the ethic character of Prahlāda s teaching (vSt)

7540* UBEROI, MOHAN SINGH Literature and revelation an intensive and comparative study with multiple references from the Rig Veda the Upanishads the Matsya Purāna the Bhagavad Gita, the Zoroastrian writings, the Holy Quran, the Adi Granth, the Chinese and Egyptian records etc [Engl] Chandigarh Mohan Singh, 1977

7541 [UBEROI, MOHAN SINGH] MOHAN SINGH The mysticism of time (in the Purānas) [Engl] In QJMS (N S) 30,3, 1939–1940, pp 291–307

An explication of the *matsyāvatāra* myth (the legend of the fish and the flood) in MtP in terms of mystic symbolism connecting Vedic and Purānic terms and concepts in associations often loosely based on sound (e g *nimisa* = Naimisa *tithi* = *tirtha*) and establishing a parallelism of the myth and sacrifice, with concepts like space, time causation in the centre of his speculations (vSt)

[quoted passages] MtP 1,58

7542 [UBEROI, MOHAN SINGH] MOHAN SINGH Psychology in the Bhagavad Gita [Engl] In VK 39,8, December 1952, pp 459–464

»I shall attempt here to summarize the three powers and propensities or categories of the human mind (*manas*) [i e *sattva* *rajas* and *tamas*] as given in the Bhagavad Gita« (KPG)

7543 Umeshamishra commemoration volume. Vol. 1 (Parts 1, 2 & 3). Vol. 2 (Parts 4 & 5). Vol. 3 (Parts 6, 7, 8 & 9) [Engl., Hi., Skt.]. [Saksena, Bābūrāma:] Saxena, B. R. [ed.]. In: JGJRI 24,1-4, January-October 1968; and 25,1-4, January-October 1969; and 26,1-3, January-July 1970. Allahabad: Ganganatha Jha Research Institute. Vol. 1: n.d. [preface dated 1969]. - 329 pp., 1 portrait. - Vol. 2: n.d. [1970]. - pp. 333-572. - Vol. 3: n.d. [1970]. - 4 pp., pp. 575-793, pl., maps. - Also in book form (3 vols in 1): ibid., 1970. - 16, 793 pp.

Vol. 1 provides some »important dates in the life of Mahāmahopādhyāya Dr. Umesha Mishra« The following contributions are directly concerned with Epic/Purāṇic matters: (Vol. 1·) Smith, R. Morton: Statistics of the Bhagavadgītā; Modi, P. M.: Brahmasūtrakāra: as interpreter of the Gītā; (Vol. 2:) Ram Gopal: Vedic sources of the Śaṁkara legend of the Mahābhārata; Bedeker, V. M. [sic]: Kubera in Sanskrit literature, with special reference to the Mahābhārata (from an earth-spirit to a god); Hara, Minoru: A note on the Epic folk-etymology of rājan; (Vol. 3:) Pusalker, A. D : Social world in the Mahābhārata; Pande, Shyam Narain: Identification of the ancient land of Uttarakuru, Chakravarti, Chintaharan: A note on the study of feasts and festivities of the Hindus. For commentaries see separate entries (AK)

7544 UNBESCHEID, GÜNTER: Kānphaṭā: Untersuchungen zu Kult, Mythologie und Geschichte śivaitischer Tantriker in Nepal [Ger.] Wiesbaden: Franz Steiner Verlag, 1980. - 33, 197 pp., 16 pl., 2 maps (Beiträge zur Südasienforschung 63)

7545* A union list of printed Indic texts and translations in American libraries [Engl.] Emeneau, Murray Barnson [ed.]. New Haven, Conn.: American Oriental Society, 1935.

7546* UPADHYAY, B.: Prayāga: the capital of the Guptas [Engl.] In: JBiharRS 57, 1971, pp 11-20.

7547* UPADHYAY, GOVIND PRASAD: Brāhmaṇas in ancient India: a study in the role of the Brāhmaṇa class from c. 200 B.C. to c. A.D. 500 [Engl.] New Delhi: Munshiram Manoharlal, 1979. - 23, 272 pp.

The study is primarily based on Epic, Purāṇic, *smṛti* and Pali material. U interprets this material in the context of modern sociological theories and from a Marxist point of view. [source] Salomon, Richard: [Review] (AP)

[reviews·] Salomon, Richard: In· JAOS 102,3, 1982, pp 555-556.

7548* UPĀDHYĀYA, AMBIKĀ PRASĀDA: Gītāśāstra kā caramalakṣya [Hi.]. In: Prajñā 8,2, 1963, pp. 113-130.

[»The ultimate goal of the teaching of the BhG«] (PS)

7549* UPĀDHYĀYA, BALADEVA: Bhāratīya darśana [Hi.]. Varanasi: Sāradā Mandir, 1960.

Includes pp. 65-90 a chapter entitled »Gītā-darśana«. [source] Callewaert/Hemraj. (AK)

7550 [UPĀDHYĀYA, BALADEVA] UPADHYAYA, BALDEVA A brief survey of the Purānas on the Krsna līlā [Engl] In Purāna 11,1, January 1969, pp 159-168
Short account of the contents of the Purānas dealing with the life-story of Krsna i e AgP, BrP, PdP, BVP, ViP, BhāgP (F)

7551 UPĀDHYĀYA, BALADEVA Itihāsapurānayoh srīkrsnasya laukikacaritavimarsah [Skt] In Purāna 16,2, July 1974, pp 143-154
Summary Makes an »attempt to give a picture of the worldly life of Śrī Krsna as depicted in the MBh and in the Purānas « States that »Krsna whose life has been described in the MBh was the same person whose childhood-exploits have been depicted in the Śrimad Bhāgavata « (F)
[quoted passages] BhāgP 10,75 5, MBh 2,35 20, 2,41, 5,29 54, 5,93 16, 5 95 48-50, 7,11 1-6, 7,11 13, 7,11 24, 12 81.5-11, ViP 4,13

7552 UPĀDHYĀYA, BALADEVA Nāsiketopākhyānamūlasya nāciketopākhyānasya vedetihāsapurānesu vikāsah [Skt] In Purāna 6,2, July 1964, p 391-410
Discusses the text of the Nāsiketa-episode according to manuscripts and compares it with its Hindi version Gives an account of the Purānic Nāciketa-episode and its development starting with early Brāhmana sources Refers to VarP, TaiBr, KathU MBh (F)
[quoted passages] MBh (cr ed) 13 70

7553 UPĀDHYAYA, BALADEVA Purāna-vimarsa purānavisayaka mahattvapūrna samasyāom kā prāmānika samādhān / Purānavimarśa authentic solution of the fundamental problems of Puranas [Hi] 2nd ed Vārānasī Caukhambā Vidyābhavana 1975 - 5, 16, 686 pp (Vidyābhavana Rāstrabhāsā Granthamālā 80) - Reprint 1978 - 1st ed 1965
A monographic treatment of the 18 »Mahā Purānas«, their chronology development, definition their relation to the Vedas their contents religion geography genealogies deities language and style No index (PS)

7554• UPĀDHYĀYA, BALADEVA Purāna aura paurānika anuśīlana [Hi] In JBiharRS 56,1-4, 1970, pp 1-8
[»A study on Purānas and their compilers/reciters«]. (vSt)

7555• UPĀDHYĀYA, BALADEVA Śivapurāna tathā vāyupurāna kā svarūpanirnaya [Hi] In Nāgarī Pracārinī Patrikā 68 3-4 [V S 2020] A D 1964
[»Determination of the character of the ŚiP and the VāP«]. (vSt)

7556 UPADHYAYA, K[ASHI] N[ATH] The Bhagavad Gītā on war and peace [Engl]. In PhEW 19,2, April 1969, pp 159-170

7557• UPADHYAYA, K[ASHI] N[ATH] Did early Buddhism have any impact on the Gita? [Engl]. In Buddhist studies in India Pāndeya, Ramchandra [ed]. Delhi Motilal Banarsidass 1975 - 208 pp - pp 44-60

7558 UPADHYAYA, KASHI NATH Early Buddhism and the Bhagavadgītā [Engl] Delhi Motilal Banarsidass 1971 - 19, 567 pp

A revised version of the author's doctoral thesis (University of Ceylon, 1964), in which Upadhyaya first discusses the chronology of the BhG and of early Buddhism and then their sources, before examining comparatively their views under the headings of epistemology, metaphysics and ethics. The BhG is assigned to the 5th - 4th centuries B.C. and regarded »as having been composed under the impact of the newly developed thought of Buddhism.« (JLB)

[reviews.] Gokhale, B. G.: In: JAOS 93,2, 1973, pp 245-246.

7559 UPADHYAYA, K[ASHI] N[ATH]: The impact of early Buddhism on Hindu thought (with special reference to the Bhagavadgītā) [Engl.]. In: PhEW 18, 1968, pp. 163-173.

7560* UPĀDHYĀYA, MAHĀDEVA: *Gītāyāṃ jñānayogasyaiva prādhānyam* [Skt.]. *In:* Mahāmahopādhyāya smāraka grantha ... 1964. - pp. 109-112.

[»The preeminence of *jñānayoga* in the Gītā«] (vSt)

7561* UPADHYAYA, S. S.: The Nāradīya Purāṇa: a philosophical study [Engl.]. *Muzaffarpur: Jnananidhi Prakashan, 1983.*

7562 UPADHYE, A. N.: *Hastimalla and his Ādipurāṇa* [Engl.]. *In: A volume of* studies in indology, presented to Prof. P. V. Kane .. 1941. - pp. 526-529.

Among the known works of the Jaina author Hastimalla (or Hastimallisena, or Hastimallisūri) is an Ādipurāna in Kannada prose, a paper ms of which (dated *śaka* 1625, A D 1703) is being described »Ādipurāṇa is divided into ten *parvans* and written throughout in Kannaḍa prose Beginning with the divisions of time, with *kalpavṛkṣas* and *manus*, etc, and passing through the previous births of the first *tīrthānkara*, the details of the life of Vṛṣabha are given in a traditional manner up to his liberation« (p 528) (PS)

7563 UPADHYE, A. N.: *Kaṃsavaho, a Prākṛt kāvya* [Engl] *In:* PTAIOC 10, Tirupati March 1940, publ. Madras 1941, p. 213.

Brief account of the Kaṃsavaho of Rāmapāṇivāda (who »hails from Malabar, and . *flourished at the beginning of the 18th century A D «*) »*The author mainly* draws his material from BhāgP, and Śiśupālavadha is the classical ideal before him « (F)

7564 UPADHYE, P. M.: *Geography known to the Paumacariya* [Engl.]. *In: JOI* 14, 1964-1965, pp. 46-51.

Vimalasūri's poem depicting the life of Rāma contains geographical data which are collected and discussed under the headings: a) Bhārata country, its provinces, islands, tribal regions; b) mountains and forests, c) rivers, d) cities (vSt)

7565 UPADHYE, P. M.: Mysticism in the Puranas [Engl.]. In: Studies in Indian history and culture: volume presented to Dr. P. B. Desai ... 1971. - pp 376-382.

Defines mysticism as experience of oneness with ultimate reality. Briefly considers the Dhruva, Prahlāda and Bharata stories of the ViP, and the 10th book (*bhāgavatadharma*) and the Bali story of the BhāgP. - The author interprets »Purāṇic mysticism« as a continued tradition of the mysticism found in the Vedas and Upaniṣads. (F)

[quoted passages] BhāgP 2,1 17, 3,5 25-26, 3,9 3-225, 3,19, 6,1, 8,1 9-16, 8,19 20-22, 10,22 29-30, 10,22 33, 10,22 37, GaP (VePr) 3,1 43-46, 3,1 50, 3,1 53-55, PdP UttaraKh 263 81-85, ViP 1,9 46, 1,9 69, 1,12 58, 1,12 75, 1,12 82, 1,17 20-22, 1,17 36, 1,19 4, 1,19 21-24, 1,19 54-86, 2,13 38, 2,13 44, 2,13 62, 2,13 68, 2,14, 2,15 21, 2,15 33, 2,16, 4,9

7566* UPADHYE, P M Relation of Vimalasuri's Paumacariya to Ravisena's Padmapurāna [Engl] In JUBombay (N S) 31,2, 1962, pp 88-93

7567* UPADHYE, P M The social implications of the Bhagavadgītā [Engl] In PTAIOC 22, 1965, summaries, pp 185-186

7568 UPADHYE, P M Vows in the Purana literature [Engl] In BhV 32,1-4, 1972, pp 13-19

Deals with *vratas* and ceremonic uses of *mantras* in BhāgP and ViP (AM)

7569* Upakhyanamala, condensed in the poet's own words by Pandit A M Srinivasachariar Translated by V Narayanan [Skt, Engl] Srinivasachariar, A M [ed], Narayanan, V [tr], Ramaswamy Aiyar, C P [introd] Madras G A Natesan & Co, 1942 - 14, 2, 376 pp (Natesan's National Classics) - 2nd ed 1946

Selections from Epics and Purānas [source] NUC Pre-1956 (AP)

7570 UTGIKAR, N[ARAYANA] B[APUJI] The Devanagari recension of the Mahābhārata [Engl] In ABORI 1, 1918-1920, pp 145-155, and 2, 1921, pp 73-77

After explaining the collation methods adopted for the cr ed, Utgikar examines variants in the Devanagari manuscripts used for it for the beginning of MBh 2, and shows thus the extent of internal variation within the Devanagari tradition In the second half he similarly examines one *adhyaya* of MBh 4, with the help also of Luders' »Grantha recension des Mahābharata« (JLB)

[quoted passages] MBh (B) 2,1-5, 2,13, 4 2

7571 UTGIKAR, N[ARAYANA] B[APUJI] Garbe's introduction to the Bhagavadgītâ translated from the German [Engl] In IA 47, 1918, supplements II-IV, pp 1-35

Translation of R. Garbe's introduction to his German translation of the BhG (Leipzig 1905) into English Also gives, in an appendix, »the passages of the BhG not originally belonging to it« (AK)

7572 UTGIKAR, N[ARAYANA] B[APUJI] Our Mahābhārata work a retrospect and a prospect [Engl] In ABORI 2, 1920-1921, pp 155-188, and 4, 1922, pp 103-110

The first part (of continuation in ABORI 4) consists of a presentation of the state of progress in preparing the critical edition, attention is concentrated mainly on discrepancies between the *parvasamgraha* figures and the actual extent of MBh 2 and MBh 4, the books thus far undertaken The second half examines the value of the Old Javanese version of MBh 4 as witness to its character and extent around 1000 A D (JLB)

[quoted passages] MBh (cr ed) 2, 4

7573 Utgikar, Narayana Bapuji: Some points of contact between the Mahābhārata and the jātakas [Engl.]. *In: JBombayBRAS (N.S.) 4, 1928, pp. 115–*134.

7574* Utgikar, N[arayana] B[apuji]: The story of Ṛṣi Aṇi-māṇḍavya in its Sanskrit and Buddhist sources [Engl.]. In: PTAIOC 2, 1922, pp. 221–238.
Draws attention to the use of key-words and catch phrases around which the several versions of the story develop [source:] Rocher, p. 98. (AP)

7575 Utgikar, N[arayana] B[apuji]: The story of the Dasaratha Jataka and of the Ramayana [Engl.]. In: JRAS supplement 1924: Centenary supplement of the Journal of the Royal Asiatic Society, being a selection of papers read to *the Society during the celebrations of July, 1923. London: Published by the* Society, 1924. – 12, 291 pp., 19 pl. – pp. 203–211.
Challenges the view originating with Weber that the Dasarathajātaka presents an earlier version of the Rāma story, stresses the difference between the *gāthās* and the prose commentary, and holds that probably the *gāthās* draw on Rm. (JLB)

7576* [Uttaragītā, 1933]: [Skt., Engl.] Laheri, B. K. [ed., tr., comm.]. Madras: Adyar, 1933.
With translation and notes. [source:] Stietencron, H von: Gaṅgā ... p. 145 (F)

7577 V. S. R : *There is no modification in the karma doctrine* [Engl.]. *In:* JRAS 1907, pp. 397–401.
Remarks on Hopkins' essay »Modifications of the karma doctrine« in JRAS 1906, pp. 581–593. Rejects Hopkins' results, because »on matters like Karma, the authorities must be taken only from Dharma Sastras, Gita, and Vedantic literature, but not from the Bharata, the Puranas, and books of such a class« – The author is said *to be the »Maharajah of Bobbili«* (F)

7578* Vācaspati Miśra: [Tīrthacintāmaṇi] [Skt.]. Kamalakṛṣṇa Smṛtitīrtha [ed.]. Calcutta: [Asiatic Society of Bengal], 1910–1912. – (BibInd work 195) – Also issued separately: ibid – (BibInd, N.S., 1256, 1274, 1297, 1349).

7579 Vadekar, D. D.: Bhagawad-Gītā: a fresh study (being a plea for the historical study and interpretation of the Gita), an essay [Engl.] Poona: Oriental Book Agency, 1928. – 15, 100 pp. (Poona Oriental Series 2).
In the first part of this book the author criticises Śaṅkara and Tilak for reading their own views into the BhG and outlines its historical background. In the second part he comments on its metaphysics and ethics, from a broadly Western philosophical viewpoint, and sees in it a system of axiological idealism (JLB)

7580* Vadekar, D. D.: The synthetic character of the Gita teachings [Engl.] In: Bhagavan Das centenary volume. Varanasi 1969. – pp 223–229.

7581 Vader, V. H.: Situation of Ravana's Lamka on the equator [Engl.] In: QJMS (N.S.) 17, 1926–1927, pp 15–22.

7582 Vader, V. H.: Situation of Rāvaṇa's Laṅkā: on the equator [Engl.]. In: IHQ 2,2, June 1926, pp 345–350
On the Maldives as the last vestiges of a sunken Laṅkā. (JLB)

7583 VADER, V H Whether Shrimat Vyas was a contemporary of the Persian prophet Zoroaster? [Engl] In QJMS (N S) 15,3, 1925, pp 219-228

From verses contained in the 13th book of the Dasatir, a sacred scripture of the Parsees the author concludes that »we can safely infer that one Vyasa went over to the city of Balkh in Iran to meet the great prophet Zoroaster« The article mainly consists of quotations from other Indian scholars including a summary of the said passage with the discussion between Zarathustra and Bayas (= Vyāsa) The article ends with a list of 28 different Vyāsas given in VāP (KPG)

[quoted passages] VāP 23

7584 VĀDIRĀJA Vyāsapraśasti [Skt] Madhvācārya Ādya [ed] In Purāna 16 2, July 1974, pp 135-136

Skt text of a hymn to Vyāsa from the Stotramahodadhi of Vādirāja (F)

7585 VADIRĀJA Vyāsavandanā [Skt] Madhvācārya Ādya [ed] In Purāna 17,2, July 1975, p 99

Continued from Purāna 16 2 July 1974 pp 135-136 Skt text of a hymn to Vyāsa from the Stotramahodadhi of Vādirāja (F)

7586* VAIDYA CHINTAMANI VINAYAKA The age of the Gita and allied topics [Engl] In KK 2, 1935, pp 134-138

7587 VAIDYA CHINTAMANI VINAYAKA The date of the Bhāgavata Purāna [Engl] In JBombayBRAS (N S) 1, 1925, pp 144-158

Concludes that the BhāgP is a work of the 10th cent , probably from the Drāvida country (vSt)

7588 VAIDYA, CHINTAMANI VINAYAKA Early Indian history with correct dates found in the Skanda Purāna [Engl] In PTAIOC 7, Baroda 1933 publ 1935, pp 575-582

The SkP, which is not included in Pargiter s collation of dynasties of the Kali age contains in its Kaumārikākhanda a list of kings of the Kali age from which the author derives the dates of Vikrama (81 B C) and Śaka (1 B C) which he takes as a confirmation of the existence of the founders of the Vikrama- and Śaka eras (57 B C. and 78 A.D) (vSt)

7589 VAIDYA CHINTAMANI VINAYAKA Epic India or India as described in the Mahābhārata and Rāmāyana [Engl] Bombay 1907 - 8 2 516 pp , 1 map - Reprint Bombay 1933

In this third study on the Epics the author »attempts to describe the social political intellectual and religious condition of the country during the epic period from such information as is available to us in these two epics « The Epic period is regarded as being from 3000 to 300 B C and as forming a single undifferentiated unity (JLB)

7590 VAIDYA C[HINTAMANI] V[INAYAKA] History of mediaeval Hindu India Vol 1-3 [Engl] Reprint New Delhi Cosmo Publications 1979 - Vol 1 Rise of Hindu kingdoms - 2, 10 400, 13 pp - Vol 2 Hindu supremacy -

2, 8, 354, 22, 2 pp. - Vol. 3: *Downfall of Hindu India*. - 4, 4, 503 pp., chronological table. - 1st published: Poona: Oriental Book-Supplying Agency, 1921-1926. - Vol. 1: 1921. - Vol. 2: 1924. - Vol. 3: 1926.

7591 VAIDYA, CHINTAMANI VINAYAKA: The Mahābhārata: a criticism [Engl.]. Bombay 1905. - 6, 222 pp. - 2nd ed.: Bombay 1929. - Reprint: Delhi: Mehar Chand Lachhman Das, 1966.

The first part examines the MBh as a poem, looking at its process of growth, the Vaiṣṇava element in it and its character as an epic. The second part, »the Mahābhārata as a history«, discusses the date of the MBh war (accepted as 3101 B C.), the historicity of the Pāṇḍavas, the founding of Indraprastha and the plot of the MBh. An appendix contains notes on the extent of MBh, the sub-*parvans*, *kūtaślokas*, additions to the text, the double position of the planets and Janamejaya's *brahmahatyā*. (JLB)

7592 VAIDYA, C[HINTAMANI] V[INAYAKA]: The riddle of the Ramayana [Engl.]. Bombay: Radhabai Atmaram Sagoon, London: Kegan Paul, Trench, Trubner and Co., 1906. - 8, 206 pp.

The first part examines the Rm as a poem, analyzing the difference between the original and the present form, dating the compilation of the latter »somewhere about the first century B C.«, and searching for reasons for the alterations, one of them being the imitation of the MBh. The second part, »Ramayana as a history«, discusses the historicity of the plot as a whole, and of names and groups such as the Ayodhyā race, aboriginal races, *rākṣasas*, Rāma and the monkeys The author often draws parallels between the siege of Laṅkā and the Spanish siege of Mexico. Appendices on the extant Rm, the differences between Rm and Rāmopākhyāna of the MBh, sayings in Rm, Dasarathajātaka, *rākṣasa* names, Sītā's marriage as child marriage and on the relative chronology of Rāma and Kṛṣṇa are appended. (KPG)

7593 VAIDYA, M. V.: The extent of the Mahābhārata [Engl.]. In: Principal Karmarkar commemoration volume ... 1948. - pp 222-228.

7594 VAIDYA, M. V.. The palace of Hiraṇyakaśipu [Engl.] In: ABORI 23, 1942, pp. 609-620.

The legend of Hiraṇyakaśipu occurs in the Purāṇas in two distinct forms One, preserved in VāP and BḍP (PPL, pp 193-196) belongs to the account of creation. The Vaiṣṇava context of the story is lacking The other occurs in a longer version (HV 3,41-47, MtP 161-163; PdP 5,42) and in a shorter version (HV 1,41.39-78; BdP 213.44-79) These are Vaiṣṇava texts. The additions which make the difference in the longer version mainly consist in an elaborate description of the *sabhā* of Hiranyakaśipu and a list of countries and rivers that shook in fear of his wrath The author shows that the description of the *sabhā* was modelled on a passage of the Sabhāparvan of MBh It was first included in HV, then the story was copied by MtP, whence it was taken over by PdP. (vSt)

7595 VAIDYA, M. V.: Tīrtha-yātrā in the Āraṇyakaparvan and the Padma-Purāṇa [Engl.]. In: A volume of studies in indology, presented to Prof. P. V. Kane ... 1941. - pp. 530-537.

Examination of setting (interlocutors) extent and variant readings proves that the PdP has copied from the MBh, more specifically from the sub-version represented by the manuscripts B, Dc, Dn, D 46 i e that »sub-version of the MBh current in Mid Eastern India represented by the Bengali version and the vulgate, its correspondence with the Bengali being especially closer« (p 534) Comparison of select variant readings (listed) shows that the readings of PdP are »generally corrupt, inferior, meaningless, self-contradictory, and unintelligent readings.. originated through ignorant and careless copying from the MBh« (p 537) (PS)

[quoted passages] MBh (cr ed) 3,80-83, PdP (ASS) 1,10-39

7596 VAIDYA, P[ARASHURAM] L[AKSHMAN] The so-called kūtaslokas in the Karnaparvan [Engl] In Professor P K Gode commemoration volume 1960 - pp 209-218 [second numeration]

Careful textual criticism of four obscure MBh passages from the Karnaparvan (cr ed 8,26 45, 8 66 15, 8 *1096, 8,67 33) traditionally said to be »*kutaślokas*« i e difficult *ślokas* incorporated by Vyāsa in order to prevent Ganeśa from writing down the MBh text too fast In opposition to this legendary account the author seeks to explain the difficulties of these passages in a more profane way »It is my attempt in the sequel to show that the text of some of the stanzas of MBh got corrupted in the course of time that there were a few difficult stanzas composed by some poets of later times and introduced into the body of the MBh that some difficult words were introduced to puzzle the reader, or that words were wrongly split up to confound him I take up these stanzas from the Karnaparvan one by one first giving their text as it is found in Vimalabodha's commentary and then comparing it with the one as found in other commentaries, and the cr ed showing to what extent the genuine text of the MBh was contaminated to turn it into a *kūtaśloka*« - *The author's final remark runs* »*In conclusion I should like to say that the so-called kūtaślokas have not come down to us from the lips of Vyāsa but are fabricated by ingenious commentators or interpreters or reciters of the MBh* « (F)

[quoted passages] MBh (cr ed) 8 1096*, 8 26 45, 8 66 15, 8 67 33

7597 VAIDYA, P[ARASHURAM] L[AKSHMAN], PUSALKER, A D The Mahābhārata its history and character [Engl] In The cultural heritage of India 2nd ed Vol 2 1962 - p 51-70

7598* VAISHAKHIA, MAHENDRA KUMAR Krsna in the Jaina canon [Engl] In BhV *7,9-10, 1946, pp 123-131*

7599* VAISHYA, CHINMANLAL Purānatattvaprakāśa [Hi] Agra 1910

A member of the Arya samaj V *disclaims the Purānas as authoritative texts,* and denies the traditional authorship of Vyāsa *[source] Rocher, p 10 (AP)*

7600* VAJRABODHI Lebensphilosophie der Bhagavadgītā [Ger] In Yoga (Büdingen) [4], 1957, pp 414-420

7601 VALLAURI, MARIO Il »Brahmottarakhanda« dello »Skandapurāna« tradizionale [It] In GSAItaliana (N S) 2 4 1934 pp 100-122

After introductory remarks on the SkP and the Skanda-*upapurāna* the author gives a chapterwise summary of the Brahmottarakhanda which forms the third section of

the Brahmakhaṇḍa (i.e. of book 3 of the SkP). This section consists of 22 chapters, mainly devoted to the cult of Śiva. An index is added. (vSt)

7602 VALLAURI, MARIO: *Composizione e contenuto dei »Purāṇa« secondo il* »Nāradapurāṇa« [It.]. In: Miscellanea della Facoltà di Lettere e Filosofia 1, Torino 1936, p. 59-66. - Same title in: PIntCO 19, Rome 1935: Atti del 19. *Congresso Internationale degli Orientalisti. Rome 1938. - pp. 354-356* [summary].

Examines chapters 92-109 of the NāP. »In the author's opinion, these *adhyāyas* are much more interesting than the famous chapter 53 of the MtP, utilized by Wilson for his Purāṇic analyses, since they offer a summary of the contents of the 18 *mahāpurāṇas* and not only a list of them ... Comparing the data furnished by the NāP with those which could be obtained from printed editions in his possession, [Vallauri verifies] that there [is] a coincidence of both contents and total number of verses only for three Purāṇas, namely SkP, MtP, and BḍP. As regards all other texts, more or less considerable discrepancies do exist, and this happens particularly as far as the extent is concerned, which does not correspond not [sic] even when the contents are described with a certain approximation ..« Arrives at a total number for the *mahāpurāna* literature of about 350 000 verses [source] Piano/Spera: In Purāṇa 22,2, July 1980, pp 134-135. (F)

[quoted passages] NāP (VePr) 1,92-109

7603* VALLAURI, MARIO: Contributi puranici alla conoscenza della »nīti« [It.]. In: Atti della R. Accademia delle Scienze di Torino, Classe di scienze morali, storiche e filologiche, vol. 64, Tomo 2, 1929, pp. 314-332.

Examines the *nīti*-chapters of MtP and AgP, »which are summarized in detail. Their contents substantially agree with those of other well-known texts: however, the comparison points out some peculiar characteristics of the two examined texts ... [The] author summarizes each chapter and compares, stressing affinities and differences in the two Purāṇa texts The paper ends with some tables showing concordances 1. of AgP and Kāmandakīyanītisāra, 2. of the AgP and MtP and 3. of these two Purāṇas and other texts, namely MBh, Manusmṛti, Yājñavalkyasmṛti, Kāmandakīyanītisāra and Kauṭilīya-arthaśāstra.« [source] Piano/Spera: In: Purāṇa 22,2, July 1980, p 133. (F)

[quoted passages] AgP (ASS) 220ff, MtP (ASS) 215ff.

7604 VALLAURI, MARIO: *Illustrazione e analisi del Narasiṃhapurāṇa [It.].* In: RSO 18,2, 1939, pp. 237-258.

»After affirming the Purāṇas as sources - together with the MBh - of Hinduism, Vallauri tries to date the NarSP which he [places] between the 13th and 14th century A D , fixing the terminus a quo by virtue of a passage of the Dūtāṅgada of Subhaṭa (4,6-10) quoted in NarSP 3 23-32, and the terminus ad quem through a quotation by Mallinātha who reports in his commentary on Raghuvaṃśa 10 56, expressly mentioning the source, a passage which is found in NarSP 47.38-39 The analysis of the 68 *adhyāyas* of the text is developed in detail ..., and an index of proper names and noteworthy concepts facilitates the consultation, constituting a contribution to the formation of the augured complete Purāṇic index.« [source] Piano/Spera: In: Purāṇa 22,2, July 1980, pp 137-138 (F)

[quoted passages.] NarSP 3 23-32; 47.38-39.

7605 VALLAURI, M[ARIO] *Intorno alle recensioni del Rāmāyana note e saggi comparativi sulle recensioni B e C* [It] In GSAItaliana 25, 1912, pp 45-84 - Firenze 1913

After some reflections on methodology Vallauri offers a comparative study of the recensions of the Bālakānda and the Ayodhyākānda with reference to poetic form and imagery of the variants repetitions of form and concept in single verses composition repetitions of form and concept between *sargas* additions and some special word usages (vSt)

7606* VALLAURI, MARIO I »Purāna« e la storia della cultura in India [It] In Scientia (6 serie) 110 No 524, anno 49, 1955, pp 402-407

» general introduction to the Purāna literature its formation and characteristics its great importance for the knowledge of ancient and medieval Indian culture « [source] Piano/Spera In Purāna 22 2 July 1980 p 141 (F)

7607* VALLAURI MARIO La »Śivagītā« [It] In Memorie dell Accademia delle Scienze di Torino (serie 2) 70 2 1942 pp 299-316

»In a learned introduction Vallauri deals with other *gitas* (like the Ganeśagītā the Brahmagītā the Sūtagītā the Yamagītā and the Rāmagītā) these texts constitute a peculiar literary genre and are very important for the knowledge of Indian religious and philosophical thought The text the author analyses in its Bombay edition (1886) claims to be a part of the PdP Uttarakhanda while according to a source quoted by Rājendralāla Mitra it was a part of the MtP but it is not traceable in the printed editions of those texts In part 2 of his paper Vallauri drafts a detailed summary of the 16 *adhyayas* of the text while the third part is an anthology of it in Italian translation More than 100 verses are here translated with special reference to doctrinal and philosophical contents Lastly a very interesting appendix shows the concordances of Śivagītā with some other Sanskrit texts « [source] Piano/Spera In Purāna 22 2 July 1980 pp 141-142 (F)

7608* VALLAURI MARIO Sommari dello Skandapurāna 1 Mahesvarakhanda [It] In GSAItaliana (N S) 3 1 1934 pp 1-47

» states that the matter of the SkP is a ›virgin matter‹ able to ›enlighten the complex picture [sic] and already so rich in colours of that Indian civilization in which it holds indeed the first place a religious creation really inexhaustible and kaleidoscopical in its traditions myths legends and its rites and observances of cult‹ After noting that the Mahesvarakhanda alone with its 12001 verses is near enough to the comprehensive dimensions of some edited *mahapurānas* Vallauri illustrates the methodology he followed in preparing his analyses completed by the usual index of proper names which also includes this time the names of places, both the mythical and real ones « [source] Piano/Spera In Purāna 22 2 July 1980 pp 139-140 (F)

7609* VALLAURI MARIO Sommari dello Skandapurāna 2 Vaisnavakhanda [It] In GSAItaliana (N S) 3 2 1935 pp 153-203, and 3 3-4 1935 pp 257-289

» shows the contents of the Vaisnavakhanda the only unifying element of which is that of helping to glorify the god Visnu The fourth (Kārttikamāsamāhātmya) and the seventh (Vaisākhamāsamāhātmya) section of this book reveal a peculiar richness of narrative material and are provided with the *tīkā* of Harikrsna Śāstrin

of which Vallauri does not fail to summarize wide parts, where it reports stories in full, scarcely touched upon in the text and very interesting, in that ›they generally are stories little known and sometimes new.‹ ... Observes that the Kārttikamāhātmya can also be found, sharing many parts with the SkP, in the PdP (Uttarakhaṇḍa 90-125, Poona ed., 1894; 88-123, Bombay ed., 1927), while the story of Jalaṃdhara, which constitutes the most important episode of this *māhātmya*, occurs in the PdP (Uttarakhaṇḍa 3-19) too. He finally notices that the ninth section called Vāsudeva-māhātmya is a text different and autonomous from the *›āsudevasya māhātmya* of which the NāP (1,104.15) writes as being a part of the Maheśvarakhaṇḍa and which corresponds to the subject really developed in the first part of *adhyāya* 42 of this *khaṇḍa*.« [source.] Piano/Spera: In: Purāṇa 22,2, July 1980, p. 140. (F)

[quoted passages:] NāP 1,104.15; PdP (B 1927) UttaraKh 88-123; PdP (ASS) 6,90-125; 6,3-19.

7610 VALLAURI, MARIO: Sommari dello »Skandapurāṇa« [3]: Brahmakhaṇḍa [It.]. In: Aevum 12,2-3, 1938, pp. 369-410.

A chapterwise summary of the Brahmakhaṇḍa forming the third book of the SkP and comprising the SetuMā (in 52 chapters) and the Dharmāraṇyakhaṇḍa (in 40 chapters). An index is added. The third section of the Brahmakhaṇḍa, i.e. the Brahmottarakhaṇḍa, is not included. (A treatise on this section was published separately under the title »Il ›Brahmottarakhaṇḍa‹ dello ›Skandapurāṇa‹ ...«, q.v.) (vSt)

7611* VALLAURI, MARIO: Sommari dello Skandapurāṇa 4: Kāśīkhaṇḍa [It.]. In: Memorie dell' Accademia delle Scienze di Torino (sèrie 2) 71,2, 1951, pp. 1-38.

Prefacing this essay the author »picks out the unitary character of the extensive Purāṇic literature, a so little homogeneous one at first sight, in the ›religious idea, which is substantially one although it is found distorted by an enormous number of practices of cult, of observances, of rites, of legends and traditions which are different and sometimes contrasting‹. According to Vallauri, this ›conceptual unity of the Purāṇas – which consists in the co-existence of theism and pantheism determining the interpretation of the personal God as perceivable aspect of the only unrecognizable divine reality – has never been sufficiently brought to light, and too many scholars have insisted on the Vaiṣṇava or Śaiva character of this or that Purāṇa‹. This distinction would have been made under the influence of the *pandits*, who cannot easily ›free themselves from the sectarian habit which family and caste beliefs impose and native tradition strengthens, promoting some Purāṇas to the rank of nearly canonical texts for this or that sect‹.« [source.] Piano/Spera: In: Purāṇa 22,2, July 1980, pp. 140-141. (F)

7612 Valmiki and Vyasa [Engl.] New Delhi: Publ. Div., Ministry of Information and Broadcasting, Government of India, 1980. – 7, 55 pp. (Cultural Leaders of India).

Contains the following contributions: Ratnam, Kamala: Valmiki, Rangachari, R.: Veda-Vyasa (AK)

7613* [VĀMANAPURĀṆA, 1885]: [Skt., Beng.]. Calcutta: Bidyāratna Press, 1293 [A.D. 1885].

Text edition with Bengali translation. [source.] Rocher, p. 238 (AK)

7614 [VĀMANAPURĀṆA, 1886]: Atha saṭippaṇaṃ vāmanapurāṇaṃ prārabhyate [Skt.] Bombay: Jagaddhitecchu Press, *śaka* 1808 [A D. 1886] - 3, 169 sheets

7615* [VĀMANAPURĀṆA, 1893]: [Skt., Beng] Pāla, Śrī Maheśacandra [ed] Calcutta: Sadanand Press, on behalf of the Nırapekṣa-Dharma-saṃcāriṇī Sabhā, Calcutta, *saṃvat* 1950 [A D. 1893]

Edıtıon of Skt. text ın Beng characters, wıth Beng translatıon [source] Raı, Ganga Sagar In: Purāna 12,1, January 1970, p 178 (F)

7616* [VĀMANAPURĀṆA, 1903]: [Skt] Mumbaī (Bombay): Śrīveṅkaṭeśvara Presa, *śaka* 1825 [A.D. 1903] - 3, 161 sheets. - Reprints: *samıat* 1967 [A D. 1910] - *samıat* 1983 [A.D. 1926] - [and/or?] *śaka* 1851 [A.D 1929]

7617 [VĀMANAPURĀṆA, 1908]: Bāmana-purāṇam śrīmanmaharsi-kṛṣṇadvaıpāyana-bedabyāsa-pranītam [Skt., Beng] Pañcānana Tarkaratna [ed, tr.] Calcutta: Baṅgabāsī Press, B S 1314 [A.D 1908] - 6, 2, 439 pp.

7618* [VĀMANAPURĀṆA, 1946]. Part 1-3 [Kan] Venkaṭācārya, S[ankīghaṭṭam] [tr] Mysore 1946 - (Śrī Jayacāmarājendra Grantharatnamālā 25)

7619 [VĀMANAPURĀṆA, 1960] Purāṇacayanam· mahāsthāṇuh [Skt] In: Purāṇa 2,1-2, July 1960, p 75.

Sanskrıt quotatıon (Devanagarı) from the VmP, concernıng the proper concentratıon of the mınd (F)

[quoted passages] VmP 43 79-84

7620 [VĀMANAPURĀṆA, 1961]· Purānaratnāni [Skt] In· Purāṇa 3,2, July 1961, p 330

Skt text (Devanagarı) of two epıgrams from the VmP (F)

[quoted passages] VmP (VePr) 43 25, 43 84

7621 [VĀMANAPURĀNA, 1962] Agastyaproktaṃ pāpaśamanam nāma harıśamkara-stotram [Skt] Gupta, Ānandasvarūpa [ed] In: Purāna 4,2, July 1962, p 233-235

Skt text of a hymn from the VmP by the sage Agastya to Harı and Śaṅkara Gıves varıous readıngs (F)

[quoted passages] VmP (VePr) 88 2-27

7622* [VĀMANAPURĀṆA, 1963]· [Vāmana purāna] [Hi] Trıpathi, Shyam Sundar [tr] Bombay VePr, *śaka* 1885 [A D 1963]

»The Hındı translatıon contaıns no Sanskrıt text and the fırst verse of each chapter ıs gıven before the translation of thıs chapter The last verse of each chapter ıs also gıven at the end of the translatıon of that chapter « [source] Raı, Ganga Sagar In. Purāna 12,1, January 1970, p 178 (F)

7623 [VĀMANAPURĀṆA, 1963]· Purāṇa-sūktayaḥ [Skt] Dvivedı, Thakur Prasad Sharma [ed.] In: Purāṇa 5,2, July 1963, pp 350-351

Skt text of some 25 epıgrams from varıous parts of the VmP. (F)

7624 [VĀMANAPURĀṆA, 1965]: Brahmakṛtā vāmanastutiḥ [Skt., Engl.]. Gupta, Anand Swarup [ed., comm.]. In: Purāṇa 7,2, July 1965, pp. 215-220.

Skt. text of a hymn by Brahman to Vāmana from the VmP. Gives numerous variant readings of the VmP text as well as of the parallel passage in the MtP. With short notes on the meaning of Vāmana and his treatment in the VmP. Adds the text of a further *stotra* to Vāmana from the same Purāṇa. (F)

[quoted passages:] MtP (ASS) 244-246; 245.67-80; 246; VmP (VePr) 23-31; 30.18-31; 30.53; 73-93; 89.36-41.

7625 [VĀMANAPURĀṆA, 1965]: Suprabhātam [Skt.]. In: Purāṇa 7,1, January 1965, p. 18.

Skt. text of a morning prayer from the VmP. (F)

[quoted passages:] VmP (VePr) 14.20-28.

7626 [VĀMANAPURĀṆA, 1967]: Śrī vāmanapurāṇam: pāṭhasamīkṣātmakasaṃskaraṇam / The Vāmana Purāṇa: critically edited [Skt., Engl.]. Gupta, Anand Swarup / Gupta, Ānandasvarūpa [ed., comm., introd.] Durga Rāmanagara, Vārāṇasī: Sarvabhāratīyakāśirājanyāsaḥ / Fort Ramnagar, Varanasi: All-India Kashiraj Trust, *saṃvat* 2024, *śaka* 1889, A.D. 1967. - 70, 778, 113 pp.

Critical text in three portions. the text of *adhyāyas* 1-23 is followed by that of the Saromāhātmya (in 28 *adhyāyas*), and in the remaining portion the text of *adhyāyas* 24-96 is rendered. The layout is modelled after that of the MBh cr.ed. text at the head of the page, variant readings at the bottom. The detailed introduction discusses inter alia the various printed editions of the »vulgate text« of the VmP and the manuscripts used in preparing the present ed. (20 in number, besides these, a commentary by Rāmacandra Bhaṭṭa, quotations in *nibandha* texts and Purāṇic/Epic parallel passages have served as testimonia). The remaining part of the introduction deals with »textual problems of the VmP« (including the problems of textual transmission), and »principles adopted for constitution of the VmP text«. There is also a shortened Skt. version of the Engl. introduction which is followed by a concordance of the numbers of the *ślokas* contained in the various *adhyāyas* of the VmP editions (present ed., Jagaddhitecchu-Press, M. C. Pal, VaVā, VePr), and a detailed »concordance of *adhyāyas* and *ślokas* of cr.ed. of the VmP with those of the VePr ed.«, and, finally, a summary of contents by *adhyāyas* (in Skt.). - The useful appendices present: 1 variants from the Mysore Telugu ms. (very numerous), 2 VmP quotations in the *dharmaśāstra nibandhas*, identified and not identified, 3 parallel *ślokas* in the critical editions of the VmP and the MBh, 4 subject-concordance of the VmP with the other Purāṇas and the Epics (only a few general items, like »*sadācāra* (good conduct)«). The list of a few addenda is followed by a list entitled »corrigenda« and another entitled »errata«. The volume is completed by a full half-*śloka* index and an alphabetical list of the starred passages in the critical apparatus. (F)

[reviews:] Pusalker, A. D.: In: ABORI 50, 1969, pp. 116-118. - Sternbach, Ludwik: In: JAOS 89, 1969, pp. 441-442.

7627 [VĀMANAPURĀNA, 1968] Andhakakrtā gaurīstutih [Skt, Engl] Gupta, Ānandasvarūpa [ed, tr] In Purāna 10,1, January 1968, pp 1-5
Skt text of a hymn by Andhaka to Gaurī or Pārvatī from the VmP With variant readings explanatory notes Engl translation and a parallel passage from the KūP (F)
[quoted passages] KūP 1,16 216-219, VmP 44 1-10

7628 [VĀMANAPURĀNA, 1968] Aditigarbhasthasya bhagavato vāmanasya prahlādakrtā stutih [Skt] Gupta, Ānandsvarūpa [ed] In *Purāna 10,2, July 1968*, pp 113-114
Hymn from the VmP by Prahlāda to Visnu in his *form as Vāmana Skt text with* variant readings (F)
[quoted passages] VmP (cr ed) 8 21-27

7629 [VAMANAPURANA, 1968] Vrddhavakyaprasamsā [Skt] In Purāna 10,1, January 1968, p 95
Short Skt text from the VmP, praising the value of the Purāna literature (F)
[quoted passages] VmP (cr ed) 68 65-70

7630 [VAMANAPURĀNA, 1968] Śri vāmanapuranam / The Vāmana Purāna with English translation [Skt, Engl] Gupta, Anand Swarup [ed, introd], Mukhopadhyaya Satyamsu Mohan, Bhattacharya Ahibhushan, Nath, N C, Verma V K [tr] Fort Ramnagar, Varanasi All India Kashiraj Trust, 1968 - 6, 50, 543, 70, 2, 97 pp
English translation of the VmP along with the constituted Skt text and with introduction appendices *adhyaya*-concordance with the VePr edition and index of half-*slokas* (= *pada* a and c of each verse) The appendices contain a subject concordance and lists of the episodes *stotras vratas* and fasts personal names geographical names flora and fauna mentioned in the VmP with references of *adhyayas* and *ślokas* Scientific Lat names of flora and fauna and descriptive notes on the flora are also given (vSt)
[reviews] Sternbach Ludwik In JAOS 89 1969, pp 441-442

7631 [VĀMANAPURĀNA, 1968] Śrī vāmanapurāna hindī anuvāda sahita Anuvādaka gopāla candra vedāntasāstrī, srīnārāyana simha tathā gangāsāgara rāya Sampādaka ānandasvarūpa gupta [Skt, Hi] Gupta, Anand Swarup / Gupta, Ānandasvarūpa [ed], Vedāntasāstrī, Gopālacandra, Rai, Ganga Sagar / Rāya, Gangāsāgara, Singh Shrinarain / Simha, Śrīnārāyana [tr] Vārānasī Sarvabhāratīya Kāśirājanyāsa, 1968 - 29, 465, 58 97 pp
Hindi translation of the VmP along with the constituted Skt text Introduction (Hi) appendices *adhyaya*-concordance and half-*śloka* index as in the English translation [source] Purāna 11,1, January 1969 appendix p 7 (F)

7632 [VĀMANAPURĀNA, 1970] *Kaśyapakrtā visnustutih* [Skt, Engl] Gupta A[nand] S[warup] [ed, comm] In Purāna 12,1, January 1970, pp 7-11
Skt *text of a hymn by* Kaśyapa to Visnu from the VmP, with numerous variant readings and a note with some remarks on parallel passages (F)
[quoted passages] MBh 13 17 54, VmP (cr ed) 5

7633 [VĀMANAPURĀṆA, 1970]: Sūcī-patra appended to the Kashmirian ms of the Vāmana Purāṇa [Skt., Engl.]. Gupta, A[nand] S[warup] [ed., comm.]. In: Purāṇa 12,1, January 1970, appendix, p. I–IX.

Text of the ms with short explanatory note and concordance to the cr.ed. (F)

7634 [VĀMANAPURĀṆA, 1970]: *Vāmanapurāṇapraśaṃsā* [Skt.]. *In: Purāṇa 12,1*, January 1970, p. 202.

Short passage from the VmP. (F)

[quoted passages:] VmP (cr ed) 69.3; 69.11–12.

7635 [VĀMANAPURĀṆA, 1970]: Brahmakṛtā vāmanastutiḥ [Skt., Engl.]. Gupta, A[nand] S[warup] [ed., comm.]. *In: Purāṇa 12,1, January 1970, pp. 2–6.*

Skt. text of a hymn by Brahman to Vāmana from the VmP, with numerous variant readings and a note which names parallel passages (F)

[quoted passages:] KūP 1,12; MBh 12,338; 13,17; 13,149; VmP 5; 66

7636 [VĀMANAPURĀṆA, 1983]: Atha vāmanamahāpurāṇam / The Vamana Mahapuranam *(with an introduction in English and sloka-index), revised and* enlarged [Skt., Engl.]. Kāmboja, Jiyālāla / Kamboj, J. L., Siṃha, Nāgaśaraṇa / Singh, Nag Sharan [ed.]. Delhi: Nag Publishers, 1983 - 6 pp , 2, 202 leaves, 59 pp., oblong.

Reprint of a VePr edition (95 chapters), with introduction and verse index (listing the first *pāda* of each verse) (PS)

7637 [VANAVĀSĪMĀHĀTMYA, 1897]: Specimens of modern Brahmanical legends. No. II: The Vanavâsî-Mâhâtmya [Engl.] Betham, G. K. [tr., comm.]. In: IA 26, 1897, p. 33–39 and 69–80.

Engl translation of this text in five parts The text is said to be »completed by one Suba Avadhâni, son of Daksiṇâmûrti Anantâvadhani of Vanavâsī, for the use of *himself and others«. In the notes appended to the translation the translator makes* historical remarks on several place names occurring in the text, namely Vanavâsī, Sōnda and Sāmbarāni. For »Specimens of modern Brahmanical legends No I: The Mañjgunī-Purāṇa« see SkP, 1895 (KPG)

7638• VANDYOPĀDHYĀYA, AKṢAYAKUMĀRA: Kurukṣetra meṃ arjuna kā mohabhaṅga [Hi.]. In: *Gītātattvāṅka ... 1939. - pp. 79–83*

7639• VARADACHARI, K. C.: Aurobindo on Bhagavadgītā [Engl.]. In: Gītāsamīkshā ... 1971. - pp. 141–147.

7640• VARADACHARI, K. C.: Bhagavadgītā and Kathopanishad [Engl.]. In: JSVenkatUOI 13, [1952].

7641 VARADACHARI, K. C.: The esoteric teaching in Nalopākhyāna or akṣahṛdaya and aśva-hṛdaya [Engl.] *In: JGJRI 1,3, May 1944, pp. 293–302.*

Nala, acting as charioteer of king Ṛtuparna in the shape of a dwarf, teaches *the king* towards the end of his years of misery the art of managing horses (*aśvahṛdaya*) in exchange *for the king's art of dice and numbers (akṣahṛdaya)* He is then able to regain his kingdom and his wife Damayantī. The author explains the esoteric

meaning of this story *Asvahrdaya* is the art of taming one's senses Nala *is a yogin* and possesses the eight *siddhis* but this *is not enough to rescue* him from misery Rtuparna's *aksahrdaya is the art of numbers* the art of calculation and causal deduction he *is* a knower of Sâmkhya *Aksa*, the dice is also the eye (*aksin*), the vision that detects the one truth in the manifold appearances and the undecaying spirit (*aksara*) in the passing manifestations After gaining this knowledge of Sâmkhya, the *yogin* Nala reaches his goal (vSt)

7642* VARADACHARI, V Gitâ according to Abhinavagupta [Engl] In Gitâsamîkshâ 1971 - pp 65-73

7643 VARADACHARI, V The Sanatkumâra samhitâ [Engl] In ALB 35,3-4, 1971, pp 227-257

A study of this Pâñcarâtra text based on the edition by V Krishnamacharya, Adyar Library Series 95, 1969 (vSt)

7644 VARADACHARI, V Similes in the Visnu Purâna [Skt , Engl] *In Purâna* 3,2, July *1961*, pp 228-234

Searches the ViP for »poetical highlights« With English translation of the passages cited (F)

[quoted passages] ViP 1,1 4, 2 6 47-49, 5 6 36-44, 5,10 1-14

7645 [VARADARÂJA] KATTA VARADARAJU Sri Ramayanamu by Katta Varadaraju critically edited with introduction and notes Vol 1-4 [Tel] Venkata Rao, N [ed , introd] Tanjore S Gopalan, T M S S Mahal Library, [1950]-1953 - Vol 1 Bala and Ayodhya Kandas, [1950] - 59, 8, 687 pp - Vol 2 Aranya and Kishkindha Kandas, [1952] - 32, 535 pp - Vol 3 Sundara Kanda [1952] - 25, 216 pp - Vol 4 Yuddha Kanda, 1953 - 59, 544 pp - (Madras Government Oriental Series No 50 1-4, Tanjore Saraswati Mahal Series No 12, 62, 63, 64)

Tel adaptation of the Rm in *dvipada* metre Seems to follow closely the Skt original »Varadarâja s Râmâyanamu is not only the biggest *dvipada* work but also the first of the available exact translations (*yathâ vâlmikamu*) in Telugu *dvipada kâvya* literature It was written immediately after the age of Krsnadevarâya The *only ms* copy of this work is preserved in the Tanjore Library No other copy of *this rare* work seems to be available in any of the ms libraries in and outside the *Telugu country* It can be said that Varadarâju was living about 1650 A D .. There *are many words phrases* idioms and grammatical peculiarities which are only to be known *from this work and which deserve the immediate attention of every* Telugu scholar *This Rm contains* 15600 *dvipada* lines and *I have taken* every possible care to preserve *the text which had to be determined solely with the aid of a single* copy All the *headings given in the Telugu work are taken from the original Skt* work according to *sargas*, to *facilitate scholars in comparing with the original for* literary criticism « (Quotations *from the editor s preface*) With *brief Tel introduc*tion to each volume No indices, but *fairly detailed tables of contents (F)*

7646 VARÂHAMIHIRA Brhatsamhitâ srîvarâhamihiraviracita srîbhatta karna parisodhitâ / The Brhatsañhitâ *of* Varâha *mihira* [Skt , Engl] Kern H / Karna [ed , introd] Calcutta Baptist Mission Press *1865* - 64 508 [4]

77 pp. (BibInd work 48). - Also issued separately in 7 fasc. as: (BibInd, N.S., 51, 54, 59, 63, 68, 72, 73).

Edition based on nine mss; variant readings are given chapterwise in an appendix of 77 pp. The introduction of 64 pp. deals with Varāhamihira, his date and life; the use of *śaka* and *saṃvat* by the commentator Utpala (*śaka* era = end of the Śaka kings through Vikramāditya = *saṃvat*); *the date of the Pañcatantra where Varāhamihira* is quoted; earlier and later astronomers; the Gargasaṃhitā (dated ca. 50 B C.) which contains the YugaP; and several other astronomical texts. (vSt)

7647 [VARĀHAMIHIRA:] VARÂHA-MIHIRA: The Bṛhat-Sañhitâ; or, complete system *of natural astrology of Varâha-mihira. Translated from Sanskrit into* English [Engl.]. Kern, H. [tr.]. In: JRAS (N.S.) 4, 1870, pp. 430-479; and 5, 1871, pp. 45-90 and 231-288; and 6, 1873, pp 36-91 and 279-338; and 7, 1875, pp. 81-134.

Gives various readings in the footnotes and explanations from Utpala's commentary Refers also to passages from MBh and Rm for further explanation of the topics in question. (AM)

[quoted passages] MBh *1,63.15; 2,27.3, 2,31 66, 2,31 69, 13,23.21; Rm (B) 4,40 30*

7648 [VARĀHAPURĀṆA, 1887-1893]: *Varāhapurāṇam śrīhṛṣīkeśa-sastriṇā saṃśodhitam* / The Varáha Purána: edited by Hṛshikeśa Śástri [Skt] Hṛṣīkeśa Śāstrī / Hṛshīkeśa Śāstrī [ed.] Calcutta: Asiatic Society, 1893 - 91, 1257 pp (BibInd work 109). - Also issued separately (in 14 fascicles). ibid - (BibInd, N.S., Nos 601, 631, 635 (1887); 640, 647, 654 (1887-1888); 677, 694, 710, 714 (1888); 719, 726, 733 (1889), 829 (1893). - 2nd ed.' Varanasi 1982. - (Harjivandas Sanskrit Granthamala 8).

7649* [VARĀHAPURĀṆA, 1902]: [Skt.] Bombay: VePr, *saṃvat 1959* [A.D 1902]

7650* [VARĀHAPURĀṆA, 1906]. [Skt., Beng.] Calcutta Baṅgabāsī Press, 1313 [A.D. 1906].

Text edition with Bengali translation [source] Rocher, p 241 (AK)

7651* [VARĀHAPURĀṆA, 1946-1948]: Part 1-5 [Kan.] Varadācārya, M R. [tr] Mysore *1946-1948. - (Śrī Jayacāmarājendra Granthạratnamālā 31).*

7652 [VARĀHAPURĀṆA, 1973]: Maheśvarakṛtā devīstutiḥ [Skt, Engl.]. Gupta, Anand Swarup [ed., comm]. In: Purāṇa 15,1, January 1973, pp 1-5.

Text of a hymn by Maheśvara to the Devī from the VarP Gives some variant readings from manuscripts and parallel passages, and adds a short explanatory note in Engl (F)

[quoted passages.] DBhāgP 8,30 81; KūP (cr.ed) 2,14 55, KūP 1,11 149; MBh (CiPr) 3,39 1-4, MBh 6,23 12, MkP 23.30-47; MtP 13.51, PdP 1,17.309, VmP (cr ed.) SaroMā 11.6-22, VarP (VePr) 17.23-25; 17.59-61; 17.73; 28 29-37.

7653 [VARĀHAPURĀṆA, 1973]: Nāradakṛtaṃ viṣṇor brahmapārastavam [Skt., Engl.]. Gupta, Anand Swarup [ed., comm.]. In: Purāṇa 15,2, *July 1973*, pp. 166-170.

Skt text of a hymn by Nārada to Visnu as *brahmapara*, i e »highest object of sacred knowledge contained in the Veda.« Gives a list of variant readings and an explanatory note on the meaning of the text (F)

[quoted passages] VarP (VePr) 3 11-20

7654* [VARĀHAPURĀNA, 1973-1974] Vārāha purāna sarala bhāsānuvāda sahita janopayogi samskarana Sampādaka camanalāla gautama Vol 1-2 [Skt., Hi]. Gautama, Camanalāla [ed] Barelī samskrti samsthāna, 1973-1974

Edition of Skt. text, with translation and introduction, in Hindi [source] NUC 1973-1977 (AK)

7655 [VARĀHAPURĀNA, 1974] Raibhyamunikrtā gadādharastutih [Skt] Gupta, A[nand] S[warup] [ed] In Purāna 16,2, July 1974, pp 137-138

Skt text of a hymn by Raibhyamuni to Gadādhara (i e Krsna) from the VarP With some variant readings (F)

[quoted passages] VarP (cr ed) 7 29-31, 7 45

7656 [VARĀHAPURĀNA, 1975] Brahmakrtā srsti stutih [Skt., Engl]. Gupta, A[nand] S[warup] [ed , comm] In *Purāna* 17,1, January 1975, pp 1-5

Hymn by Brahman to Srsti i e the *śakti* of Brahman, from the VarP With an explanatory note (F)

[quoted passages] BVP 2 6 53, DBhāgP 9,6 53, MtP 3 30, 3 44, ViP 1,2 61, VarP (VePr) 70 17, 70 20, 90 47, 91 2-5, 91.3, 91 5, 91 7-16 92 1, 96 1

7657 [VARAHAPURĀNA, 1977] Dharanīkrtā janārdanastutih [Skt, Engl] Gupta Anand Swarup [ed , comm] In Purāna 19,2, July 1977, pp 252-256

Hymn to Visnu or Janārdana as Varāha by Dharanī With an explanatory note and variant readings (F)

[quoted passages] BhāgP 10 6 20, VarP (cr ed) 1 12-28

7658 [VARĀHAPURĀNA, 1977] Śrīvarāhamahāpurāna [Hi] In Kalyāna 51, 1977, pp 17-472

An abbreviated (*samksipta* according to the running title on each page) Hindi version (PS)

7659 [VARĀHAPURĀNA, 1978] Rāstrasukhāvahā śāntirūpā vāsudevastutih [Skt, Engl] Gupta, Anand Swarup [ed , tr., comm] In Purāna 20 2, July 1978 pp 161-168

Hymn to Vāsudeva by Varāha from the VarP, »in the form of a *śānti* prayer which brings happiness, peace and prosperity to a *rāstra*« With Engl translation some variant readings and an explanatory note with some parallel passages (F)

[quoted passages] ViP 1,1 12, VarP (VePr) 182,33ff, 183 26-27, 184 16-18, 191 8-9, 192,5-14, 192,35, 192,38

7660 [VARĀHAPURĀNA, 1979] Citrakūte supratīkanrpakrtā »rāma« nāmnā visnu stutih [Skt , Engl]. Gupta, Anand Swarup [ed., comm]. In Purāna 21,2 July 1979, pp 96-99

Eulogy to Viṣṇu by the name Rāma, by king Supratīka at Citrakūṭa mountain. With an explanatory note in Engl. Refers to RāmapūrvatāpanīyaU and TaiU. (F)

[quoted passages] MtP 13.25–26; 13.54; PdP (ASS) 5,29.132–159; VmP (cr.ed.) 63; VarP (cr.ed.) 5; 6; 12; 12.3–11; 15.

7661 [VARĀHAPURĀṆA, 1981]: The Varaha-Purana: with English translation [Skt., Engl.]. Gupta, Anand Swarup [ed.]; Bhattacharya, Ahibhushan [tr.] Varanasi: All-India Kashiraj Trust, 1981. – 6, 3, 38, 989, 71, 168 pp.

Critical edition. The introduction deals in part 1 with Purāṇas in general, part 2 gives a summary of the contents of the VarP. Follows Hazra's attempt to trace the textual history and to establish the date of the different strata of the Purāṇa. The extant text was composed in Northern India in the 12th cent. A.D. The following appendices are added: subject-concordance of the VarP with other Purāṇas and Epics; lists of personal names, geographical names, *tīrthas*, etc., contained in VarP; list of flora mentioned in VarP; list of fauna mentioned in VarP; list of *ākhyānas* or legends narrated in VarP; list of sins in the worship of Viṣṇu; *vratas* (vows) and *upavāsas* (fasts); list of *stotras*. Finally an index of half-verses (*ślokārdhasūcī*) is given. (AM)

7662 [VARĀHAPURĀṆA, 1982]: *Śrī varāha purāṇa [Hi.] Varmā Śāstrī, Rāmacandra* [adapt.] Dillī: Dharmagrantha Prakāśana, 1982.

Hindi summary of the VarP for popular usage. (PS)

7663 [VARĀHAPURĀṆA, 1984]: The Varāha Mahāpurāṇa edited with introduction, verse index and detailed contents in English and Sanskrit [Skt., Engl.]. Sharma, K. V. [ed., introd.] Delhi: Meharchand Lachhmandas, 1984. – 18 pp., 9, 260 folios [oblong]

Reprint of a VePr ed. The introduction deals inter alia with the forms of worship in VarP. Contains a detailed table of contents. A verse index (*ślokānukramaṇikā*) is appended. (AM)

7664 [VARĀHAPURĀṆA, 1985]: The Varāha Purāṇa: translated and annotated. Vol. 1–2 [Engl.]. Venkitasubramonia Iyer, S[ubramonia] [tr., comm.] Delhi: *Motilal Banarsidass, 1985. – Vol. 1: 29, 354 pp. – Vol. 2: 14 pp., pp. 355–738.* – (Ancient Indian Tradition and Mythology Series 31–32).

The text of the VePr edition has been translated. The introduction gives a summary of contents and discusses some features of the VarP (viz. *vrata, stotra*). Vol 2 contains a glossary with references and an index. (AM)

7665 [VĀRĀHĪSTOTRA, 1976]: Vārāhī-stotram [Skt., Engl.] Gupta, Anand Swarup [ed., comm.]. In: Purāṇa 18,1, January 1976, pp. 1–4.

Text of a ms from the Kashiraj Sarasvatī Bhaṇḍāra in Ramnagar, with a short explanatory note concerning the hymn's contents. (F)

7666 VARMA, DHIRENDRA: Evolution of the myth of Ahalyā Maitreyī [Engl.]. In: Jhā commemoration volume ... Part 2. ... 1937. – pp. 427–433.

Traces the story of Indra and Ahalyā (alluded to in ŚBr 3/3,4 18 [*sautrāmaṇi*-formula]) through the different versions mainly of texts on Rāma, starting with the

Vālmīki Rāmāyana, Bālakānda, up to the Tulsidās Rāmāyana, putting stress on its »gradual adaptation by the devotees of Visnu« (RS)

[quoted passages] AdhyātmaRm 1,5, PdP 6 261 133-134 Rm (B) 1,48-49

7667 VARMA, KESHAV DEVA The Purānas - how to study Brahmā and his family [Engl] In Proceedings of the Fifth World Sanskrit Conference 1985 - pp 405-416

Identifies Brahman and his descendants (*rsis* etc) with terms from modern science (atomic physics) (PS)

7668* VARMA, KRISHNA Recent interpretations of the Bhagavadgīta [Engl] Delhi Delhi University, 1969-1974

7669* VARMA, MADANLAL Gitā mem arjuna ke visista karmom ki sārthakatā [Hi] In Saptasindhu 13,6, 1966, pp 43-48

[»The deeds of Arjuna with explanation«] (vSt)

7670 VARMA MAHENDRA KUMARA On the word ›bhārata‹ [Engl] In ABORI 54, 1973, pp 234-237

Argues that the name *bharata* (*bharatavarsa*) means ›the land of Agni‹ or ›the land of the sun‹ (SD)

7671* VARMA, S VIHĀRILALA Gītā visvakosa Bareilly Bareilly Sanskrit Samsthan, 1975

7672* VARMA, VISWANATH PRASAD Philosophy of history in the Bhagavadgītā [Engl] In PhQ 30, 1957, pp 93-114

7673 VARMA, VISWANATH PRASAD The philosophy of the Bhagavadgita [Engl] In VK 50, December 1963, pp 466-469

»To a collapsing and decadent world the Gītā preaches the sanctity of *daivi sampad*« i e to strive for moral perfection and the »spiritualization« of life (AM)

7674 VARMA, V[ISWANATH] P[RASAD] Tilak's interpretation of the Bhagavadgītā [Engl] In JBiharRS 43, 1957, pp 299-322

7675* VARMA, VRAJESHWAR Brahmavaivarta kī krsna kathā ke tīna prasaṅga [Hi] In Hindī Anuśīlana 13,1-2, 1960

7676* VARTY, KASHINATH Svādhyāya gītā [Mar] Bombay 1974

Abridgement [source] Callewaert/Hemraj p 383 (PS)

7677 VASILKOV, YA V Ėlementy ustno-poėtičeskoj techniki v »Machabcharate« [Rs] In Literatury Indii Stat i i soobščenija Moskva 1973 - pp 3-23

[»Elements of oral poetic technique in the MBh«] (JLB)

7678 VASILKOV, YA. V Epos i Palomnichestvo (O znachenii »palomnicheskoy« temi v »Mahabharate«) [Rs] In Literatury Indii Moskva 1979 - pp 3-14

[»Epic poetry and pilgrimage (on the significance of the ›pilgrimage‹ theme in the MBh)«]. (JLB)

7679 VASILKOV, YA. V.: Mahabharata i ustnaya epicheskaya poeziya [Rs.]. In: Narody Azii i Afriki 4, 1971, pp. 95–106.

»In the present article a possibility of applying to Mahabharata new methods, in particular those of M. Parry and A. Lord, are considered. The author points out in Mahabharata peculiarities of style, characteristic of oral epic poetry, such as the use of formula technique, the absence or an insignificant percentage of ›obligatory‹ enjambement, the composition of a song of themes A conception of the theme ›nucleus‹ is introduced. ... A division of themes into ›obligatory‹ and ›admissible‹ in relation to a given plot is suggested. ... The author considers some ›discrepancies‹ and ›contradictions‹ in the text of Mahabharata and arrives at the conclusion that they are a consequence of the limited variability in the expression of traditional ideas, typical of the oral-poetic style. ... the author comes to the conclusion that Mahabharata is in the main a relic of oral epic poetry« [from English abstract] (JLB)

7680* VASILKOV, YA. V.: »Makhabharata« i potlatch (etnograficheskiy substrat epicheskogo suzheta) [Rs.]. In: Sanskrit i drevneindijskaya kultura. Moscow 1979 - pp. 73–82.

[»The MBh and the potlatch: an Epic story and its ethnographic substratum«] (V)

7681 VASILKOV, YA. V.: »Makhabharata« kak istoricheskiy istochnik: k kharakteristike epicheskogo istorisma [Rs.]. In: Narody Azii i Afriki 5, 1982, pp. 50–60 and 220–221.

[»The MBh as a historical source. to the definition of Epic historicity«] (V)

7682 VASILKOV, YA. V.: Proishojdenie Sujeta Kayrataparvi (MBh 3,39–45) [Rs.] In: Problemy istorii jazykov i kultury narodar Indii. Moskva 1974. - pp. 139–158.

[»The origin of the plot of the Kirātaparvan (MBh 3, 39–45)«] (JLB)

[quoted passages] MBh 3,39–45

7683 VASILKOV, YA. V.: Zemledel'českij mif v drevneindijskom epose: Skazanie o Riš'jašrnge [Rs] In: Literatura i kultura drevnej i srednevekovoj Indii. Moskva: Nauka, 1979. - p. 99–133.

[»Agricultural myth in the old Indian Epic: story of Ṛśyaśṛṅga«] (JLB)

7684* VASU, NAGENDRA NATH: Mēghēçvara inscription of Svapnēçvara Dēva of Orissa [Engl., Skt.]. In. JASBengal 66, 1897, pp. 11–23.

Contains (p 14–17) the text and translation of ch 38 of the Ekāmrapurāṇa. [source:] Rocher, p 173 (SD)

7685 VASU, NAGENDRA NATH: The modern Buddhism and its followers in Orissa [Engl.] Calcutta: The author, ca 1911. - 8, 28, 181, 12 pp.

After a cursory account of the rise of different schools of Buddhism up to the 15th cent the author deals with the development of Buddhism in Orissa in the 16th and 17th centuries and its revival in the 19th century. The last chapter includes an account of the Mahimā Dharma sect and their *śūnyavāda*. The ŚūnyaP of Rāmāi Paṇḍita (11th cent), the ViṣṇugarbhaP and NirguṇaMā of Caitanya Dāsa, the

Guptagītā of Balarāma Dāsa the Tulābhinā of Jagannātha Dāsa and the Śūnyasamhitā by Acyutānanda Dāsa are cited as well as the songs of Bhīma Bhoi (vSt)

7686* [VASU, NAGENDRA NATH] VASU, NĀGENDRANĀTHA »Śūnyapurāna« sambandhe mantabya [Beng] In Sāhitya Parisat Patrikā 16, 1909-1910, pp 221-224

7687 [VASU, SRIS CHANDRA] VIDYARNAVA, ŚRIS CHANDRA The date of the Mahabharata war (various views) [Engl] In The Matsya Purānam Taluqdār of Oudh [tr] 1916-1917 - Appendix II p xiii xxvi

7688 [VASU, SRIS CHANDRA] VIDYARNAVA, SRISA CHANDRA The date of the Matsya Purâna [Engl] In The Matsya Purānam Taluqdār of Oudh [tr] 1916-1917 - Appendix X p cii-cvi

7689 [VASU, SRIS CHANDRA] VIDYARNAVA ŚRISA CHANDRA Pauranik [sic] chronology [Engl] In The Matsya Purānam Taluqdār of Oudh [tr] 1916-1917 - Appendix VIII, p lxxix xciii

7690 [VASU, SRIS CHANDRA] VIDYĀRNAVA ŚRISA CHANDRA Pauranik [sic] geography [Engl] In The Matsya Purānam Taluqdār of Oudh [tr] 1916-1917 - Appendix IX, p xciv-ci

7691* [VASU, SRIS CHANDRA] BOSE S C Purāna prabesa [Beng] Calcutta 1920

7692* [VASUDEVACARYA (OF DODDABALLAPUR)] VASUDEVACARYA D Gītābhāva [Kan] Mysore The author, 1952 - 18 280 pp

Comparative study of and commentary on the BhG representing views of various schools [source] Kapoor Nr 1894 Callewaert/Hemraj (PS)

7693 [VASUKIPURANA 1981] Śrī vāsukipurānam (samiksātmakam sampādanam) / Vāsukipurānam (critically edited) [Skt] Śāstrī Anantarāma [ed] Delhi Nag Publishers 1981 - 25 211 4 pp ill

The first part of the book contains a study of the Vāsukipurāna (in Skt) dealing with its date its position among the Purānas the story of Jīmūtavāhana places of pilgrimage religious teachings local traditions the tradition of *nāga* worship (according to the chapter headings) The critical edition of the text comprises pp 117-161 (935 verses) The book concludes with an index (in Skt) of names and topics (PS)

7694* VASVANI T LILARAM The Bhagavadgītā an interpretation [Engl] Poona 1958

7695 VASVANI T LILARAM The call of the Gita [Engl] In Kindle the light an anthology of writings of T L. Vasvani Vasvani J P [ed] Poona Mira Publications n d - 186 pp - pp 57-58 - Reprinted from KK 2 1935 pp 94-95 - Also in Studies in the Gita Vol 1 1970

Extract from an address on the Nuwana Eliya Hills Ceylon (AM)

7696* VASVANI T LILARAM The heart of the Gita [Engl] Poona 1968

7697 VATSYAYAN, KAPILA: Rāmāyaṇa in the arts of Asia [Engl.]. In: The Ramayana tradition in Asia ... 1980. - pp. 681-701.

Reflections on the nature of the Rāma story are followed by remarks on the development of the literary tradition, a survey of a sample of sculptures or paintings on the theme and a brief look at modern dramatic presentations, the interdependence of all three forms being noted; material is drawn from both India and the rest of Asia. (JLB)

7698 VAUDEVILLE, CHARLOTTE: Aspects du mythe de Kṛṣṇa-Gopāla dans l'Inde ancienne [Fr.]. In: Mélanges d'Indianisme à la mémoire de Louis Renou ... 1968. - p. 737-761.

Considers the Kṛṣṇa-Gopāla legend as a later addition to the Epic legend of Kṛṣṇa and discusses the development which led to this addition, using textual and archaeological evidences Concludes that the Kṛṣṇa-Gopāla cycle was absorbed into the cycle of Vaiṣṇava legends in Southern India, probably in Karnataka, towards the end of the Gupta period, which would support H. H. Wilson's relatively late dates for the HV, ViP and BhāgP. Of these three texts she consideres the ViP as the oldest (compiled not prior to the 8th cent), the BhāgP as the latest (10th cent). Within the Kṛṣṇa-Gopāla cycle she sees Dāmodara as an ancient bull-god of prehistoric India and Kṛṣṇa-Gopāla as pre-Aryan deity (as such related to Paśupati-Rudra, Durgā, Balarāma and Skanda). (vSt)

[quoted passages] MBh (cr.ed.) 1,214

7699 VAUDEVILLE, CHARLOTTE: The cowherd god in ancient India [Engl.]. In: Pastoralists and nomads in South Asia. Leshnik, Lawrence Saadia; Sontheimer, Günter-Dietz [ed.]. Wiesbaden: Otto Harrassowitz, 1975. - 15, 276 pp. (Schriftenreihe des Südasien-Instituts der Universität Heidelberg). - pp. 92-116.

Deals with the origin and development of the Kṛṣṇa-Gopāla myth and cult, using Upaniṣadic, Epic, Purāṇic, Pali, and classical Skt. sources, as well as representations in art. Emphasis is laid on the *govardhanadhara* myth and festival (relation to Indra), the *kāliyadamana* myth and the association with Balarāma (relation to the *nāgas*), and the *krsnalīlā*. (vSt)

7700 VAUDEVILLE, CHARLOTTE: Étude sur les sources et la composition du Rāmāyaṇa de Tulsī-Dās [Fr.]. Paris: Adrien-Maisonneuve, 1955. - 23, 337 pp. (Librarie d'Amerique et d'Orient)

Detailed analysis of Tulasīdāsa's Rm and comparison of the versions of the different stories with Vālmīki's Rm, AdhyātmaRm of BdP, BhāgP, ŚiP, Hanumannāṭaka and the lost Bhuṣuṇḍi Rm. All these texts are sources on which Tulasīdāsa based his composition Their influence, however, varies in the different parts of the Rāmacaritamānasa Although Tulasīdāsa follows in the outline of his composition Vālmīki's Rm, he seems to have used it directly above all for the Ayodhyākāṇda Vālmīki's influence in the other *kāṇḍas* is only rarely traceable The same holds true for the AdhyātmaRm, whose influence can be seen in the narrative structure of the books 3-4 of the Rāmacaritamānasa In the books 5-6 Tulasīdāsa shows his independence from the philosophy and theology of the AdhyātmaRm The BhāgP seems to have been of special importance for Tulasīdāsa Its influence is visible in

the central part of the Bālakānda, the *kandas* 3-6 and the first part of *kānda* 7 As to the intention of both texts, the author states »What the anonymous author of the BhāgP did for Krsna Tulsīdās, it seems, has aimed at for Rāma by composing his great oeuvre he tried not so much to propagate the particular belief of a sect than to give the cult of Rāma the same universal character which possessed and possesses the cult of Krsna in Northern India because of the BhāgP« The ŚiP seems to have been the source for the Śaiva legends in the Bālakānda (*śivacarita* and *nāradamoha*) The dramas were especially important for the composition of Sītā s *svayamvara* and the Paraśurāma episode but Tulasīdāsa avoided the erotic traits of the *nātakas* The role of Bhusundi in the first part of the Bālakānda and in the *kāndas* 3-6 is to be explained by the influence of the Bhusundi Rm - The annotation can only point to the vast material included in the fundamental study (AM)

[reviews] Hacker, Paul In ZDMG 107, 1957, pp 215-217 - Kirfel, W[illibald] In OLZ 53 1958 pp 163-168 - Frauwallner, E[rich] In WZKSO 3 1959 pp 170-171

7701 VAUDEVILLE, CHARLOTTE Evolution of love-symbolism in Bhagavatism [Engl]. In JAOS 82,1, 1962, pp 33-35

Analyzes the religious utilization of love-symbolism in Vedic (RV BAU) and Epic/Purānic (MBh Rm BhG BhāgP) stories (e g Purūravas and Urvasī Nala and Damayantī Sītā and Rāma) with Mānikka Vasagar and Yamunācarya (AP)

[quoted passages] BhG 11 44, 12 14, 12 20 BhāgP 10 29.2.

7702 VAUDEVILLE, CHARLOTTE A further note on krauñca vadha in Dhvanyāloka and Kāvyamīmāmsā [Engl] In JOI 11 1961-1962, pp 122-126

7704 VAUDEVILLE, CHARLOTTE: Krishna Gopāla, Rādhā, and the great goddess [Engl.]. In: The divine consort ... 1982. - pp. 1-13.

7705 VAUDEVILLE, CHARLOTTE: Rāmāyaṇa studies 1: The krauñca-vadha episode in the Vālmīki Rāmāyaṇa [Engl.]. In: JAOS 83, 1963, pp. 327-335.

Elaborates on her earlier publication (»A further note ...«, 1961-1962). (vSt)

7706* [VĀYUPURĀṆA, 1860]: [Skt.] Āpaṭe, Hari Nārāyaṇa [ed.]. Poona 1860. - (ASS 49). - 2nd ed.: Poona 1905. - Reprint: Pune 1983.

7707 [VĀYUPURĀṆA, 1867]: Atha śrīmadvāyupurāṇaṃ prārabhyate [Skt.]. Khemarāja Srīkṛṣṇadāsa [ed.]. Mumbai: VePr, 1867. - Reprints: 1895. - 1933. - 210 sheets, oblong.

7708 [VĀYUPURĀṆA, 1879-1888]: Vāyupurāṇam maharṣivedavyāsapraṇītam / The Váyu Puráṇa: a system of Hindu mythology and tradition. Vol. 1-2 [Skt.] Rájendralála Mitra [ed.]. Calcutta: Asiatic Society of Bengal, printed by T. C. Biswas, at the Káliká Press, 1880-1888. - Vol. 1: 1880. - 4, 2, 7, 540 pp. - Vol. 2: 1888. - 10, 4, 659 pp - (BibInd work 85). - Also issued separately in fascicules of BibInd (N.S.), Nos 420, 426 (1879); 428, 434 (1879-1880); 437, 445 (1880); 457 (1881); 476 (1882); 488 (1883); 499 (1884); 528 (1885); 553 (1887); 681 (1888)

Edition based on 6 mss, variant readings given in the footnotes (vSt)

7709 [VĀYUPURĀṆA, 1905]: Mahāmuni-śrīmad vyāsa praṇītaṃ vāyupurāṇam. Etat pustakam ānandāśramasthapaṇḍitaiḥ sapāṭhāntara nirdeśaṃ saṃśodhitam tac ca hari nārāyaṇa āpṭe ity anena puṇyākhyapaṭṭanena ānandāśramamudraṇālaye āyasākṣair mudritā prakāśitam [Skt.]. Apte, Hari Nārāyaṇa / Āpṭe, Hari Nārāyaṇa [ed.]. 2nd ed.: Poona: Ānandāśramamudraṇālaya, *śaka* 1827, A.D. 1905. - 6, 453 pp. (ASS 49). - Reprint: Pune *śaka* 1905, A.D. 1983 - 453 pp. - 1st ed.: ibid., 1860.

The edition gives variant readings in the footnotes (AM)

7710* [VĀYUPURĀṆA, 1909]. Gayāmāhātmya: translated and published [Skt., Engl.] Sijwar, Babu Hari Ram; Garain, Gayapal [ed., tr.]. Gaya: Magadh Shubhankar Press, 1909.

7711* [VĀYUPURĀṆA, 1910]: [Skt.]. Pañcānana Tarkaratna [ed., tr.]. Calcutta: Vaṅgavāsī Press, 1317 [A.D. 1910]

7712* [VĀYUPURĀṆA, 1933]: Atha śrīmadvāyumahāpurāṇaṃ prārabhyate [Skt.]. Mumbaī. Śrīveṅkateśvara Press, 1933. - 210 sheets.

7713* [VĀYUPURĀṆA, 1947-1948]: Part 1-6 [Kan.]. Setumādhavācār, R. [tr.] Mysore 1947-1948. - (Śrī Jayacāmarājendra Grantharatnamālā 38).

7714* [VĀYUPURĀṆA, 1950]: Vāyu mahāpurāṇa [Skt., Hi.] Tripāṭhī [Śāstrī], Rāmapratāpa [tr.]. Prayāg: Hindī Sāhitya Sammelan, *saṃvat* 2007 [A.D. 1950]

7715 [VAYUPURĀNA, 1962] Gayāmāhātmya edition critique, traduction française et introduction [Skt, Fr] Jacques, Claude [ed, tr, comm, introd] Pondichéry Institut Français d'Indologie, 1962 - 3, 66, 433 pp, 18 pl, 2 maps (Publications de l'Institut Français d'Indologie 20) - Translation of introduction Jaques, Claude Gayā Mahātmya [Engl] Bonazzoli, Giorgio [tr] In Purāna 21,2, July 1979, appendix, pp 1-32, and 22,1, January 1980, appendix, pp 33-70

Critical edition, based on four mss and eight editions The French translation with notes and the text (with variant readings) are printed side by side on opposite pages The introduction (60 pp) also discusses the GayāMā of various other Purānas and information about Gayā culled from other sources (for commentary see the entry on the translation of the introduction, listed under the author) The appendices contain 1 A concordance of the mss and editions used, 2 Text and translation of chapter 4 verses 24-92 excluded from the constituted text, 3 The pilgrims routes in Gayā, 4 Index of authors and works cited, 5 General index Addenda et corrigen da a table of illustrations, and the tables and maps conclude the volume (vSt)

[reviews] Wright, J C In BSOAS 27, 1964 p 637 - Frauwallner, E[rich] In WZKSO 8 1964 pp 266-267 - Vreese, K de In IIJ 10 1967-1968 pp 189-191

7716* [VĀYUPURĀNA, 1967] Vayu purāna sarala bhāsānuvāda sahita Sampādaka srirāma sarmā Vol 1-2 [Skt, Hi] Śrīrāma Śarmā [Ācārya] [ed, tr] Barelī samskrti samsthāna, 1967

Edition of Skt text with translation and introduction, in Hindi [source] NUC 1968-1972 (AK)

7717 [VĀYUPURANA, 1969] Śrimanmaharsi krsnadvaipāyana vyāsa viracita śrī vāyu mahā purāna kā bhāsānuvāda [Hi] Dīksita, Umāsankara [tr, introd] Mathura Śyāmalāla Hirālāla, Śyāmakāsi Presa, vikrama 2026 [A D 1969] - 4, 4, 602 pp

Contains a preface by the translator a table of contents and a Hindi translation of the text in 112 chapters (PS)

7718 [VAYUPURĀNA, 1983] Śrīvāyumahāpurānam / The Vāyumahāpurānam, dillī viśvavidyālaye samskrtavibhāge prādhyāpakena dā vrajamohanacaturve dena [sic] bhūmikāpāthaśodhanābhyām pariskrtam nāgasaranasimha sam pāditaslokānukramanyā sahitam [Skt] Caturvedī, Vrajamohana [ed, introd], Simha, Nāgasarana [ed] Delhi Nag Publishers, 1983 - 7 pp, 1, 210 leaves, 107 pp, oblong

Reprint of a VePr edition (in two parts with 61 and 50 chapters ch 43-50 of part 2 constitute the GayāMā) with introduction in Sanskrit and index of verses (listing the first *pāda* of each verse) (PS)

7719 VED KUMARI The Nīlamata Purāna Vol I A cultural & literary study of a Kaśmīrī Purāna [Engl] Srinagar-Jammu J & K Academy of Art, Culture and Languages, 1968 - 20, 287 pp, 4 pl

The NīlamataP deals mainly with the sacred places, rituals and ceremonials of Kashmir In providing valuable information on the general social and cultural

conditions in early Kashmir it is supplementary to the Rājataraṅginī: »While the Rājataraṅginī acquaints us with kings, queens and ministers of Kaśmīra, the Nīlamata generally speaks of laymen in their homes, street, gardens and temples« (p 242). – The study is divided into 11 chapters. Ch. 1 (»Introductory«) discusses the status of the work as a Purāṇa, gives a brief summary of contents, and assigns the composition of the NīlamataP to the 6th or 7th century. In this context the author discusses the parallels between the NīlamataP and a certain BrP which itself is quoted in the Kṛtyakalpataru (Niyatakālakāṇḍa). – Ch. 2 (»The geology and geography«, pp. 16–45) alludes briefly to the origin myth of Kashmir and to geographical concepts in the NīlamataP (*dvīpas*), but deals mainly with the identification of geographical features (mountains, rivers). – Ch. 3 (»Tribes in the Nīlamata«, pp. 46–76) identifies the Nāgas (traditionally the original inhabitants of Kashmir) as belonging to the pre-Aryan population of Northern India, and the Piśācas as an early Aryan tribe that had entered Kashmir before the arrival of the Vedic Aryans. Other tribes, briefly dealt with, are: Dārvas, Abhisāras, Gāndhāras, Juhuṇḍaras, Śakas, Khaśas, Taṅganas, Māṇḍavas, Madras, Antargiris, Bahirgiris and Yavanas. – Ch. 5 (»Social and economic life«, pp. 99–130) analyses the incidental references in the NīlamataP to means of recreation (music, dancing, theatre performances, various sports and games), dress and ornaments, cosmetics, food and drink, cattle, beasts and birds, agriculture and trade (including coinage). – Ch. 6 (p. 131–138) brings together the occasional references to »political thought and organisation« (king, territory, ministers, army and war) – The wealth of data on religion and ritual is dealt with in ch 7 (»Religious cults«, pp 139–188) and ch. 8 (»Festivals and other religious practices«, pp. 189–214). The author discusses Viṣṇuism (Viṣṇu and his *avatāras*, various legends about Viṣṇu, Lakṣmī and Vaiṣṇava sects), Śivaism (Śiva, Umā, Durgā, Gaṇeśa, Skanda-Kārttikeya, Śākha, Viśākha and Naigameśa) and other Brahmanical deities (Brahman, Varuṇa, Agni, Revanta, Yama, Indra, sun and moon, Kubera, Baladeva, Chandodeva, river-goddesses, etc.) The inclusion of Buddha among the *avatāras* of Viṣṇu leads to a comparison between the NīlamataP and the other Purāṇas with regard to their attitudes towards Buddhism Although Viṣṇuism appears as the most prominent cult the NīlamataP displays no antagonism towards any other cult Ch 7 ends with considerations on *nāga* worship and its integration into Brahmanical religion The account of *vratas* and *utsavas* and other religious practices (ch. 8) shows »the prominence of Vaiṣṇava festivals, the replacement of complicated *śrauta* sacrifices by simple *koṭihomas* and *lakṣahomas*, and the growing popularity of the cult of *vrata, pūjā, japa*, charity and pilgrimage to holy places« (p 243) – Ch. 9 (»Philosophy«, pp 215–234) deals with cosmogony and cosmology, the various »theocratic cults« (polytheism, henotheism, monotheism, theriomorphism, animism and animatism, pantheism, monism), eschatology, ritualism, *bhakti* and ethics, and concludes with a comparison of philosophy in the NīlamataP with the monistic Śaiva philosophy of Kashmir and the Pāñcarātra philosophy. It is found »that the Nīlamata, just like most of other Purāṇas, follows the spirit of the Epics .. It mentions the elements of Sāṅkhya but does not accept its atheistic view and does not regard *puruṣa* and *prakṛti* as independent. ... it advances towards a belief in an infinite supreme being . and this must have helped the origin of the Monistic Śaiva Philosophy . .« (p. 233–234) – Ch. 10 (»Literary value of the Nīlamata«, pp. 235–241) briefly discusses language, figures of speech and metre – Ch. 11 (»Conclusions«, pp. 242–244) presents the main results of the study. (SD)

[quoted passages not included]

7720* VEDĀNTA ŚASTRĪ, H Three works lost in oblivion [Engl] In PTAIOC 18, Annamalainagar December 1955, summaries, pp 60-61

One being Advaitācārya s Bhagavadgītā commentary [source] Callewaert/Hemraj p 376 (PS)

7721 VEDAVYAS, E The Mahābhārata war - a red letter date in India's history [Engl] In Proceedings of the First International Sanskrit Conference, March 26th - 31st 1972 Vol 4 Sharma, R. K [ed] Delhi Rashtriya Sanskrit Sansthan 1981 - 3, 297 pp - pp 86-105

Interpretation of astronomical data to arrive at a date of 3138 B C for the MBh war (JLB)

7722 VEER, PETER VAN DER Karnen voor onsterfelijkheid structuur en interpretatie van een mythe [Dt] In Forum der Letteren 21,3, 1980, pp 196-204

»*In this article an interpretation of the Hindu myth amrtamanthana* (MBh cr ed *1 15-17) is based on an elaborate structural* description and analysis A combination of Levi-Strauss theory of myth analysis and Greimas theory of narrative structure makes an analysis possible in terms of both events and actors The message of the myth is found on the two axes of the structure paradigmatic and syntagmatic. It is decoded (interpreted) by using the global context of Vedic and Hindu myths The struggle of the two antagonistic forces is shown to be necessary for the existence of the empirical world whereas Visnu shows the illusion of the empirical world and represents a higher reality The article concludes with a short discussion of three major problems in the structural study of myth the interpretation of a single myth the historical interpretation of myth and the place of semantics in mythanalysis« [source] Science of Religion abstract no 2701 (SD)

[quoted passages] MBh (cr ed) 1 15-17

7723 VEKERDI J On the Bāla kānda of the Rāmāyana The authentic parts [Engl] In AOASH 19, 1966 pp 13-24

Detailed stylistic analysis of verses and passages of the first book of the Rm that might have belonged to the »original Vālmīkian text« Agrees in general with Jacobi s selection but extends it including also the lengthy description of Ayodhyā as being characteristic of Vālmīki s decorative style contrary to the »laconic narrative« (»Puranic«) style of most of the episodes or legends told in the Bālakānda Discusses also the problems of how to connect the presumed original beginning of the Epic with the beginning of the Ayodhyākānda which presupposes certain events told in the last chapter of the Bālakānda (RS)

[quoted passages] Rm (cr ed) 1 5 1-5, 1 5 7-23 1 6 7ff 1 7 3-4 1 7 14-15 1 8 3 1 8 8-9 1 13 1 18 12, 1 18 24-26 1 77 1 77 5 1 77 17-25 2 1 1-5 2 1 8 2 8 28 2 67 3

7724 VEKERDI, J On the Uttara kānda of the Rāmāyana [Engl] In AOASH 17, 1964, pp 187-195

Discusses the problem whether the first and the last book of the Rm though generally thought of as later additions, may contain some old material reflecting pre-Vālmīkian traditions (e g concerning demonology and ape worship) that might have been rejected by the poet of the Rm Examines some passages containing

allusions to episodes from the Bāla- and Uttarakāṇḍa in the »authentic books« (e.g. birth of Hanumat or birth of Sītā, which are obviously mere etymological and aetiological legends characteristic of the late book I) and episodes from the Uttarakāṇḍa (e g. death of Lakṣmaṇa, Lavaṇa-Śatrughna episode), which also show compositional contradictions or stylistic deficiencies. Concludes that »all passages in the original books 2-6 of the Rm which seem to be remainders of a primitive pre-Vālmīkian *tradition ... are built on the late Uttarakāṇḍa legends and do not justify* the supposition that the author of the Rm relegated the rude features of the tradition into the background. On the other hand, they represent the first step of a negative evolution which led ... to the medieval and modern popular Rāma legends.« (RS)

[quoted passages.] Rm 1,66.13-14; 2,8.28; 4,64.6-11; 4,65.15; 4,66; 4,66.8-9; 5,15.19-26; 5,16 7-12; 5,16.15-20; 5,17.3; 7,63.2-8; 7,63.28; 7,64 7-8; 7,64 10; 7,72.15; 7,72.17; 7,97.6; 7,105.9; 7,106.15-17.

7725 VEKERDI, J.: Pseudo-historicity of the Mahābhārata [Engl.]. *In: Księga pamiątkowa ku czci Eugeniusza Sluszkiewicza.* Warszawa: Wydawnictwa Universytetu Warszawskiego, 1974. - pp. 259-262.

Examines the genealogy of Bharata in the Brāhmanas and in the MBh, the Rgvedic battle of the ten kings, and the compound *kurupañcāla* as evidence for the divergence between Vedic and Epic tradition Concludes that »the Mahābhārata does not seem to reflect any historical event Reminiscences of an actual battle [were] degraded in oral epic tradition into mere poetic topics « (JLB)

7726 VEṄKĀMĀTYA: Srīmad rāmāyaṇam. Vol. 1-5 [Kan.] Chandraśekharan, T. [ed.] Madras: Government Oriental Manuscripts Library, 1952-1957. - Vol. 1: Sundarakāṅḍam [sic], 1952. - Vol. 2: Ayōdhyākāṇḍam [sic], 1954. - Vol. 3: Kiṣkiṅdhākāṅḍam [sic], 1955. - Vol. 4. Bālakāṅḍam, 1956. - Vol. 5: Araṇyakāṅḍam, 1957. - (Madras Government Oriental Manuscripts Series, No. 20, 36, 43, 52, 63).

Kannada adaptation of the Rm The author is said to be »son of Rāmapuri Hampeyāmātya« [source.] TUB (F)

7727 VENKAT RAO, G[URTY]: Vindication of the Matsya Purāṇa list of the Andhra kings [Engl.] In: PIHC 13, Nagpur 1950, pp. 70-74.

Discusses the problems arising from differences between the total number of regnal years of the Āndhra kings in the Purāṇic lists and the specific details furnished about the Āndhra kings in the VāP, ViP, and BhāgP Finds that the MtP betrays greater knowledge of Southern India than others and that its list of succession is authentic. His only modification: the Āndhras were contemporaries of the Śuṅgas and Kāṇvas, not successors (vSt)

7728* VENKAT RAO, VEDULA: The message of the Maha Bharata [Engl.]. Visakhapatnam: S G Sambandan, [1976] - 93 pp.

»Study of the characters and an evaluation of the authenticity of the MBh«. [source.] LCAL 1977, p 283. (KPG)

7729* [VENKATA NARAYANASWAMI NAIDU, BIJAYETI:] VENKATA NARAYANA NAYUDU, J.: The essential teachings and sadhanas of the Bhagavadgītā [Engl.] Madras 1948.

7730* VENKATA RAO Nishkāma *karma in its social application* [Engl] In RPhR 6, 1935, pp 1-56

7731 VENKATA RATNAM, MALLĀDI Rama the greatest Pharaoh of Egypt Vol 1-2 [Engl] Rajahmundry The author, 1934

Considers the Rm a composite work consisting of the earliest account attributed to Nārada Vālmīki s account a first localisation of the story in N India, a second localisation extending it to S India and various interpolated *sections, only the first* two are genuine (»REAL HISTORY«) and the later *ones are »spurious« The main* figures are then identified *with figures of Egyptian and Roman history* Regarding Agastya *»it will cause no little surprise to scholars* to be told that he is no other than Augustus Caesar « Rāma on the other hand is Ramses II, Sītā is Sit amon daughter of Amenhotep III and Rāvana is a Hittite king (his name deriving from the place name Lebanus) other identifications include Brahman as Abraham Śiva as Osiris and Visnu as Ra (JLB)

7732* [VENKATĀCALAMĀHĀTMYA, 1930] [Skt, Hi] Calcutta 1930

Contains text and Hi translations according to the versions of PdP, VmP, MkP, GaP, HV, SkP, and ĀdityaP, and metrical Hi versions according to the text of VarP, BhottP, BdP, and BrP [source] SP (F)

7733* VENKATACHALAM, V The *sālagrāma - a study* [Engl] *In Vikram 2, May* 1958, pp 105-120

7734* VENKATACHAR, B K *Lord Sri Krishna and the world of the future* [Engl] In KK 2, 1935, pp 117-118

7735 VENKATACHARI, K K A *The role of Sri and the concept of purusakāra* [Engl] In Proceedings of the Fifth World Sanskrit Conference 1985 - pp 689-695

Purusakāra is a concept from *the Srī Vaisnava tradition meaning »the intercession* of some one between the Soul and God Śrī is looked upon as the first *purusakāra* and plays the role of the mediator between the Soul and God« (p 690) Quotes examples from South Indian literature which also draw on episodes from the Rm (PS)

7736 VENKATACHELLAM IYER V *The adventures of the god of Madura* [Engl] In IA 42, 1913, pp 65-72, and 44 1915, pp 206-212 and 229-232

Refers to the Tiruvilayadal Purāna of Pāndyanād region (and the HālāsyaMā) written *for the glorification of the god Someśvara* and the Pāndian kings during the Śaivasiddhānta period *Gives summaries of some of its legends* 1 Indra killing Viśvarūpa, son of Tvastr thereby *incurring the sin of killing a brahmin* (*brahma hatya*) from which he was then freed *through the grace of Śiva after erecting* a shrine with a *śivalinga* 2 The merchant who sees *all the gods worshipping a linga* and the transfer of the capital to that place i e Madurai, the martial virgin queen who married Śiva allowing him to become king Somasundara Pāndya 3 The wedding 4 The origin of the later Pāndyan line of kings from the war god Kumāra who was born from the virgin queen - The account continues with major religious events connected with the reigns of six Pāndya kings from Ugra Pāndya to Kīrtibhūsana Pāndya, in whose reign a »deluge« occurred The narrative is inter

spersed with comparative notes by the author who interprets the Purāṇa in the light of Greek, Egyptian and ancient Near Eastern mythology. He even replaces in his account the names of the Hindu gods with those surmized through scholarly erudition: Poseidon (Varuṇa), Hades (Yama), Jupiter (Īśvara), Osiris (also Īśvara), Apis (the bull Nandin), and Kronos (Siddhi-Vināyaka) are some of the divine actors in his summary of the Purāṇa. A brief comparison between the myth of Osiris and the myth of the goddess Satī (according to KāP) is also added. (vSt)

7737 VENKATACHELLAM IYER, V.: Bhishma panchakam [Engl.]. In: QJMS (N.S.) 20, 1929–1930, pp. 153–186.

On the *bhīṣma-pañcaka vrata* (i e. the vow for five days of Bhīṣma), a religious vow described in Purāṇas and *dharmaśāstra* literature. The author gives a rendering of the versions in BhvP (VePr ed.) Uttarakh. chapter 72 (other versions are in SkP 4/2,32; GaP 123; PdP 3,23 and 6,125 27ff; ĀgneyaP 205) The author traces the origin of these five days, using a number of additional sources to show that they were the five days needed to adjust the year of 360 days to the more precise calculation of 365 days - an adjustment which occurred very early in several cultures They are related to Bhīṣma because he waited for these days on his bed of arrows to die at the auspicious moment of the winter solstice when the *uttarāyana* movement (i.e the northern course) of the sun begins. (vSt)

[quoted passages] BhvP 1,53 49–51, 4,72.1–50; SkP 4,3.5; 4,3 16–17; 4,3 27; 4,3.32–33; 4,32.34

7738 VENKATACHELLAM IYER, V.. Notes of a study of the preliminary chapters of the Mahābhārata: being an attempt to separate genuine from spurious matter [Engl.] Madras: V. Ramaswami Sastrulu, 1922. - 10, 416, 15 pp.

An analysis of the development of the text through comparison with the early Tel translations of Nannaya and Tikkana (JLB)

7739 [VENKATACHELLAM IYER, V.·] VENKATACHALLA IYER, V.: The Puranas [Engl.]. In. QJMS (N.S.) 13,3, April 1923, pp. 702–713.

Starts with a general survey of the character of Purāṇic literature, favours a Western-influenced critical approach. »Some of the major Purāṇas appear to have been re-written with the set purpose of promoting ignorance and superstition: of enslaving the minds of the people· of preventing them from thinking for themselves: and of giving currency to a religion, which, while pretending in theory to contain within itself the principles of emancipation, is calculated in practice to sink one deeper and deeper into the quagmire« - ».. It is probable that the Purāṇas were originally written in Sanskrit« - »It may appear strange and paradoxical that each one of two Puranas should copy from the other. And yet it is true. This happens when a portion of Purana A is copied into Purana B, and some other portion of Purana B is copied into Purana A - If all spurious and irrelevant matter is removed from each of the Puranas, much expense of publication would be saved, much deception would be put an end to, much waste of time obviated«. - The second part of the contribution consists of a »transcript from the writer's notebook« and gives some synoptic material on »transcriptions, repetitions, or copies« within the Purāṇic and Epic text corpus. PdP and SkP, PdP and MtP (detailed); NarSP and PdP, MtP and MBh, PdP and MBh, Rm and MBh. Gives the following final remarks: »To make a comparative study of the Puranas, to determine their proper place in Sanskrit literature,

and to extract from them whatever may be of *permanent value it is necessary to* form a school of Pundits working under systematised *supervision Every Purana* and Upa Purana requires to be carefully and accurately indexed – *Next after that,* a common concordance for all these Puranas would have to be constructed as preparatory to further study It is not until then that we can obtain tangible results in this branch of research We shall then know how much of these books is genuine how much is spurious how much should be preserved as valuable, and how much can be suffered to perish, without detriment to the advancement of knowledge « (F)

7740 VENKATACHELLAM IYER, V The seven dwipas of the Puranas [Engl] In QJMS (NS) 15, 1924–1925, pp *62–75, 119–127, and 238–245, and 16,* 1925–1926, pp 116–124 and 268–283, and 17, *1926–1927,* pp 30–45 and *94–105*

Gives first a list of the seven *dvipas* and their position according to the *mahāpuranas*, then discusses each *dvipa* including topography and related legends (e.g *krauncadvipa*, splitting of Krauñca mountain, Krauñca-*asura*) from these texts as well as HV, MBh, the Tamil KandaP, the MrgendraSa other Āgamas and classical literature (vSt)

7741 VENKATAKRISHNA RAO, U The Epic poets and Bhāsa [Engl] In PoonaO 24,1–2, 1959, pp 36–41

Gives some »verbal or sense correspondences« between the Rm and Bhāsa s plays. Concludes » Bhāsa appears to have lived only 2 or 3 centuries after Vālmīki and Vyāsa and seems to have imbibed their ideas fully while preserving some reminiscences of the earlier epic poets also« (AM)

7742 VENKATAKRISHNA RAO, U The Ganapati cult [Engl] In QJMS (NS) 41, 1950–1951, pp 92–99

7743 VENKATAKRISHNA RAO, U *Krsna's story in its various settings [Engl] In* QJMS (NS) *49, 1958–1959,* pp *25–30*

7744• VENKATAKRISHNA RAO, U Some peculiar Purānic conceptions [Engl] In JSVenkatUOI 14,1, 1953

7745 VENKATAKRISHNA RAO, U The sources of the Krsna legend of Bhāsa s Bālacarita [Engl] *In* QJMS (NS) 40, 1949–1950 pp 97–103

The author reaches the conclusion *that both in language and content the Krsna* legend of *Bhāsa s Bālacarita is closest to the* HV and *maybe also to the* ViP He denies *that the* MBh *or the* BhāgP can be the source (vSt)

7746• VENKATARAMA IYER, M K Buddhiyoga [Engl] *In* KK 32, 1970 pp 334–337

7747• VENKATARAMA IYER, M K Dhyanayoga in the Gita [Engl] In KK 32 1970 pp 243–248

7748• VENKATARAMA IYER, M K The finite self in the Gita [Engl] In KK 32 1970 pp 51–54 and 80–83

7749• VENKATARAMA IYER, M K *The Gita doctrine of bhaktiyoga* [Engl] In KK 31, 1969 pp 270–273 and 308–311

7750* VENKATARAMA IYER, M. K.: The Gita doctrine of karmayoga [Engl.]. In: KK 31, 1969, pp. 207–214.

7751* VENKATARAMA IYER, M. K.: God in the Gita [Engl.]. In: KK 31, 1969, pp. 346–349; and 32, 1970, pp. 25–28.

7752 VENKATARAMA IYER, M. K.: The jīvanmukta's way of life [Engl.] In: PBh 69, 1964, pp. 428–434.

7753* VENKATARAMA IYER, M. K.: Jnanayoga [Engl.]. In: KK 33, 1972, pp. 12–16.

7754 VENKATARAMA IYER, M. K.: Sanatsujata's instruction to Dhṛtarashtra [sic] [Engl.]. In: VK 48, 1961–1962, pp. 518–524.

An exposition on the Sanatsujātīya section of the MBh (cr.ed 5,42–45) and its ethics (vSt)

[quoted passages.] MBh (cr.ed.) 5,42–45.

7755 VENKATARAMA IYER, M. K.: Sri Rama as dharma incarnate [Engl.]. In: VK 58,7, November 1971, pp. 391–395.

7756* VENKATARAMA IYER, M. K.: Sri Sankara's interpretation of the Bhagavadgītā [Engl.] In: KK 33, 1972, pp. 333–336; and 34, 1974, pp. 46–49.

7757 VENKATARAMA SASTRI, T. R.: »Ātmānam mānuṣam manye« (I deem myself human) [Engl.] In: JOR 17, 1947–1948, pp. 65–73.

A discussion of the question whether Rāma lived »the life of one who deemed himself human« or was conscious of his divinity, asserting that Vālmīki shows the former. Topics discussed are Rāvaṇa's boons, the division of the divine *cāru*, Rāma's humanity in terms of his emotions, and Rāma's grief at the abduction of Sītā (JLB)

7758 [VENKATARAMA SASTRI, T. R.:] SASTRI, T. R. V.: Monkeys and serpents in the Epics [Engl.]. In: JOR 17, 1947–1948, pp. 233–237.

A naive examination »whether the monkeys in the Ramayana and the Nagas or Serpents or Uragas or Pannagas in both epics were mere animals or a people whom their indubitably human accociates [sic] treated as men of inferior civilisation«; the author favours the latter view (JLB)

7759* VENKATARAMA SASTRI, T. R.: The original Gita [Engl.] In: IRev [41], January 1940, pp 15–16

7760 VENKATARAMA SASTRI, T. R.: The Rāmāyaṇa [Engl.]. In: JOR 18, 1948–1949, pp 157–169.

The author rejects Jacobi's view (as reported by Winternitz) that if the Rm was carefully sifted, not quite 6000 out of 24000 *ślokas* would be left as genuine work of Vālmīki. He confirms his own position by examining doubtful passages of the Uttarakāṇḍa and the *upodghāta-sargas* (1,1–4) (vSt)

7761 VENKATARAMA SASTRI, T. R.: The smṛitis: their outlook and ideals [Engl.]. In: The cultural heritage of India: Sri Ramakrishna centenary memorial. Vol. 1. ... 1937. – p. 149–168, 1 pl. – Revised version: The smṛtis: their

outlook and ideals In The cultural heritage of India 2nd ed Vol 2 1962 - pp 312-334

In the 1st ed this essay which gives a survey of *smrti* literature in general forms the first part of chapter 3 »The smritis and the Purānas« (AK)

7762 VENKATARAMAN, K. R. Skanda cult in South India [Engl] In The cultural heritage of India 2nd ed Vol 4 1956 - pp 309-313

7763* VENKATARAMAN, T K. Our Epics in relation to history [Engl] In Prof C S Srinivasachari sixty first birthday celebration volume Madras 1950 - pp 255-261

7764 VENKATARAMANI S H The philosophy of action in the Gita [Engl] In PBh 84 1979 pp 423-426

7765 VENKATARAMAYYA M On the word āryaka [Engl] In JIH 42 2 1964 pp 519-523

Āryaka as »maternal grandfather« in Rm 2 70 30 and 2 72 5-8 supplies the basis for a reinterpretation of the genealogies contained in the Andhavaram plates of Anantasaktivarman and the Ningondi grant of Prabhanjanavarman of the Māthara dynasty of Kalinga (vSt)

[quoted passages] Rm 2 70 30 2 72 5 8

7766* VENKATARATNAMU MAHAVADI Gītāmritamu [Tel] 2nd ed Tenali Sundararam 1934

7767* VENKATARAYA Nīti section of the Purānārtha samgraha [Skt] Raghavan V[enkatarama] [ed] Varanasi All India Kashiraj Trust 1966

7768 VENKATARAYA Rājanīti section of the Purānārthasangraha / Purānārtha samgrahād uddhrtā sodāharanā rājanītih [Engl Skt] Raghavan V[enkatarama] [ed] In Purāna 7 2 July 1965 pp 370-389

Gives the text with numerous readings The work which is so far available only in manuscripts is a digest of knowledge of all Purānic branches of learning (F)

7769* VENKATASUBBA RAO Prasnottara bhagavadgītā saramu [Tel] Ellore 1960

7770 VENKATASUBBIAH A The Ādipurāna and Brhatkathā [Engl] In IHQ 5 1929 pp 31-35

Deals with the Jain ĀdiP of Jinasena (written ca 825 A D) and doubts its indebtedness to Gunādhya s Brhatkathā in the account of the life of Rsabha and other *tīrthankaras* though Jinasena may have been familiar with that text (vSt)

7771 VENKATASUBBIAH A Devamārga [Engl] In ZII 8 1931 pp 18-22

Semantic study of the phrase (also occurring in Rm) *devamārgam darśaya* Arrives at the translations 1 to kick out a person 2 to order that a person be kicked out Refers to Pūrnabhadra s Pañcatantra Tantrākhyāyika, Kathāsaritsāgara (F)

[quoted passages] Rm (Gorresio) 5 61 6 Rm (NSPr) 5 62 16-17 5 63 11

7772 VENKATASUBBIAH, A.; MÜLLER, E.: The kalas [Engl.]. In: JRAS 1914, pp. 355-367.

Meaning of the word *kalā* and discussion of various *kalā* lists. (F)

[quoted passages.] BhāgP 10,45.36; KāP 2.28-29; Rm 1,9.5.

7773 VENKATESA ACHARYA, KAMBALUR: Maha Bharata and variations: Perundevanar and Pampa. A comparative study [Engl.]. Kurnool: Vyasaraja Publications, 1981. - 35, 7, 385, 8 pp.

A comparative study of MBh, the Tamil adaptation »Bharata Venba« by Perundevanar, and the Kannada adaptation »Vikramārjuna Vijaya« by Pampa, with special regard to contents, variations, historical background, treatment and literary value. The author also seeks to elucidate the biographies of Perundevanar and Pampa. (AK)

7774* VENKATESA IYENGAR, MASTI: The Mahābhārata [Engl.]. Madras: The Sanskrita Academy, 1973. - 2, 71 pp. (The Sri K. Balasubrahmanya Aiyar Endowment Lectures).

[reviews.] Shivaganesha Murthy, R. S. In: MysoreO 6-8, 1973-1975, p. 79.

7775* VENKATESA IYENGAR, MASTI: The poetry of Vālmīki [Engl.]. Bangalore: Bangalore Press, 1942.

7776 VENKATESA IYENGAR, MASTI: Secularism and the Gita argument [Engl.] In: QJMS (N.S.) [46,3-4, 1956]: The culture and heritage number of the Quarterly Journal of the Mythic Society ... 1956. - pp. 89-92.

7777 VENKATESAM PANTULU, N. K.: The legend of Vena and the Atharva Veda [Engl.] In: QJMS (N.S.) 29, 1938-1939, pp. 289-303.

Compares the legend of Pṛthu milking the earth and his father Vena in MBh Śāntiparvan chapters 29 and 59 with the same legend in HV chapter 5. Then turns to AV 8,10 for detecting its source, and to AV 2,1 and 4,1 for determining that Vena originally was the sun. Pages 295-303 try to show that the AV is the Veda of *brahmavidyā* and expounds the doctrine of Advaita Vedānta. (vSt)

7778 VENKATESAM PANTULU, N. K.: The literary genius of Bādarāyaṇa [Engl.]. In: QJMS (N.S.) 32, 1941-1942, pp. 178-191.

Bādarāyaṇa, also called Kṛṣṇadvaipāyana Vyāsa, is said to have arranged the Vedas, and composed the MBh, the Purāṇas, and the Brahmasūtras. As a sample study of Bādarāyaṇa's technique, the author gives an analysis (in tabular form) of the Black YV (*karma mārga*) and a short characteristic of the Brahmasūtras (*jñāna mārga*). According to him, the BhG in turn summarises the Brahmasūtras in its chapters 12-14. (vSt)

7779 VENKATESAM PANTULU, N. K.: The place of the Atharva Veda in Vedic literature [Engl.]. In: QJMS (N.S.) 29,4, 1939, pp. 387-416.

In a close comparison of passages of the AV and the YV the author tries to show that the AV is older, while the YV (TaiSa) shows more elaboration in form and spirit. An appendix (p. 407-416) deals with references to the AV in Upaniṣads, Epics and Purāṇas, quoting numerous passages. (vSt)

[quoted passages not included]

7780* VENKATESAM PANTULU, N K. Śankara and his philosophy in the Epics, the Purānas and other literary works [Engl] In PTAIOC 7, Baroda 1933, summaries, pp 127–128

7781 VENKATESAM PANTULU, N K. The *story of the asuras* [Engl] In *QJMS* (N S) 33, 1942–1943, pp 312–328, and 34,1, 1943, pp 57–67 and 205–216, and 35,1, 1944, pp 23–31, 102–107, and 129–133

Narrates briefly the stories of Śaṅkha (SkP 2 2, KārttikaMā 13) Jalandhara (ibid, ch 14–22) Madhu Kaiṭabha (BhāgP 1 6–9, MkP 76) Hiranyākṣa (DBhāgP 8 2) Hiranyakasipu (HV 3,41–47) Kālanemi (HV 3,42 and 48) Bali (HV 3 48–72), Hayagrīva (DBhāgP 1,5), *amrtamanthana* or churning of the ocean by *devas* and *asuras* (MBh 1 17–19) Indra and Vrtra (TaiBr 1,7 1, MBh 3 100–103, 5 9–18, 12,279–282, DBhāgP 6 1–6) Rudra s destruction of Tripura (MBh 7,203, 8 33–34, HV 3,133) Halāhala and Tāraka (MBh 3,222–231, DBhāgP 7,29–40) Andhaka (HV 2 86–87, SkP 5,36–38, 6,149–151) Bhandāsura (BdP 2, Lalitopākhyāna), Mahisāsura (DBhāgP 5,2 20, MkP 77–79) Śumbha and Nisumbha (DBhāgP 5 21–31, MkP 80–86), Durgama (DBhāgP 7,28) Aruna (DBhāgP 10 13) and the exploits of Rāma Krsna and the Pāndavas against various demons Discusses briefly the home of the *asuras*, i e the Narmadā region and Prabhāsa gives a relative chronology of these myths in terms of *yugas*, and concludes that the *asuras* were representatives of a pre-Aryan culture (vSt)

7782* VENKATESANANDA, SVAMI The birth of the Bhagavadgītā [Engl] In KK 28, 1964, pp 220–221 and 243–245

7783* VENKATESANANDA, SVAMI The song of god [Engl] Cape Prov, S Africa 1972

BhG arranged according to year calendar [source] Callewaert/Hemraj p 384 (PS)

7784 VENKATESWARA AYYAR, S V The ancient history of Magadha [Engl] In IA 44, 1915, pp 41–52, and 45, 1916, pp 8–16 and 28–31

States that tradition (i e Buddhist, Jain and Hindu) is the main source for the reconstruction of the history of this period The Hindu tradition is preserved by the Purānas Of »highest value« for historical purposes are according to the author MtP, ViP, VāP, BdP and BhāgP Analyses the king lists of these Purānas and compares them with Buddhist and Jain sources Deals with the Śiśunāga dynasty and with the Nandas (the number of rulers and the chronology) He then traces the prehistory of Magadha and the history of the foundation and expansion of the Magadha empire (AM)

7785* VENKATESWARA [AYYAR], S V *The antiquity of the Bhagavadgītā* [Engl] In PTAIOC 1, 1919, summaries vol 1

7786 VENKATESWARAN C S The ethics of the Purānas [Engl] In The cultural heritage of India 2nd ed Vol 2 .. 1962 – pp 287–298

7787 VENKATESWARAN, C S Vālmīki Rāmāyana on royal duties [Engl] In JSVenkatUOI (N S) 21–22, 1978–1979, pp 165–167

Comments on Ayodhyākhanda 100 where Rāma asks *Bharata* on the king s duties towards the seven limbs of the state (*saptānga*) i e *svāmin* (king), *amātya*

(minister), *suhṛt* (allies), *kośa* (treasury), *rāṣṭra* (kingdom), *durga* (fortresses) and *bala* (army). (vSt)

7788• VENKATESWARAN, C. S.: The Vedas, Upanisads and the Bhagavadgītā, the path of action [Engl.]. Madras: University of Madras, 1975.

Lectures 1971-1972. [source:] Callewaert/Hemraj, p. 384. (PS)

7789• [VENRIMĀLAIK KAVIRĀYAR:] VEṈRIMĀLAIKKAVIRĀCAR: [Tiruccentūrppurāṇam] [Tam.]. Jaffna 1907.

7790 VERMA, KAILASH CHANDRA: Date of the war of Mahābhārata [Engl.]. In: JBiharRS 51, 1965, pp. 58-78.

After a review of earlier views, proposes a date between 1440 and 1400 B.C. (JLB)

7791• VERMOT-GAUCHY, HUGUETTE: Recherches sur le Bhaviṣyatpurāṇa [Fr.]. Aix-Marseille 1968.

7792 Verses from the Sarva-darśana-sangraha, the Vishnu Purāna, and the Rāmāyana, illustrating the tenets of the Chārvākas, or Indian materialists, with some remarks on freedom of speculation in ancient India [Engl.]. Muir, J[ohn] [tr., comm.] In: JRAS (1st series) 19, 1862, pp 299-314.

The translation of the Rm passage (speech of Jābāli) is prepared according to the eds Schlegel and Gorresio, and accompanied by some text-critical notes The »remarks on freedom of speculation« collect relevant passages on Cārvākas, and on various kinds of Veda-critical attitudes; the author does not distinguish precisely between atheism, nihilism, materialism, *nāstika* teachings (F)

7793• Vidarbha saṁśodhana maṇḍala: vārṣika 1958 [Mar.] Mirashi, V. V. [ed.]. Nagpur: Vidarbha Saṁśodhana Maṇḍala, 1959. - 6, 246 pp.

»In the only article relating to the Epic in this collection, Dr N. G Nandapurkar discusses the data in the MBh regarding the age of Abhimanyu and comes to the conclusion that Abhimanyu was about thirty-three years old at the time of his death«. [source] Bedekar, V. M. [Review] (SD)

[reviews] Bedekar, V M · In ABORI 41, 1960, pp 193-194

7794 VIDYARTHI, LALITA PRASAD: *Origin and development of the Gayawal* [Engl.]. In: *JBiharRS 40, 1954, pp. 232-248.*

The Gayawals mentioned in chapters 43-50 of the VāP and in the GayāMā as a community living on the gifts of those who perform *śrāddha* at Gayā, and sometimes referred to as *agnihotrin* brahmins, are shown to be late-comers to the ritual scene of Gayā. Possibly first alluded to by Hiuen Tsiang, this group and the institution of *śrāddha* gained popularity as late as the 11th cent. A.D. (vSt)

7795 VIDYARTHI, L[ALITA] P[RASAD]: The sacred complex in Hindu Gaya [Engl.]. London: Asia Publishing House, 1961. - 24, 232 pp., tables, pl.

This monograph gives the ethnography of Gayā as a sacred city. The study uses the following analytic concepts: sacred geography, sacred performance and sacred specialists. The three concepts are termed collectively »sacred complex«. This is explored by »contextual field studies« and by the use of texts, both showing a tendency towards combining traditions. In the Viṣṇudharmasūtra (ch. 73-85) and

VāP (ch 105 112) which deal with *śraddha* this combination of traditions can be observed Appendix I on › Gaya mythology ‹ includes › brief extracts (abridged) translated from the VāP (AM)

7796* VIDYARTHI P B The psychology of religious knowledge in Śrīmadbhagavadgītā [Engl] In PIPhC 53 1978 abstracts

7797* VIJAYALAKSHMY R A study of Cīvakacintāmaṇi particularly from the point of view of interaction of Sanskrit language and literature with Tamil [Engl] Ahmedabad L. D Institute of Indology 1981 - 11 234 pp (L. D Series 82)

A study of the Tamil epic (kāppiyam Skt *kāvya*) *Cīvakacintāmaṇi (Cc) which is the fullest exposition in Tamil of Jaina* religion and philosophy framed in a secular literary form The first chapter is a model of text-critical method The date of the Cc and earlier and later Sanskrit and Prakrit works deal ng with the story of the hero Jīvaka (Cīvakan) These works are mainly the UttaraP MahāP and Jīvandhara campū and two 11th century works by Vādībhasimha [source] Peterson I V [Review] (AP)

[reviews] Peterson Ind ra Viswanathan In JAOS 103 4 1983 p 779

7798* VIJNANANANDA SVAMI The central theme of the Gita [Engl] In VK 66 1977 pp 168–172

7799* VIJNANANANDA, SVAMI Gita samya vijnan [Mar] Lonavla New Way Ashram 1971 - 838 pp ill

7800 [VIJNANANANDA, SVAMI] VIJNANANANDA SWAMI Message of the Gita [Engl] In VK 48 1961–1962 pp 466–470

On the path-of action or *niṣkāma karma* doctrine of the BhG (vSt)

7801 Vikrama volume [Engl] Mookerji Radha Kumud [ed introd] Ujjain Scindia Oriental Institute 1948 - 36 731 pp 20 pl

Contains the following articles of Ep c/Purāṇic interest Law B C Avantī in anc ent Ind a Pusalkar A D Ujjayinī in the Purāṇas For commentaries see separate entries (AM)

7802 [VILVAPURANA, 1864] [Mal] Kolikkotta 1864 - 56 pp

Mal adaptation [source] TUB (AP)

7803 VIMALASURI Ācārya Vimalasūri s Paumacariyam with Hindi translation [Pkt Hi] Jacobi H[ermann] Punyavijayaji Muni Shri [ed] Vora Shantilal M [tr] Kulkarni V M [introd] Varanasi Prakrit Text Society 1962 - 8 8 40 376 pp (Prakrit Text Society Series 6) - Revised ed of Vimalasūri Paūmacariya [Pkt] Jacobi Hermann [ed] 1914

7804* VIMALASURI [Paūmacariya] [Pkt] Jacobi Hermann [ed] Bombay Nirnaya Sāgara Press 1914 - Revised ed Vimalasūri Paumacariyam with Hindi translation [Pkt Hi] 1962

7805* VINĀYAKA, BĀLAKARĀMA: Śrīgītā-tattva [Hi.]. In: Gītātattvāṅka ... 1939. - pp. 985-990.

7806 [VINĀYAKĀDIPŪJĀPADDHATI, 1966]: Vyāsa-gāyatrī [Skt., Engl.]. Gupta, Anand Swarup [ed., comm.]. In: Purāṇa 8,2, July 1966, pp. 227-231.

Skt. text of a *mantra* dedicated to Vyāsa from a work named Vināyakādipūjāpaddhati, edited in 1922. With explanatory notes and parallel passages. (F)

[quoted passages:] MtP 47.246; ViP 3,4 5.

7807* [VINDHYAMĀHĀTMYA, 1928]: Vindhyamāhātmya bhāṣāṭīkāyuktam [Skt., Hi.]. Barālokpur-Iṭāvā 1928.

With Hindi translation (SP)

7808* VĪRARĀJA: Kaḷule vīrarāja praṇīta āndhra-vacana mahābhāratamu: sabhāparvamū [Tel.]. Veṅkaṭēśam Pantulu, N. K. [tr.]. Rajahmundry 1928. - 20, 8, 349, 9, 3 pp., 5 pl.

7809 VIRESWARANANDA, SWAMI: The Bhagavad-Gītā: its synthetic character [Engl.]. In: The cultural heritage of India. 2nd ed.: Vol. 2. ... 1962. - pp. 180-194. - Reprint: ibid., 1975. - pp. 180-194.

7810* [VIRŪPĀKṢA PAṆḌITA]: Channa-Basava Purāṇa of the Lingaits: translated by the Rev. G. Würth [Engl.]. Würth, G. [tr.]. In: JBombayBRAS 8, 1863-1866, p. 98-221.

The story of Basava's nephew is told in the CannabasavaP It is said to have been composed by Vīrupākṣapaṇḍita, in 1585 It contains, according to the introduction, »the superior and excellent story of the initiation which the high priest Cannabasava gave to Siddharāma, explaining to him the superior Śivatattva«. [source:] Rocher, p 76 (AP)

7811* VISHNEVSKAYA, N.: »Mahābhārata«, ancient Indian Epic [Engl.]. In: JGJRI 17,1-2, November 1960 - February 1961, pp. 59-62.

7812* VISHNUDAYĀLA, V.: *Gītā kā adbhuta sandeśa [Hi.] Delhi: Rajyapal and* Sons, 1978.

7813* VISHVANATHAM, M.: Purāṇa-mīmāṃsā: a review on the ancient history of India [Engl.]. Tenali 1940

7814 *Viṣṇor avatāraḥ śrī kṛṣṇadvaipāyano vyāsaḥ [Skt.] Gupta, Ānandasvarūpa* [ed., comm.]. In: Purāṇa 3,2, July 1961, pp. 189-191.

Collection of Purānic passages in praise of the sage Vyāsa as an *avatāra* of Viṣṇu. With Skt. notes (F)

[quoted passages:] BḍP (VePr) 1,34 11; BhāgP 1,3.21; 1,4 14; 1,5 21; 12,6 48-49; DBhāgP 2,2.30; KūP 1,30 68; MtP (ASS) 47.246; NāP 1,1.18; NarSP 1.25; PdP (ASS) 1,1.19, 5,1.39-40, PdP 5,1.43; VāP (VePr) 1,1.36-37; ViP 3,4.5.

7815* VIṢṆUDĀSA: Rāmāyaṇa kathā; 1442 ī. kā kathākāvya. Viṣṇudāsa kavikṛta. Sampādaka: lokanātha dvivedī sīlakārī. Saṃśodhina evaṃ bhūmikā: bhagīratha miśra [Hi.] Dvivedī Silākārī, Lokanātha [ed.]; Miśra, Bhagīratha [ed., introd.] Ilāhābād: *Sāhitya Bhavan,* [1972] - 53, 246 pp.

With introductory notes about the Rm in other Indian languages [source] LCAL 1972, p 543 (KPG)

7816 [VIṢṆUDĀSA] WISCHNU-DÂS: Tableau du kali yug ou de l'âge de fer. traduit de l'Hindoui [Fr.] Tassy, Garcin de [tr.] In: JA (4e série) 19, 1852, pp. 551-561.

French translation of the Svargārohana of Viṣṇudāsa, which is a Hindi adaptation of the Svargārohanaparvan of the MBh, from a ms brought to Paris by Charles d'Ochoa. With short introduction and notes (vSt)

7817 [VIṢṆUDHARMA, 1983-1984]: Viṣṇudharmāḥ: precepts for the worship of Viṣṇu Part 1-2 [Skt., Engl] Grünendahl, Reinhold [ed, tr., comm, introd] Wiesbaden: Otto Harrassowitz, 1983-1984. - Part 1: Adhyāyas 1-43, 1983 - 11, 250 pp. - Part 2: Adhyāyas 44-81, 1984.

The text (of this *upapurāna* which, however, is in fact a *dharmaśāstra* text), hitherto unpublished, comprises 105 chapters or ca 4200 verses, of which roughly one third are edited in the first volume (vol 2 was not at hand) The introduction describes (ch 1) the 15 manuscripts used, their interrelations, and the principles and conventions of editing, a detailed summary of contents by chapter and a discussion of the position of the text in literary history follow (ch 2) The text itself (in transliteration) makes up part 2 of the present volume Appendix A prints the text of insertions in ms 1, appendix B is a concordance of parallels and citations (referring mostly to Kane's History of Dharmaśāstra, to VDhottP, ĀgneyaP, AgP, and BhottP (i e part IV of BhvP), appendix C lists selected names and epithets of Visnu and his *avataras* The work concludes with a bibliography (PS)

[reviews] Brockington, J[ohn] L[eonard]. In JRAS 1984, pp 291-292

7818 [VIṢṆUDHARMOTTARAPURĀṆA, 1912-1913]: Atha viṣṇudharmottaramahāpurāṇaprārambhaḥ Vol 1-3 [Skt] Kṣemarāja Śrīkṛṣṇadāsa [ed, introd] Mumbaī (Bombay). Kṣemarāja-Śrīkṛṣṇadāsa, »Śrīveṅkateśvara« (Stīm) Mudraṇayantrālaya, *śaka* 1834, *samvat* 1969 [A D 1912/1913] - *Khanda* 1: [Prathamakhaṇḍaḥ] - 20, 172 sheets - *Khanda* 2. Atha śrīviṣṇumahāpurāṇe 2 bhāge viṣṇudharmottare dvitīyakhaṇḍaprārambhaḥ. - sheets 174-306 - *Khanda* 3: Atha śrīviṣṇumahāpurāṇe 2 bhāge viṣṇudharmottare tṛtīyakhaṇḍaprārambhaḥ - *sheets 308-471; oblong*

Text edition of the VDhottP, regardless the fact that the titles of vol 2 and 3 call the present text part of the ViP The edition includes a preface (*prastāvanā*) by the publisher (who also seems to have been the editor), and an index of verses (*viṣayānukramaṇikā*, 20 sheets) The end of the text reads *idam pustakam kṣemarāja - śrīkṛṣṇadāsaśreṣṭhinā mumbayyām svakīye »śrīveṅkateśvara« (stīm) mudraṇayantrālaye mudrayitvā prakāśitam* (AK)

7819 [VIṢṆUDHARMOTTARAPURĀṆA, 1924] The Vishṇudharmottaram: *a treatise on* Indian painting [Engl, Skt.] Kramrisch, Stella [tr., ed, comm] *In: Calcutta*R (3rd series) 10,2, February 1924, pp 331-386 - Reprint in: JDLUCalcutta 11, 1924, article 17, pp 1-56 - Printed separately: Calcutta: Calcutta University Press, 1924. - 59, 1 pp, errata. - 2nd revised and enlarged ed:

Kramrisch, Stella: *The Vishṇudharmottaram (Pt. III): a treatise on Indian* painting and image-making ... 1928.

English translation (with Skt. text?) and analysis of chapter 3 of the VDhottP. The author also deals with the date of the VDhottP and its relation to the MBh, and »corrects mistakes of the VePr edition«. [source.] Rocher, p. 250; Indra-dhanuṣa ... 1982. - p 5. (AK)

[reviews.] Zimmer, H[einrich]: In: AA 3, 1926, pp. 236-237.

7820* [VIṢṆUDHARMOTTARAPURĀṆA, 1928]: The Vishṇudharmottaram (Pt. III): a treatise on Indian painting and image-making [Engl., Skt.]. Kramrisch, Stella [tr., ed., comm.]. Calcutta: University of Calcutta, 1928. - 128, 2 pp., errata. - Revised and enlarged ed. of: Kramrisch, Stella: The Vishṇudharmottara: a treatise on Indian painting. In: CalcuttaR (3rd series) 10,2, February 1924, pp. 331-386. - Introduction reprinted in: Kramrisch, Stella: *Exploring India's sacred art ... 1983. - pp. 263-272.*

[reviews:] Maitra, A. K.: In: CalcuttaR (3rd series) 28,3, September 1928, pp 433-442. - Coomaraswamy, Ananda K : *In: JAOS 52,1, March 1932, pp. 13-21.*

7821 [VIṢṆUDHARMOTTARAPURĀṆA, 1932]: Viṣṇudharmottara, chapter XLI [Engl.]. Coomaraswamy, Ananda K. [tr., comm.]. In: JAOS 52,1, March 1932, pp. 13-21.

Translation of the 15 verses of VDhottP 41 with C's commentary and footnotes referring to related literature on art (AP)

7822* [VIṢṆUDHARMOTTARAPURĀṆA, *1945-1953*]: *Viṣṇudharmottaramahāpurāṇa*, in three khaṇḍas. Khaṇḍa 1,1-5; 2,1-4; 3,1-3 [Kan.]. Veṅkaṭaramaṇa Śāstrī (of Chamarajanagar); Veṅkaṭācārya, Saṅkīghaṭṭam [tr.] Mysore 1945-1953. - (Śrī Jayacāmarājendra Grantharatnamālā 15).

The first *khanda* and the first two parts of the second *khanda* translated by Veṅkaṭaramana Śāstrī, all the rest by Saṅkīghaṭṭam Veṅkatācārya [source:] Suryanarayanarao, M. K.: In: Purāna 6,1, January 1964, p. 147. (F)

7823 [VIṢṆUDHARMOTTARAPURĀṆA, 1958-1961]: Viṣṇudharmottara-Purāṇa: third khaṇḍa. Critically edited with introduction and notes etc. Vol. 1-2 [Skt., Engl.]. Shah, Priyabala [ed., tr., comm.]. Baroda: Oriental Institute, 1958-1961. - Vol. 1: Text, critical notes etc., 1958. - 28, 451 pp., 2 pl. - Vol. 2: Introduction, a study on a Sanskrit text on ancient Indian arts, appendixes, indexes etc., *1961. - 21, 243, 92 pp. - (Gaekwad's Oriental Series 130, 137).*

This critical edition is based on four mss. The introduction to vol 1 gives the critical apparatus and then deals with the date and authorship of this part of the VDhottP (*khanda* III, ch. 1-88). Places the Purāṇa between the 5th and 7th cent. A.D. The second volume studies the contents *The following appendices and indices are* added. iconographical material from other Purāṇas; emblems of various deities *represented on the images as given in* VDhottP; *characteristics of 101* temples as described in VDhottP; lists of temples according to Purāṇas, BṛSa and Mānasāra; word-indices to the different parts and verse index to the whole. (AM)

[reviews] Agrawala V[asudeva] S[harana] In Purāna 2 1-2 July 1960 pp 318 320 - Agrawala V[asudeva] S[harana] In JOI 8 1958-1959 pp 326 328 - Agrawala, V[asudeva] S[harana] In Bhāratī 6 1 1962 1963 p I-III

7824 [VISNUDHARMOTTARAPURANA, 1967-1968] The Paitāmahasiddhānta of Visnudharmottarapurāna [Engl] Pingree David [tr] In ALB 31-32 1967-1968 Dr V Raghavan felicitation volume 1967-1968 - pp 472-510

Gives a translation of this passage of the VDhottP dealing with astrological and astronomical questions (AM)

7825 [VISNUDHARMOTTARAPURANA, 1971] Visnudharmottarapurānam citrasūtram [Skt Hi] Chatterjee Asoke / Catarji Śāstrī Asoka [ed tr comm]. Varanasi Vāranaseya samskrta Visvavidyālaya 1971 - 4 2 64 pp tables (Ganganatha Jhā Granthamāla 4)

Critical edition (with Hi translation) of the so-called Citrasūtra of the VDhottP dealing with the art of painting Text constituted using five manuscripts and the two printed editions of the VDhottP (VePr 1912 and Baroda 1958) Contains a Skt introduction which › deals with the position and antiquity of the VDhottP short synopsis of its contents detailed summary of the five chapters elaborate discussion of the technical terms and the comparative study of some similar points of the three *śilpasastra* treatises and the VDhottP ‹ [source] Gupta A S [Review] (F)

[quoted passages] VDhottP 3 35 39

[reviews] Gupta A[nand] S[warup] In Purāna 14 1 January 1972 pp 70 72

7826 [VISNUDHARMOTTARAPURANA 1978] Chitrasutra of the Vishnudharmottara [Skt Engl] Sivaramamurti C[alambur] [ed tr comm introd] Kramrisch Stella [introd] New Delhi Kanak Publications 1978 - 16 232 pp 141 pl 6 col pl line drawings bibliography index

A critical edition of the Citrasūtra of the VDhottP (3 35-43) one of the standard texts on the principles of painting, with an English translation preceded by a substantial introduction (136 pp) Internal evidence and comparison with the iconography of sculptures indicates that the C trasūtra belongs to an early date nearer to the 4th cent A D that of transition from Kushāna to Gupta with Kushāna features still lingering in sculptural rendering of textual descriptions« The introduction deals with various aspects of painting in the Citrasūtra, and includes numerous references to other Skt l terature (poetry drama) - According to T S Maxwell the examination is based upon a series of lectures delivered at the University of Baroda in 1977 The author has used as his text the collated vers on of the VDhottP published in 1958 by Shah (GOS 130) [source] Bhat G K Maxwell T S [Reviews] (SD)

[quoted passages] VDhottP 3 35-43.

[reviews] Bhat G K In ABORI 61 1980 pp 262-265 - Maxwell T S In JRAS 1979 p 198

7827 [VISNUDHARMOTTARAPURANA 1985] Śrīvisnudharmottarapurānam / The Visnudharmottarapurānam dehalīsthena pro dā cārudevaśāstrinā pranītayā bhūmikayā sanāthitam nāgaśaranasimha sampāditaślokānukramanyā ca sahitam [Skt] Śāstrī Cārudeva [ed introd] Simha Nāgaśarana [ed] Delhi Nag Publishers 1985 - 41 pp 21 471 leaves 216 pp

Reprint of a VePr edition, with an introduction in Sanskrit and a verse index (listing the first *pāda* of each verse) (PS)

7828 Visnu-Nārāyana: Texte zur indis[ch]en Gottesmystik 1. Aus dem Sanskrit übertragen [Ger.]. Otto, Rudolf [tr., comm., introd.]. Jena: Eugen Diederichs, *1917. - 162 pp. (Religiöse Stimmen der Völker, herausgegeben von* Walter Otto, Die Religion des Alten Indien 3).

German translation, partly in verse, partly in prose, of some Vaiṣṇava texts, selected *and published with the intention of showing »that the wisdom of Śaṅkara is not the* wisdom of India« and that, besides Advaita system, monism and pantheism, there *exist in India certain »formations of the religious character and doctrine«* which come nearer to Christianity than any other in the world Includes pp 1-7 a general introduction by the translator, and also an epilogue (p. *141-160)* on »the law of parallels in the history of religion«. The texts are divided into three books, each preceded by an introduction. Book 1, entitled »Legend / hymn / sermon / didactic poem«, is of special Epic and Purāṇic interest. It consists mainly of passages from the ViP, MBh, and Bṛhadbrahmasaṃhitā, presenting, e g , parts of the stories of Saubhari and Prahlāda - It may be noted that a »reformed« type, ›s‹ crossed by a slant, is used in place of German ›sch‹ in printing this book. (AK)

[quoted passages] ViP 1,17-20, 3,7 1-34, 4,2, 4,3

7829 [VIṢṆUPURĀṆA, 1840]: The Vishńu Puráńa: a system of Hindu mythology and tradition, translated from the original Sanscrit, and illustrated by notes derived chiefly *from other Puráńas. Vol. 1-6 [Engl.] Wilson, H[orace]* H[ayman] [tr., comm., introd.]. London: John Murray, 1840. - 92, 704 pp (Oriental Translation Fund Publications 52). - 2nd ed. (Vol. 1-5,2): Hall, Fitzedward [ed.]. *London: Trübner, 1864-1877.* - Vol. 1: 1864. - 140, 200 pp. - Vol. 2: 1865. - 343 pp. - Vol. 3: 1866. - 343 pp. - Vol. 4. 1868. - 347 pp. - Vol. 5: 1870. - 380 pp. - Vol 5, Part II: 1877 - 260 pp , index. - (Works of the late Horace Hayman Wilson, Vol. 6-10) - 3rd ed. Hazra, R[ajendra] C[handra] [ed., introd.]. Calcutta: Punthi Pustak, 1961. - 72, 562 pp. - Revised and enlarged ed. (in 2 vols, with Skt. text). Singh, Nag Sharan [ed.] Delhi ... 1980. - Reprint of 2nd ed. (in 5 vols): The Vishnu Purana [Engl.]. New York: Garland Pub., 1981. - (Oriental Religions 11) - Parts reprinted in: The Vishńu Puráńa: an abridgement ... *1895. - Introduction reprinted* as: Wilson, H. H.: Puranas, or: an account of their contents and nature ... 1897.

Most influential work *in early Purāṇa studies.* The preface contains a *description of* 18 *mahāpurāṇas* and several *upapurāṇas*, drawing for the first time attention to the *relatively late date of some of these works (or passages therein) The notes to the* translation are a mine of information, giving both detailed explanations and *parallels in other Purāṇas. An excellent index concludes the book* (vSt)

[reviews] Hacker, Paul: Prahlāda ... 1959, p 61, n. 3.

7830• [VIṢṆUPURĀṆA, 1853]: [Skt.]. Bombay 1853.

7831* [VISNUPURĀNA, 1855] [Skt] Śrīdhara Svāmī, Visnucitta [comm], Ananta nārāyana Śāstrī, Vāvilla, Rāmasvāmī Śāstrī, Vāvilla [ed] Cennapuri (Madras) 1855 - 10, 476 pp

In Telinga letters [source] Klatt, J In ZDMG 35, 1881, pp 200-201 (F)

7832* [VISNUPURANA, 1865] [Skt] [Ratnagarbha (son of Hiranyagarbha)] Ratnagarbhabhatta [comm] Bombay 1865

Text edition with the commentary [Vaisnavakūtacandrikā] of Ratnagarbha [source] NUC Pre-1956 (AK)

7833* [VISNUPURĀNA, 1866] [Fr] Paris Migne, 1866 - (Livres Sacres de Toutes les Religions)

French *translation* [source] Riviere, Juan Roger In *Purāna* 5,2, July 1963, p 247 (F)

7834 [VISNUPURĀNA, 1882] Visnupurānam srīdharasvāmikrta svaprakāsākhyatikāsahitam Śrijīvānandavidyāsāgarabhattācāryyena samskrtam prakāsitañca [Skt] Śrīdhara Svāmī [comm], Jīvānanda Vidyāsāgara Bhattācārya [ed] Kalikātā Sarasvatiyantra, 1882 - Vol 1 12, 464 pp - Vol 2 pp 465-873

7835* [VISNUPURĀNA, 1886] [Skt, Beng] Pañcānana Tarkaratna [ed, tr] Calcutta Bangabāsī Press, 1886 - 2nd ed B S 1331 [A D 1924]

7836 [VISNUPURĀNA, 1887] Bisnu purānam srīdharasvāmī krta tīkā sahitam [Skt]. Śrīdhara Svāmī [comm] Kalikātā Bangabāsī Press, B S 1294 [A D 1887] - 10, 2, 232, 133, 118, 123, 193, 71 pp

Text in Bengali characters with the commentary Ātmaprakāsa of Śrīdhara (vSt)

7837* [VISNUPURANA, 1890] [Skt] Ratnagarbha [(son of Hiranyagarbha)] [comm] Bombay 1890

The *amśas* separately paginated [source] Aufrecht, Th In ZDMG 54 1900 p 84 (F)

7838 [VISNUPURĀNA, 1894] A prose English translation of Vishnupuranam (based on Professor H H Wilson's translation) edited and published by Manmatha Nath Dutt [Engl] Dutt, Manmatha Nath [tr, comm, ed] Calcutta Printed by H C Dass, 1894 - 12, 464 pp (Dutt's Wealth of India Series 1) - 2nd ed Calcutta Society for the Resuscitation of Indian Literature, 1912 - 12, 464 pp - Reprint Prose English translation of Vishnupuranam Varanasi The Chowkhamba Sanskrit Series Office, 1972 - 4, 464 pp (The Chowkhamba Sanskrit Studies 90)

Engl prose translation in six parts with incidental explanatory footnotes, intended as an adaptation of Wilson's work for the general Indian reader (JLB)

7839 [VISNUPURĀNA, 1895] The Vishnu Purána an abridgment is given, verbatim from the English translation of H H Wilson, with an examination of the book in the light of the present day [Engl] Wilson, H[orace] H[ayman] [tr],

[Murdoch, John] [adapt.]. Madras: Christian Literature Society, 1895. - 8, 80 pp. (The Sacred Books of the East Described and Examined, Hindu Series 3). - 2nd revised ed.: 1906.

7840* [VIṢṆUPURĀṆA, 1902]: [Mithilāmāhātmya] [Skt.]. Benares 1902.

7841 [VIṢṆUPURĀṆA, 1902]: Atha saṭīkaṃ śrīmadviṣṇupurāṇaṃ prārabhyate / Viṣṇupurāṇa with the commentary Vaiṣṇavakūṭacandrikā of Ratnagarbha [Skt.]. Ratnagarbha [(son of Hiraṇyagarbha)] [comm.]; Vāsudeva Ācārya [ed.]. Mumbayyāṃ (Bombay): Gopāla Nārāyaṇa Press, *śaka* 1824 [A.D. 1902]. - 42, 24, 22, 23, 37, 14 folios, 1 ill.

The text of the ViP is printed in the centre of each page, the commentary in smaller letters is printed above and below. No indication about the provenance of the ms used. (vSt)

7842 [VIṢṆUPURĀṆA, 1903]: Das Bharatopâkhyâna des Viṣṇu-Purâṇa: herausgegeben mit Übersetzung [Skt., Ger.]. Blau, August [ed., tr., comm.]. In: Beiträge zur Bücherkunde und Philologie August Wilmanns zum 25. März 1903 gewidmet. Leipzig 1903. - 7, 551 pp. - pp. 205-228.

Transliterated text, translation, and notes on ViP 2,13. - Title according to NUC: »Visnu-Purāna amśa II, adhyāya 13: herausgegeben ..«. [source:] Rocher, p 246; NUC Pre-1956 (AP)

[quoted passages:] ViP 2,13.

7843 [VIṢṆUPURĀṆA, 1905]: Krischnas Weltengang, ein indischer Mythos in zwanzig Andachten aus dem Vischnupuránam übertragen von A. Paul, mit einem Geleitworte von K. E. Neumann [Ger.] Paul, A. [adapt.]; Neumann, K[arl] E[ugen] [introd.]. München: R. Piper & Co., 1905. - 132 pp.

German adaptation of Kṛṣṇa stories from the BhāgP. Some verses from the MBh and other works have been included. (AM)

7844 [VIṢṆUPURĀṆA, 1906]: The Vishṇu Purāṇa [Engl.]. Murdoch, John [adapt.] 2nd revised ed.: London, Madras, Colombo: The Christian Literature Society, 1906. - 8, 90 pp. (The Sacred Books of the East Described and Examined). - 1st ed.: Madras: Christian Literature Society, 1895. - 8, 80 pp.

The work is designed to give easy access to the main content of the ViP. It is based on H. H. Wilson's translation which it renders in a rigorously abridged form, reducing it to 69 pages but retaining »the leading facts« and quoting verbatim the »subjects of importance«. Pages 69-82 give a brief analysis of the entire Purāṇa, dealing with authorship, geography, astronomy, ideas of god, castes, rites, curses and incantations, intellectual development, Yoga, and incarnation. An index completes the work. (vSt)

7845* [VIṢṆUPURĀṆA, 1907]: [Skt.] Pañcānana Tarkaratna [ed.] Calcutta: Vaṅgavāsī Press, 1907. - 2nd ed.: 1924.

7846 [VIṢṆUPURĀṆA, 1910]: Atha śrīviṣṇumahāpurāṇaṃ viṣṇucittīyātmaprakāśākhyaśrīdharīyavyākhyādvayopetaṃ prārabhyate [Skt.]. Viṣṇucitta; Śrīdhara

Svāmī [comm], Ksemarāja Śrīkrsnadāsa [ed, introd] Mumbaī »Śrīvenkateśvara« (Stīm) Mudranālaya, *samvat* 1967, *śaka* 1832 [A D 1910]. - 12, 592 leaves, oblong - Reprint 1921 - Further ed 1985

Skt introduction table of contents, text with the commentaries of Visnucitta and »Ātmaprakāśa« of Śrīdhara Svāmī (KPG)

7847* [VISNUPURĀNA, 1910-1914] Amsa 1 4 5 [Kan] Cikkupādhyāya / Laksmīpati [tr], Rāmānuja Ayyangar, M A [ed] Mysore 1910-1914 - (Karnātaka Kāvyakalānidhi 30, 36, 45)

Prose version [source] Suryanarayanarao M K In Purāna 6,1, January 1964 p 147 (F)

7848* [VISNUPURĀNA, 1914] Amsa 1 [Skt, Kan] Ādinārāyana Śāstrī, B [ed], Sundaraśāstrī Pānyam [tr] Bangalore Vidyānandagranthamālā 1914

Contains the original Skt text in Kannada script and a prose translation [source] Suryanarayanarao M K. In Purāna 6 1, January 1964 p 147 (F)

7849* [VISNUPURANA, 1914-1915] [Skt] Vyasacharya, T R [ed] Bombay Nirnaya Sagar Press 1914-1915

7850* [VISNUPURĀNA 1921] [Skt] Bombay VePr, 1921

7851* [VISNUPURĀNA, 1922] Krisna muove un monte (dal Visnupurānam) [It] Neumann, K[arl] E[ugen], De Lorenzo G [tr] In Nuova Cultura (Napoli), 1922, p 185-186

It translation of a passage from the ViP dealing with Krsna moving mount Govardhana. [source] Piano/Spera In Purāna 22 2 July 1980 p 131 (F)

[quoted passages] ViP (Wilson tr) 5 11

7852* [VISNUPURANA, 1926] The Vishnu Purana a summary with introduction and notes [Engl] Macfie, J[ohn] M[andeville] [tr, comm] Madras Christian Literature Society for India 1926

7853* [VISNUPURANA 1928] [Kan] Yajñanārāyanadīksita (*of Śāntigrāma*) [*tr*] Dharwar S Śrīnivasa Ayyangar, 1928

7854 [VISNUPURANA, 1928] *Las leyendas fabulosas de los Puranas (Dialogos entre Maitreya y Parasara)* Traducción de A Champs d Or [Sp] Champs d Or, A [tr] Barcelona B Bauzu [ca 1928] - 8 [9]-152 pp (Biblioteca de Teosofia y Orientalismo)

A Spanish translation of parts of the ViP [source] NUC Pre-1956 (AK)

7855* [VISNUPURANA 1930] *Vishnu puranam* by Kalidindi Bhavanarayana [Tel] Bhavanārāyana Kalidindi [tr] Ramakrishnaiah K[orada] / *Ramakrishnayya* K[orada] Lakshmikantham P / Lakshmikantam P [ed] Madras University of Madras, printed at the Ananda Press 1930 - 10 240 4 pp (Oriental Research Institute Publications Telugu Series 1)

Tel version of the ViP which is said to follow the Skt original comparatively closely [source] Ramakoti Sastri K V In Purāna 4 2 July 1962 p 384 (F)

7856 [VIṢṆUPURĀṆA, 1933]: Śrīviṣṇupurāṇa, mūla śloka aura hindī-anuvādasahita [Skt., Hi.]. Gupta, Munilāla [tr.]. Gorakhpur: [GiPr], V.S. 1990 [A.D. 1933]. - 623 pp. - 2nd ed.: V.S. 1993 [A.D. 1936]. - 3rd ed.: V.S. 2009 [A.D. 1952].

Sanskrit text with Hindi translation side by side. An index of the first *pādas* of each *śloka* at the end of the book. (vSt)

7857* [VIṢṆUPURĀṆA, 1940]: [Skt.]. Gorakhpur: [GiPr], V.S. *1997* [A.D. *1940*]

7858* [VIṢṆUPURĀṆA, 1948]: Part 1-3 [Skt., Kan.]. Timmaṇṇayya, Ganjam [ed., tr.]. Mysore 1948. - (Śrī Jayacāmarājendra Grantharatnamālā 49).

Contains the Skt. text in Kannada script with translation. [source:] Suryanarayanarao, M. K.: In: Purāṇa 6,1, January 1964, p. 147. (F)

7859* [VIṢṆUPURĀṆA, 1952]: Viṣṇupurāṇa: hindī-anuvāda-sahita [Skt., Hi.]. 3rd ed.: Gorakhpur: [GiPr], *saṃvat* 2009 [A.D. 1952].

7860* *[VIṢṆUPURĀṆA, 1957]: [Kan.]. Cikkupādhyāya / Lakṣmīpati [tr.]; Bhat, Ma*riappa; Govinda Rao, M. [ed.]. Madras: University of Madras, 1957. - (Kannada Series 14).

7861 [VIṢṆUPURĀṆA, 1961]: Purāṇa-ratnāni [Skt.] In: Purāṇa 3,1, January 1961, p. *114* and *119*; and 3,2, *July 1961*, p. *287* and *295*; and 6,2, *July 1964*, p. *419* [without title, verse beginning »uttaraṃ yat ...«].

Skt text of epigrams from the ViP (F)

[quoted passages.] ViP 1,17 75-76, 1,17 80-81, 2,3 1-2, 2,3.24, 2,13 1-5, 4,10.25-26

7862 [VIṢṆUPURĀṆA, 1963]: Indrakṛtā śrīstutiḥ [Skt., Engl.] Gupta, Anand Swarup [ed., comm.]. In: Purāṇa 5,1, January *1963*, pp. *1-4*.

Skt. text of a hymn by Indra to the goddess Śrī from the ViP Gives a short Engl. commentary (but no translation) and some parallel passages (F)

[quoted passages.] AgP 237.1; BVP (ASS) 3,22 27-36, ViP 1,9 117-133.

7863 [VIṢṆUPURĀṆA, 1963]: Pṛthivīkṛtā varāhastutiḥ [Skt.] Gupta, Anand Swarup [ed.]. In: Purāṇa 5,2, July 1963, pp. 196-198.

Skt text of a hymn by Varāha to Pṛthivī, the earth, from the ViP Mentions various parallel passages containing the various forms of the Varāha *avatāra* of Viṣṇu (F)

[quoted passages:] BhāgP 3,13.34-45, ViP 1,4 12-24; 1,4.31-44

7864* [VIṢṆUPURĀṆA, 1965]: *Sanātanaśāstraṃ viṣṇupurāṇam* [Skt.] *Calcutta* B.S. 1372 [A.D. 1965]

7865 [VIṢṆUPURĀṆA, 1966]: Viṣṇupurāṇa-subhāṣitāni [Skt.]. Madhvācārya Ādya [ed.] In: Purāṇa 8,1, January 1966, pp. 168-169.

Skt text of some 31 epigrams from the first book of the ViP (F)

7866 [VIṢṆUPURĀṆA, 1967]: *Bhāratavarṣa-mahimā* [Skt.] In: *Purāṇa 9,1*, January 1967, p. 140.

Glorification of India from the ViP. (F)

[quoted passages.] ViP 2,3 1-24

7885 VOGEL, J[EAN] P[HILIPPE] Het eerste Rāma relief van Prambanan [Dt] In BKI 77, 1921, pp 202-215, 1 pl

A relief at Candi Prambanan (Central Java) is identified as depicting the episode in which the gods implore Visnu to destroy Rāvana This identification is reached on the basis of the corresponding passages in the Rm and Raghuvamśa, translations of which are included in the article This textual evidence suggests that the Raghuvamśa passage has served as the model for the relief, since both represent Visnu as Anantaśāyin which is not the case in Vālmiki's Rm, while in the Old Javanese Rm this episode does not occur, just as in Javanese art in general representations of this form of Visnu are very rare (SD)

[quoted passages] Rm 1,15

7886 VOGEL, JEAN PHILIPPE The goose in Indian literature and art [Engl] Leiden Brill, 1962 - 6, 74 pp, 2 ill, 12 pl (Memoirs of the Kern Institute 2)

The work shows conclusively the error of translating the *hamsa* in Skt and Pali literature by swan or flamingo instead of goose V at first examines the references to and stories of geese in the Epics, in early Buddhist literature, notably the *jatakas* in the Pañcatantra and in Kālidāsa As to Epic/Purānic material, e g the Pradyumna and Prabhāvatī story is dealt with, the goose as *vahana* of Brahman and as transformation of Brahman and of Sarasvatī He then examines the representations of geese in art and finds out that the swan or the flamingo are conspicuously absent, while the goose occurs comparatively often and through the centuries. [source] Allchin F R. [Review] (AP)

[reviews] Goetz, H[ermann] In OLZ 60, 1965, pp 509-510 - Allchin F R. In JRAS 1965, pp 76-77 - Kramrisch, Stella In JAOS 84 1964, pp 475-476 - Bosch F D K. Pratisthā symbols In Pratidānam Indian, Iranian and Indo-European studies presented to Franciscus Bernardus Jacobus Kuiper 1968 - pp 533-538

7887 VOGEL, J[EAN] P[HILIPPE] Indian serpent lore the nāgas in Hindu legend and art [Engl] London Probsthain, 1926 - 318 pp, 30 pl, index - Reprint Varanasi Prithivi Prakashan, 1972 - 13, 318 pp, 30 pl, index

Deals in the introduction with the evidence for the worship of serpents in India and its historical development V refers to Vedic literature, archaeological and iconographical evidence Doubts the non Aryan character of serpent cults In ch 1 the references to *nagas* in MBh are collected V then relates stories connected with serpents In ch 5 on the »principal *nagarajas* the evidence from MBh is collected Ch 6 deals with the water serpents in Kashmir and refers frequently to NīlamataP (AM)

[reviews] Coomaraswamy, Ananda K In JAOS 49, 1929, pp 186-190

7888 VOGEL, J[EAN] P[HILIPPE] Nāga worship in ancient Mathurā [Engl]. In ARASI 1908-1909, pp 159-163

Discusses epigraphical and archaeological evidence of *naga* worship in the Mathurā region (AM)

7889 VOGEL, J[EAN] P[HILIPPE] The Sanskrit pratoli and its New-Indian derivates [Engl] In JRAS 1906, pp 539-551

Semantic study, forming an addendum to the author's »note« on the subject in Album-Kern, Leiden 1903, p. 235ff; there, the investigation led »to the conclusion that the real meaning of *pratolī, padolī*, is ›a gateway, especially that of a fortress or fortified city‹, which meaning is still preserved in its modern derivative Hindī *pol*.« Besides this, the author suggested that »*pratolī* is possibly a Māghadism, containing the same root which is found in the Sanskrit *toraṇa* and is represented in most other Indo-Teutonic languages«. - The present paper corroborates these findings by discussing inter alia a few Epic passages: Rm description of Laṅkā (Schlegel ed. 5,3.17), Hanumat on Rāma's message to Rāvaṇa (5,5.36), and Bhīṣma on the duties of a king (MBh 12,69.55). (F)

[quoted passages:] MBh 3,15 6; 12,69.55; 14,85.12; Rm (Gorresio) 2,87.20; Rm (Schlegel) 1,5.10; 2,80 17-18; 5,3.17; 5,51.36; 6,75.6; VāP 1,14 52.

7890 VOGEL, J[EAN] P[HILIPPE]: Serpent-worship in ancient and modern India [Engl.]. In: AO 2, 1924, pp. 279-312.

On *nāga* worship, *sarpabali*, *nāgakal* and *nāga* legends with illustrations. (vSt)

7891 VOLCHOK, B. YA.: K. voprosu ob etno-geneticheskikh svyazyakh narodov munda s kauravami »Makhabharaty« [Rs.] In: Sovetskaya Ėtnografija 3, 1964, pp. 105-109.

On the problem of ethnogenetic relations of the Munda peoples to the Kauravas of the MBh (V)

7892 A volume of Eastern and Indian studies presented to Professor F. W. Thomas, C. I. E., on his 72nd birth-day 21st March 1939 [Engl., It., Fr., Ger.]. Katre, S M.; Gode, P[arashuram] K[rishna] [ed.]. In: NIA extra series 1, 1939. Bombay: Karnatak Publishing House, [1939] - 32, 318 pp., frontispiece, ill.

Contains the following contributions of Epic/Purāṇic interest: Belvalkar, S K.: The cosmographical episode in Mahābhārata and Padmapurāṇa; Bhattacharyya, B.: The ten avatāras and their birthdates; Kane, P V. The Mahābhārata verses and very ancient dharmasūtras and other works; Kibe, M V: Inhabitants of the country around Rāvaṇa's Laṅkā in Amarkantak; Pisani, Vittore: The rise of the Mahābhārata; Renou, Louis: L'hymne aux Aśvin de l'Ādiparvan; Ruben, Walter: On the original text of the Kṛṣṇa-epic; Sukthankar, V. S: The Nala episode and the Rāmāyaṇa For commentaries see separate entries (AK)

7893 A volume of Indian and Iranian studies presented to Sir E. Denison Ross, Kt., C. I. E. on his 68th birth-day 6th June 1939 [Engl., It.]. Katre, S. M.; Gode, P[arashuram] K[rishna] [ed.] In: NIA extra series 2, 1939. Bombay: Karnatak Publishing House, n d. [foreword dated 1939]. - 14, 410 pp., pl., 1 portrait.

Includes a bibliography (selected) of Sir E. Denison Ross. The following contributions are directly related to Epic or Purāṇic matters: Belvalkar, S. K.: The so-called Kashmir recension of the Bhagavad-Gītā; Divanji, P. C.: Yogavāsiṣtha on the means of proof; Heimann, Betty: Terms in statu nascendi in the Bhagavadgītā; Reu, Bisheshwar Nath: Hindu Purāṇas, their age & value For commentaries see separate entries. (AK)

7894 A volume of studies in indology, presented to Prof P V Kane, M A, LL. M, on his 61st birthday 7th May 1941 [Engl] Katre, S M, Gode, P[arashuram] K[rishna] [ed] Poona Oriental Book Agency, 1941 - 16, 551 pp

With selective bibliography of Kane's books and »important papers« - Contains the following contributions of Epic/Purānic interest Apte, V M Rgveda citations in the Mahābhārata, Karmarkar, A P The Matsyāvatāra of Visnu its proto-Indian origin and location, Khare, G H Varieties of Visnu image and the probable date of their innovation, Kibe M V Cultural descendants of Rāvana, the ruler of Laṅkā, Law, B C The Andhras in ancient India, Narahari, H G The legend of Śunahśepa in Vedic and post Vedic literature, Raghavan, V[enkatarama] Note on some Mahābhārata commentaries, Kunhan Raja, C *Śrī Rāma and the Raghuvamsa*, Nāgarāja Rao, P *The philosophy of ahimsā (non violence)*, Seth H C An obscure passage in the Purānas, Sukthankar, V S Epic studies VIII The Rāma episode (Rāmopākhyāna) and the Rāmāyana, Triveda D S Five thousand years ago the Mahābhārata war, Upadhye A N Hastimalla and his Ādipurāna, Vaidya, M V Tīrtha yātrā in the Āranyakaparvan and the Padma Purāna - *For commentaries see separate entries (F)*

7895* VOPADEVA [Harilīlā] [Skt] Hemādri [comm] Brindavan Devakīnandana Press, *1906*

7896* VOPADEVA [Harilīlā] [Skt] Madhusudana Sarasvatī [comm] [Calcutta] 1920 - (Calcutta Oriental Series 3)

The Harilīlā is an *anukramani* to the BhāgP, in twelve chapters corresponding to the twelve *skandhas* of the Purāna [source] Rocher, p 145 (AP)

7897 VOPADEVA *Muktāphala of Vopadeva with Kaivalyadīpikā of Hemādri* with critical notes and introduction by Durgamohan Bhattacaryya, with a prefatory dissertation by Narendra Nath Law [Skt, Engl] Hemādri [comm], Bhattacharya, Durgamohan [ed, comm, introd], Law, Narendra Nath [forew] Revised ed Calcutta Oriental Press, 1944 - 2, 6, 50, 324 pp - First ed Calcutta 1920 - (Calcutta Oriental Series 5)

The revised edition is based on one Devanagari and one Bengal ms The prefatory dissertation deals also with the relation between the BhāgP and Vopadeva who compiled his work from different chapters of the BhāgP The philosophical and theological background of *bhakti* are explained (AM)

7898* VOPADEVA [*Muktāphalam with the commentary of Hemādri*] [Skt] Hemādri [comm] Calcutta B N Dutt, 1921

7899 VOPADEVA Vidvacchiromaniśrīvopadevapranītam harilīlāmrtam - śrīmatparamahamsamadhusūdanasarasvatīpranītatikā *sahitam* - *tatpranīta* paramahamsapriyākhyavyākhyāyutam śrīmadbhāgavatasyādyam padyam ca / The Harilīlāmrtam [sic] by Śrībopadeva with a commentary by Śrī Madhusūadana [sic] Sarasvati and *Śrīmadbhāgavat (first śloka)* with the Paramahamsaprīyā [sic] commentary by the same commentator [Skt] Madhusūdana Sarasvatī [comm], Upadhyaya, Devi Datta [ed] Benares Chowkhamba Sanskrit Series Office, 1933 - 6, 73 pp (ChSS 411)

[quoted passages] BhāgP 1,1 1

7900 VORA, DHAIRYABALA P.: Evolution of morals in the Epics (Mahābhārata and Rāmāyaṇa) [Engl.]. Bombay: Popular Bookdepot, *1959*. - *15, 280* pp.

»Making use of the many literary and philosophical elements which have been known since Vedic times and have continued their existence (although sometimes in considerably altered form) in the two great epics, the author collates his findings from these epics with the Vedic literature to bring out a process of development. The references come predominantly from the MBh, while the Rm is mentioned much less frequently. Other works like the Upaniṣads, Brāhmaṇas, and Dharmaśāstras are occasionally taken into account. ... The book discusses the material under the headings of promiscuity, polyandry, sex relations before and after marriage and during marriage in the sense of marital fidelity, marriage taboos, the status of women, the Varna (caste) system, *karma*, and finally the attitudes towards the individual commitment to ethics and religious values.« [source:] Ruyter, Hans C.: [Review] (PS)

[reviews:] Ruyter, Hans C.: In: JAsianS 21,4, August 1962, pp. 587-588. - Gopal, Lallanji: In: JESHO 5, 1962, p. 217.

7901 VOST, W.: Kausambi [Engl.]. In: JRAS *1904*, *pp. 249-267*.

Geographical study. Includes some passages from ViP and Rm which (perhaps) refer to Kauśāmbī (F)

7902 VRIES, J. D. L. DE: Purāṇa studies [Engl.]. In: Oriental studies in honour of Cursetji Erachji Pavry. London 1933. - pp. 482-487.

7903 VRIES, J. D. L. DE: Der śrāddhakalpa im Harivaṃśa und in fünf anderen Purāṇen: gekürzte Einleitung [Ger.]. Bonn: Kurt Schroeder, 1928. - 45 pp.

Bonn thesis. Textcritical study of the *śrāddhakalpa* following the method of W. Kirfel Compares HV (Calcutta 1834-1839, Vol. 4) 835-1036 and 1185-1266; BdP (VePr 1913) 2,9-20; ŚiP (C 1890) 62-64; VāP (ASS) 71-83, MtP (ASS) 13-22, PdP (VePr and ASS) [SṛṣṭiKh] 9-11. Divides the texts into two groups (group A = BdP, HV, ŚiP, VāP; group B = MtP, PdP), analyses their content and gives tables showing parallels and variants in the two groups. Result the kernel of the *śrāddhakalpa* is based on a common original which dealt with *sarga*, *manvantara* and *vaṃśa* of the *pitrs*. It is represented by BdP 2,9 and 2,10 1-105; HV 835-1006; VāP 71-73. This basic text was enlarged in three different directions (BdP and VāP; HV and ŚiP, MtP and PdP) (vSt)

[quoted passages.] HV (C) 835-1036; 1185-1266; BdP (VePr) 2,9-20; ŚiP (C 1890) 62-64; VāP (ASS) 71-83; MtP (ASS) 13-22; PdP (VePr) SṛṣṭiKh 9-11.

7904* VṚNDĀVANADĀSA: Caitanya-bhāgabata [Beng.] Bhakti Kevala Auḍulomi [ed.]. 3rd ed.: Calcutta: Gauṛīya Mission, *1961*.

Biography of Śrī Caitanya, with frequent quotations of BhG [source.] O'Connell, Joseph T.. In· Hinduism ... 1976 - p 34. (F)

[quoted passages.] BhG 3 21; 3 24; 4 7-8; 4.11; 5.18; 6.3-4; 6 8; 6.16-17; 7.4-5; 7.14; 7.16, 9 11, 9.27, 10 8; 10.10, 10.41-42; 11.41-42; 12.13-20, 16.19; 18.54; 18 64-66.

7905* VYAS, GIRIJA: A comparative study of ethical teachings in the Gita and the Bible [Engl.] Udaipur: Udaipur University, 1974.

7906 VYAS, RAMNARAYAN· The Bhāgavata bhakti cult and three Advaita ācāryas Śankara, Rāmānuja and Vallabha [Engl] Joshi, Rasik Vihari [forew] Delhi Nag Publishers, 1977 - 10, 240 pp

D Litt thesis - Ch 1 »The nature, origin and significance of bhakti« Ch 2 »Bhakti - an indigenous growth«, including the sections »Devotion and the Upanisads« and »Devotion and the Bhagavadgītā« (p 29-36) Ch 3 »The bhakti cult of the Bhāgavata« Ch 4 »Śaṅkara's idea of devotion« Ch. 5 »Rāmānuja's concept of devotion« Ch 6 »Vallabha's approach to devotion« Ch 7 »Finale« Appendix I »The date of the Bhāgavata Purāna« Appendix II »Nature of god in Indian philosophy« - With preface and bibliography (AK)

7907 VYAS, RAMNARAYAN The synthetic philosophy of the Bhāgavata [Engl] Delhi Meharchand Lachhmandas, 1974 - 16, 183 pp

Deals in the introduction with Purānas in general and then with the special position of the BhāgP As to the date he states that the kernel of the BhāgP is »probably of the 9th century B C« Discusses in the following chapters the universal outlook of the Purāna ch 2 Evolution of the concept of god, ch 3 God according to the BhG, ch 4 Concept of prakrti, ch 5 Concept of jīva, ch 6 The jīva s emancipation, ch 7 Spirit of reconciliation A bibliography and an index are added (AM)

7908 VYAS, S[HANTIKUMAR] N[ANOORAM] Agriculture in the Rāmāyana age [Engl] In· PoonaO 11,3-4, 1946, pp 23-26

Short remarks on agriculture and caste, agricultural prosperity, famines irrigation and on corn and cereals, giving references from Rm (KPG)

7909 VYAS, SHANTIKUMAR NANOORAM The Aryan way of life in the Rāmāyana [Engl] In JOI 5, 1955-1956, pp 135-139

7910 VYAS, S[HANTIKUMAR] N[ANOORAM] Ascetic attitude towards women in Rāmāyana [Engl] In PoonaO 16, 1951, pp 77-85

Gives quotations from the Rm (Bombay ed 1912-1920, Gujarati Press) on the wickedness of women These deprecatory remarks mainly refer to Kaikeyī (AM)

7911 VYAS, S[HANTIKUMAR] N[ANOORAM] Belief in omens in the Rāmāyana age [Engl] In JOI 2, 1952-1953, pp 1-8

7912 VYAS, S[HANTIKUMAR] N[ANOORAM] A brief survey of Rāmāyana culture [Engl] In Professor P K. Gode commemoration volume 1960 - pp 462-467 [first numeration]

General and unspecific remarks (no references) »The ideals [the Rm society] lived for were a happy family, a well-ordered social life, a state functioning with the moral codes of justice and well being of its people « (F)

7913 VYAS, SHANTIKUMAR NANOORAM The caste system in the Rāmāyana age [Engl] In JOI 3, 1953-1954, pp 111-113

7914 VYAS, S[HANTIKUMAR] N[ANOORAM] The civilization of rākṣasas in the Rāmāyana [Engl] In JOI 4, 1954-1955, pp 1-12 and 121-142.

7915 VYAS, SHANTIKUMAR NANOORAM: The culture of hermitages in the Rāmāyaṇa [Engl.]. In: JOI 3, 1953-1954, pp. 227-235 and 315-327.

7916 VYAS, S[HANTIKUMAR] N[ANOORAM]: The epic of the household [Engl.]. In: JOI 6, 1956-1957, pp. 42-57.

Deals with the Rm as a delineation of the ideal pattern of family relations. (AM)

7917 VYAS, S[HANTIKUMAR] N[ANOORAM]: Eschatology in the Rāmāyaṇa [Engl.]. In: JOI 6, 1956-1957, pp. 246-249.

Deals with the funeral rites in Rm. (AM)

7918 VYAS, SHANTIKUMAR NANOORAM: India in the Rāmāyaṇa age: a study of the social and cultural conditions in ancient India as described in Vālmīki's Rāmāyaṇa. With 126 illustrations and one map [Engl.]. Delhi: Atma Ram, 1967. - 19, 358 pp., 126 ill., 1 map.

A survey based on the Bombay edition of the Rm (excluding the Bāla and Uttara *kāṇḍas*) of the people (both tribes and semi-deities), the *rākṣasas*, the *vānaras*, the social set-up, the Aryan way of life, the household, marriage and morals, love, woman in the home, woman in society, general social conduct, education, literature, science, art and aesthetics, food and drink, dress and decoration, the gay life [i e sport, music, etc], town-planning, hermit culture, rites and rituals, and philosophy of life Essentially a collection of data, with considerable repetition but little analysis. (JLB)

[reviews] Shah, Umakant P[remanand]· In JOI 18, 1968-1969, pp 383-384.

7919 VYAS, S[HANTIKUMAR] N[ANOORAM]: Karma and transmigration in the Rāmāyaṇa [Engl.]. In: JOI 2, 1952-1953, pp. 23-29.

7920 VYAS, S[HANTIKUMAR] N[ANOORAM]: Love and longing in the Rāmāyaṇa [Engl.] In: JOI 2, 1952-1953, pp 105-117.

7921 VYAS, SHANTIKUMAR NANOORAM. Measure of freedom accorded to women in the Rāmāyaṇa [Engl.]. In· JOI 7, 1957-1958, pp. 1-6.

7922 VYAS, S[HANTIKUMAR] N[ANOORAM]: The people of the Rāmāyaṇa age [Engl] In: JOI 5,1, September 1955, pp. 1-9.

Deals with Aryan and non-Aryan tribes mentioned in the Rm (AK)

7923 VYAS, S[HANTIKUMAR] N[ANOORAM]: Polygamy and polyandry as depicted by Valmiki [Engl.] In: JOI 2, 1952-1953, pp. 221-231.

7924 VYAS, SHANTIKUMAR NANOORAM: Position of daughter in the Rāmāyaṇa society [Engl.] In: JOI 3, 1953-1954, pp. 72-83.

7925 VYAS, S[HANTIKUMAR] N[ANOORAM]: The purda system in the Rāmāyaṇa [Engl.] In: JOI 5, 1955-1956, pp. 330-334.

7926* VYAS, S[HANTIKUMAR] N[ANOORAM]: Rāmāyaṇakālīna samāja [Hi.]. New Delhi: Mārtaṇḍa Upādhyāya, Sastā Sāhitya Maṇḍala, 1958. - 8, 320 pp.

Deals with the following subjects: Vālmīki and his epic, Aryans and Non-Aryans, *rākṣasas*, *vānaras* (monkeys), *varnas* (castes), *āśramas* (stages of life), family,

marriage, love, women at home and in society, economic life, administration, warfare, etc [source] Pade, J S In JOI 8, 1958-1959, p 97 (RS)

7927* VYAS, S[HANTIKUMAR] N[ANOORAM] Rāmāyanakālına samskrti [Hi] New Delhi Mārtanda Upādhyāya, Sastā Sāhitya Mandala, 1958 - 5, 338 pp

Treats the following subjects the cultural importance of Vālmīki's Rm customs and beliefs, dress and ornaments, food and drink, games and entertainments education literature, sciences, art and architecture, cities, hermitages, religion, philosophy, influence of Rm on Indian culture, etc [source] Pade, J S [Review] (RS)

[reviews] Pade, J S In *JOI 8, 1958-1959*, pp 97-98

7928 VYAS, SHANTIKUMAR NANOORAM Religious beliefs in the Rāmāyana [Engl]. In JOI 7, 1957-1958, pp 125-134

7929 VYAS, S[HANTIKUMAR] N[ANOORAM] Sacrifices in the Rāmāyana age [Engl] In JOI 4, 1954-1955, pp 303-314

7930 VYAS, SHANTIKUMAR NANOORAM Some religious practices of the Rāmāyana age [Engl] In JOI 5, 1955-1956, pp 217-233

Deals with references to the following rites *vastusānti* (the appeasement of the site selected for house construction) *agrayana* (first fruits of the harvest) *svastyayana* (benedictory rite for a major enterprise) *ahnika* (daily rites) *sandhya* (sunset and sunrise rite) *agnihotra* (offering to the fire) Then follow references to prayers worship of gods, temples, *caityas* and the sanctity of the cow Numerous passages quoted (vSt)

[quoted passages not included]

7931 VYAS, S[HANTIKUMAR] N[ANOORAM] Treatment of abducted women in Rāmāyana [Engl] In PoonaO 14,1-4, 1949, pp 85-88

7932 VYAS, S[HANTIKUMAR] N[ANOORAM] *The Vālmikian conception of an ideal wife* [Engl] In *JOI 2 1952-1953*, pp *303-310*

7933 VYAS, S[HANTIKUMAR] N[ANOORAM] The widow in the Rāmāyana [Engl] In JOI 6, 1956-1957, pp 75-78

7934 VYAS, S[HANTIKUMAR] N[ANOORAM] Women as chattel in the Rāmāyana [Engl] In PoonaO 13,3-4, July October 1948, pp 64-67

Quotes from the Rm which refers to the practice of presenting women as gifts (AM)

7935* VYASA, M B D Four dhams a note on the four sacred pilgrimages of India [Engl] Benares 1918

7936 *Vyāsamahimā* [Skt] Bhattacharya, Ram Shankar / Bhattācārya, Rāmaśamkara [ed] In *Purāna* 2,1-2, July 1960, p 13

Collection of Purānic quotations (Skt, *Devanagari*) *in praise of the sage* Vyāsa (F)

[quoted passages] MkP 1 10, PdP 5,1 4, VāP (ASS) 1 40-46

7937* *Vyāsa praśasti* [Skt] Raghavan, V[enkatarama] [ed] Varanasi All India Kashiraj Trust

Compiled from the MBh, Purāṇas, *māhātmyas*, *nibandhas*, commentaries, poetry, and various manuscripts [source·] Purāṇa 7,2, July 1965, p. 402. (F)

7938 Vyāsa-praśasti [Skt.]. In: Purāṇa 18,2, July 1976, p. 125.

Short compilation of four Purāṇic passages praising the sage Vyāsa, the MBh citation taken from a footnote in the Ādiparvan of the cr.ed. (F)

[quoted passages·] KūP (cr.ed.) 1,49 48-49; 1,50 9-10.

7939 Vyāsa-praśasti [Skt.]. In: Purāṇa 19,2, July 1977, p. 251.

Three short Skt. texts praising the sage Vyāsa, from a ms of the VarP, the Nyāyanirṇayavyākhyā of Ānandagiri, and the Śrautasūtrabhāṣya of Jaimini. (F)

7940 Vyāsapraśastiḥ [Skt.]. In: Purāṇa 14,2, July 1972, p. 91.

Collection of three short Skt. texts in praise of the sage Vyāsa. From: ŚiP, Asiatic Society Catalogue, Śaṅkara's *bhāṣya* on Viṣṇusahasranāmastotra (F)

[quoted passages·] ŚiP VāyavīyaSa 1,1 34-37

7941 Vyāsapraśastiḥ [Skt., Engl]. Bhattacharya, Ram Shankar [ed., comm.]. In: Purāṇa 25,2, July 1983, pp. 169-173.

Small collection of verses eulogistic of Vyāsa from several Purāṇas With explanatory notes (F)

7942 Vyāsapraśastiḥ [Skt, Engl] Bhattacharya, R[am] S[hankar] [ed, comm.] In: Purāṇa 27,2, July 1985, pp. 341-345.

Three Purāṇic texts and a recent one in praise of Vyāsa, with explanatory notes (F)

[quoted passages:] BrP 245 1-3, PdP 6,72 277-279, 6,258 29-30

7943 Vyāsastutiḥ [Skt., Engl.]. Gupta, Anand Swarup [ed., tr, comm.]. In: Purāṇa 22,2, July 1980, pp 119-121.

Compilation of some verses from MBh, VāP, PdP, and ŚiP, in praise of the sage Vyāsa With Engl translation and a short note concerning some modern arguing on the historicity of Vyāsa (F)

[quoted passages.] MBh (cr ed) 1,106 5, ŚiP (b) 5,44 39, VāP (ASS) 1 40-42

7944 Vyāsa-vandanā [Skt.]. In: Purāṇa 4,2, July 1962, p. 231

Three quotations from MBh, Śarīrakabhāsya of Bhāmatī, and Vedāntakalpataru, all in praise of the sage Vyāsa (F)

7945 Vyāsavarṇanam [Skt.]. Bhaṭṭācārya, Rāmaśaṃkara [ed.]. In: Purāṇa 4,2, July 1962, p. 232.

Three Skt. quotations describing the sage Vyāsa (F)

[quoted passages] MBh 1,106.5; ŚiP (b) 3,47.22-23; 5,44 39.

7946* Waals, H. G. van der: Om en in Boissevains interpretatie van de Bhagavadgītā [Dt.] In: De Gids 1909, pp. 283-295.

7947* Wadia, Ardamer Sorabjee N.: The message of Krishna [Engl.]. London: Dent and Sons, 1934.

7948* WADIA, SOPHIA Gitā-Jayanti [Engl] In KK 2, 1935, pp 209-211

7949 [WADIYAR, JAYA CHAMARAJA] WADIYAR BAHADUR, ŚRI JAYA CHAMARAJENDRA Dattatreya the way and the goal [Engl, Skt] London George Allen and Unwin, 1957 - 15, 285 pp - Reprint Delhi Motilal Banarsidass, 1982

The author is not concerned with the history or origin of the Dattātreya cult, he seeks rather to give the reader an understanding of Vedānta philosophy as it has been taught in Dattātreya s name the Avadhūtagītā and the Jīvanmuktagītā are »given in romanized text in English translation and accompanied by useful parallels from Upanishadic literature As preface and epilogue to these works the author has added several chapters of interpretation and evaluation« (p 415) [source] Ingalls, Daniel H H [Review] (PS)

[reviews] Ingalls Daniel H H In JAsianS 18,3, May 1959, pp 414-416 - Oka, S V In ABORI 29, 1958, pp 168-169

7950 WADIYAR, JAYA CHAMARAJA The Gītā and Indian culture [Engl] Delhi Orient Longmans, 1963 - 6, 68 pp

Consists of two essays »The Gitā on righteousness« and »The conception of ksetra and ksetrajña in the Gītā« The first states that the passage BhG 2 54-71 on the *sthitaprajna* forms the very essence of the work's teachings The second deals with the symbolism of the *kuruksetra* battle in terms of *ksetra*, *ksetrajna*, *ātmajnāna* and *adhyatma*, referring mainly to the 13th chapter (vSt)

[quoted passages] BhG 2 54-71, 13, 18 66,

[reviews] Chattopadhyaya K[shetresachandra] In Purāna 6,2 July 1964 p 476

7951 WADIYAR, JAYA CHAMARAJA Purānas as the vehicle of India's philosophy of history [Engl] In Purāna 5,1, January 1963, pp 6-10

The philosophy of history as included in Purānic literature says according to the author, that the finite individuals go through the historical process in order to get rid of their finiteness (F)

7952 WADLEY, SUSAN S Vrats transformers of destiny [Engl] In Karma an anthropological inquiry 1983 - pp 147-162

7953 WAGLE, N K A study of kinship groups in the Rāmāyana of Vālmīki [Engl] In The family in India a regional view Kurian, G [ed] The Hague 1975 - pp 17-42

A sociological analysis of certain kinship terms (*kula*, *bandhu* *bāndhava* *jnāti*) in books 2-6, much confusion over references to text (all in footnotes) (JLB)

7954 WALDSCHMIDT, ERNST Geschichte des indischen Altertums [Ger] In Waldschmidt, Ernst, Alsdorf, Ludwig, Spuler, Bertold, Stange, Hans O H, Kressler, Oskar Geschichte Asiens München Verlag F Bruckmann 1950 - 8 767 pp, 12 maps (Weltgeschichte in Einzeldarstellungen) - pp 3-160

W makes use of Purānic genealogies to reconstruct ancient Indian history On pp 18-19 Indian historiography and the *sūta* s contribution to it are considered »Their works however, being worldly products, were not surrounded by the aura of revelation and holiness, which is why they were permanently supplemented and

recast, and by that the strong tendency of the Indian for speculation became effective, ... taking away ... his sense for critical and clear observation of reality«. [source:] Rocher, p. 51, 116 and 126. (AP)

7955* WALIMBE, R. S.: Rādheya karṇa [Mar.] Poona: Joshi and Lokhande, 1971. - 218 pp.

A study of Karṇa, including »the description of the life-history and the delineation and assessment of character ...« [source:] Bedekar, V. M.: [Review] (SD)

[reviews:] Bedekar, V. M.: In: ABORI 52, 1971, pp. 283-286.

7956* WALIMBE, R. S.: Sīmāvṛkṣa [Mar.] Poona, Nagpur: Suvichara-Prakashana Mandal, 1971. - 124 pp.

A study of Bhīṣma, including »the description of the life-history and the delineation and assessment of character ...« An appendix gives a »resumé of the controvery as to whether Bhīṣma's celibacy was the celibacy of a married or an unmarried man ...« concluding »that his celibacy was that of an unmarried man«. [source:] Bedekar, V. M.: [Review] (SD)

[reviews:] Bedekar, V. M.: In: ABORI 52, 1971, pp. 283-286.

7957 WALLI, KOSHELYA: The concept of ahiṃsā in Indian thought: according to Sanskrit sources [Engl.]. Varanasi: Bharata Manisha, 1974. - 48, 219 pp.

Deals with the history of the *ahimsā* concept as contained in Indian literature, including a chapter on *ahimsā* in Epic and Purāṇic literature. (AM)

7958 WALTER, OTTO: *Übereinstimmungen in Gedanken, Vergleichen und Wendungen* bei den indischen Kunstdichtern von Vālmīki bis auf Māgha [Ger.]. Leipzig: Harrassowitz, 1905. - 43 pp. (Indica, Texte, Übersetzungen und Studien aus den Gebieten der indischen Religions-, Kultur- und Sprachgeschichte in zwanglosen Heften 3).

Lists parallel passages in order to show the connections between the different works In part II the author deals with the relations between Vālmīki and Aśvaghoṣa's Buddhacarita and Vālmīki and Kālidāsa. - Includes an index of quoted passages (AM)

7959 WANKHADE, SAKHARAM MOHANJI: The stars and truce in the Mahabharat [Engl.] Bhopal: Wankhade, 1976. - 3, 76 pp.

7960 WARD, W[ILLIAM]: Account of the writings, religion, and manners of the *Hindoos, including translations from their principal works.* Vol. 1-4 [Engl.]. Serampore: Mission-Press, 1811. - Vol. 1: 24, 448 pp. - Vol. 2: 607 pp. - Vol. 3: 504 pp. - Vol. 4: 406, 15, 22, 14, 15 pp.

In the preface to vol. 1 Ward gives a survey of the content of his work. Vol 1 gives a translation of the Rājataraṅga of Mṛtyuñjaya Vidyālaṃkāra who presents the history of India using Epic and Purānic sources (especially the list of kings) This vol also contains an account of Bengal (climate, people, economy, etc.). Chapter II of vol 1 deals with the Hindu *śāstras* (i.e. Veda, *vedāṅga, mīmāṃsā, nyāya, dharmaśāstra*, the Purāṇas, etc.) In vol 2, section 5, he describes the Purāṇas and condemns the idolatry of the Hindus documented by these texts: »The contents of *these books, also contribute exceedingly to deprave the public morals.* Many of

these stories are insufferably disgusting, merely on account of their gross obscenety Ward then gives a »translation of the table of contents« rather a summary of contents of MBh Rm BhāgP the Kāsikhanda of SkP (Ward comments that this *khanda* is read by many Hindus in Bengal) the Utkalakhanda of SkP DevīMā of MkP KāP KalkiP a Buddha Purāna He then deals with *jyotisastra* medical treatises and *kavya* literature festivals rites for ancestors *vratas* etc. Vol 3 describes the gods and goddesses of the Hindu pantheon their temples images and modes of worship priests and sacred places Vol 4 gives an account of the d fferent castes and family relations Chapter 10 in this volume reviews the philosophy and religion of the Hindus »as taught by their popular books‹ These popular books are the Purānas and the Epics To this an account of the Sikhs › a sect of Hindoos‹ is added Vol 4 includes an index for each volume (AM)

7961 WARD W[ILLIAM] A view of the history literature and religion of the Hindoos including a minute description of their manners and customs and translations from their principal works Vol 1–2 [Engl] 3rd ed London Black Parbury and Allen 1817 – Vol 1 3 107 288 pp – Vol 2 7 344 pp

Vol 1 presents the mythology of Hindu gods and goddesses referring to Purānic and Epic accounts Vol 2 deals with temples images priests and the different kinds of worship Ward then gives a description of the doctrines of › Hindoo religion« and of various Hindu religious sects (including Buddhists Jainas Sikhs) See also commentary on »An account of « by the same author (AM)

7962 WARREN WILLIAM F[AIRFIELD] Problems still unsolved in Indo-Aryan cosmology [Engl] In JAOS 26 1905 pp 84–92

Brief review of research questions in comparative cosmology (Lenormant) Presents Hindu cosmology as resting on Babylonian cosmology The questions put by W point to the difference of Buddhist and Jain notions from Hindu cosmology Criticises Weber and Thibaut for having neglected to trace peculiar features of Buddhist and Jain cosmology (AP)

7963 WARREN WILLIAM FAIRFIELD Where was sākadvīpa in the mythical world view of India? [Engl] In JAOS 40 1920 pp 356–358

Refers to the article of W E. Clark (in JAOS 1919) and confesses that the › result is far from satisfying« Warren puts fifteen questions which very possibly may aid the better qualified in discovering one reason for the many failures in the past wh le referring to the location of *śākadvipa* and astronomical and cosmological data (AM)

7964* WARTY K G The Geeta way of life [Engl] Hiranmayananda Swami [introd] Bombay Bharatiya Vidya Bhavan 1971

7965 WASSON R. GORDON Soma divine mushroom of immortality [Engl] New York Harcourt Brace Jovanovich 1968 – 13 381 pp pl (Ethno-Mycological Studies No 1)

Much discussed book on the identification of *soma* with the fly agaric on the basis of the latter s hallucinogenic or psychodelic properties which would account for much of the Vedic *soma* imagery Wasson s attempt to refer Vedic descriptions of *soma* to colour and shape of the fly agaric has been justly criticized because the Vedic poets speak of the *soma* juice not of the plant But this criticism does not

affect the central thesis of the book, i e. the *identification of soma. Wasson has* pointed out the use of the fly-agaric by Shamans of the Northern Eurasian belt, giving references to testimonies from Siberia and parallels from China. Stray references to Purāṇic passages are included. (vSt)

[quoted passages:] PdP 6,8.40-63.

7966 WATANABE, K.: Aśvaghoṣa and the great Epics [Engl.]. In: JRAS 1907, pp. 664-665.

Notes some references to the stories of the Epics in the Sūtrālaṃkāraśāstra ascribed to Aśvaghoṣa. (JLB)

7967 WATANABE, K.: The oldest record of the Rāmāyaṇa in a Chinese Buddhist writing [Engl.]. In: JRAS 1907, pp. 99-103.

The description of the size and contents of Rm in the Buddhist work Mahāvibhāṣā, the well-known commentary on the jñānaprasthāna of Kātyāyanīputra, is considered to be the oldest record of the Rm outside of India The author gives the translation of the Chinese version of Hsuan-Tsang: »As a book called the Rm, there are 12000 *ślokas*. They explain only two topics, namely (1) Rāvaṇa carries Sītā off by violence, and (2) Rāma recovers Sītā and returns The Buddhist scriptures are not so simple.« As to the date of the commentary the author states »Though we assume the latest possible date, we still cannot doubt its existence at the end of the first half of the fourth century « (AM)

7968 *Way of life: king, householder, renouncer. Essays in honour of Louis* Dumont [Engl.]. Madan, T. N. [ed.] New Delhi: Vikas Publishing House PVT LTD, 1982. - 10, 434 pp , frontispiece. - Published simultaneously as. CIS (N.S.) 15,1-2, 1981.

Contains the following contributions of Epic/Purāṇic interest Malamoud, Charles· On the rhetoric and semantics of puruṣārtha, Biardeau, Madelaine The salvation of the king in the Mahābhārata; Inden, Ronald: Hierarchies of kings in early medieval India; Marglin, Frédérique Apffel· Kings and wives· the separation of status and royal power, Das, Veena· Kāma in the scheme of purusārthas the story of Rāma; Parry, J P *Death and cosmogony in Kashi*; Selwyn, Tom Adharma For commentaries see separate entries. (AK)

[reviews] Davis, Richard H Way of life. In CIS (N S) 20,1, January-June 1986, pp 135-147 - *Sharma, K. N* . The puruṣārtha in traditional texts In CIS (N S) 20,2, July-December 1986, pp 279-287

7969* WAYMAN, ALEX· Early bhakti [Engl.]. In: Civilization of India Syllabus [Engl.]. Elder, Joseph W. [ed.]. Madison: University of Wisconsin Press, 1965

7970 WAYMAN, ALEX: The significance of mantras, from the Veda down to Buddhist Tantric practice [Engl.]. In: IT 3-4, 1975-1976, pp 483-497. - Also in: ALB 39, 1975, pp. 65-89.

The first part (»An old Indian theory«) deals with the old Indian division of the Veda into *mantra* and Brāhmaṇa, with the dispute between speech and mind and Prajāpati's choice between them, *as related in the* ŚBr and the Anugītā of the MBh, with the importance of the *guru* conveying a *mantra*, according to the AgP. The

second part (»Varieties in terms of fruit«) gives a division of *mantras* by sex or gender, which are used for obtaining different results (female *mantras* being called *vidyā*, neuters ending with *namaḥ*), according to the AgP and Buddhist Tantras. The last part deals with »the meaning of mantras«. Concludes that »later practices of India, such as the Buddhist Tantra, have a profound debt to the Vedic religion«. (RS)

[quoted passages] AgP (ASS) 293.1–4; 293 8–10; 293 14–15; 293.20–21; 293 28, BhG 2 39, MBh (cr ed) 14,21 7; 14,21.14–16

7971 WAYMAN, ALEX: The twenty-one praises of Tārā, a syncretism of Śaivism and Buddhism [Skt., Engl] In: JBiharRS 45,1–4, 1959: A. S Altekar memorial volume . . 1959. – p 36–43

Text and Engl translation of an anonymous Skt hymn to Tārā with syncretistic traits, according to a transcription »in the third chapter of the Tibetan translation of the Sarvatathāgatamātṛtārāviśvakarmabhavatantra-nāma« »The Tibetan Tanjur collection has a number of works based on this Tārā text « (F)

7972 WEBB, E.: From a letter from Rev. E. Webb, of Dindigal, India [Engl]. In: JAOS 5, 1856, p 271.

Letter to the AOS dated Oct 12, 1854, concerning » . researches I am making into the construction of the poetry . used in the Tamil drama The entire Rm is translated into this kind of poetry, and in this form is sung every where [sic] through the country, accompanied at all times with music and dancing « (AP)

7973 WEBER, ALBRECHT [FRIEDRICH]. Akademische Vorlesungen über indische Literaturgeschichte [Ger.] Berlin: Ferd Dümmler, 1852. – 6, 285 pp – 2nd revised ed : 1876. – 12, 366, 18 pp. – Translation of 2nd ed : The history of Indian literature [Engl] Mann, John; Zachariae, Theodor [tr]. London: Trübner, 1878.

7974 WEBER, A[LBRECHT FRIEDRICH]: Caraṇavyūha: Uebersicht über die Schulen des Veda [Ger] In: IndSt (Weber) 3, 1855, pp 247–283.

While comparing different recensions of the Caraṇavyūha, a compendium of Vedic schools, giving the text and variants, Weber includes the variants of a metrical Caraṇavyūha text of the DevīP, as quoted by Hemādri, which, apart of the metrical form, comes very close to the text found in the *pariśiṣṭa* of the White Yajurveda. (KPG)

7975 WEBER, ALBRECHT [FRIEDRICH] Einige auf Kṛishna's Geburtsfest bezügliche Data [Skt , Ger] In: ZDMG 6, 1852, pp 92–97.

Gives quotations from Berlin manuscripts of ViP and BhavP concerning the birth of Kṛṣṇa With Ger translation Considers Kṛṣṇa to be identical with Christ (F)

7976 WEBER, ALBR[ECHT] [FRIEDRICH] Episches im vedischen Ritual [Ger] In Sitzungsber. Kgl Pr. Ak. Wiss. Berlin 38, 1891, pp 1–52

On the basis that the Epics are related to the *itihāsa* of Vedic literature and the *nārāśaṃsī* verses of the *aśvamedha*, Weber brings together the lists of names of individuals involved and analyses the narratives associated with them. Study of the Śunaḥśepa legend leads him to an extended survey of Viśvāmitra, others more briefly analysed are Kakṣīvat, Śvāvāśva, Bharadvāja, Vasiṣṭha, Medhātithi, Vatsa

Vaśa, Praskaṇva and Nābhānediṣṭha (identified with the Avestan nabānazdistas) Weber concludes that, despite the occurence of these names in both Vedic and Epic literature, the narrative material comprising the actual theme of the MBh has no *place in Vedic ritual texts, while none of the main characters of the Rm, with the* solitary exception of Sītā, figure in the Veda (JLB)

7977* WEBER, ALBRECHT [FRIEDRICH]: Die Griechen in Indien [Ger.]. Berlin 1890.

7978 WEBER, ALBRECHT [FRIEDRICH]: Indische Skizzen [Ger] Berlin: Ferd. Dümmler, 1857. – 7, 150 pp.

In the third chapter, dealing with contacts of India with countries to the West, the author discusses inter alia the Iranian influence on the Indian sun cult (as reflected in the BhvP) and its date, including the role of the *magas* or *śākadvīpīya* brahmins and their probable homeland (p *102-109)* (vSt)

7979 WEBER, A[LBRECHT FRIEDRICH]: An investigation into the origin of the festival of Kṛishṇajanmâshṭamî [Engl.] Weber, A[lbrecht Friedrich] [tr.] In: IA 3, 1874, p. 21-25 and 47-52.

Engl translation of chapter 3 of the author's »Über die Krishṇajanmâshṭamî (Kṛishṇa's Geburtsfest)«. *For commentary see German title.* (KPG)

7980 WEBER, A[LBRECHT FRIEDRICH]: On the *Kṛishnajanmâshṭamî, or Kṛishna's* birth-festival [Engl.] Rehatsek, E.; Tweedie, M. [tr.] In: IA 6, 1877, pp. 161-180, 281-301, and 349-354

Engl translation of chapters 1, 2 and 4 of the author's »Über die Kṛishnajanmâshṭamî (Kṛishnas Geburtsfest)« For commentary see German title (KPG)

7981 WEBER, ALBRECHT FRIEDRICH: Professor Weber on the Yavanas, Mahâbhâṣya, Râmâyaṇa, and Kṛshṇajanmâshṭamî [Engl.]. In: IA 4, 1875, pp 244-251.

In the third section of this letter to the Editor (p 247-249), Weber replies to K T Telang's observations on the occurrence of a proverb in both Patañjali's Mahābhāṣya and Rm (IA 3, p 124 and 266) and points out that such proverbial material cannot establish priority of one text over another, he next answers Lassen's objections as translated by Muir (IA 3, p. 102-103) to his theory about the age and composition of the Rm. (JLB)

[quoted passages] Rm (B) 6,128 2, Rm (Gorresio) 6,110 3

7982 WEBER, ALBRECHT FRIEDRICH: Über das Râmâyaṇa [Ger., Skt.]. In: Abh. Kgl. Ak. Wiss. Berlin [1870], pp. 1-118. – Berlin 1870. – Translation: Weber, Albrecht Friedrich: On the Râmâyaṇa, translated from the German [Engl.]. Boyd, D. C. [tr.]. Bombay: Thacker, Vining. 1873. – *Translation reprinted* from: IA 1, 1872, pp. 120-124, 172-182, 239-253.

In one of the first serious studies of the Rm Weber first assesses its relationship to the newly available *jātaka* literature and accepts the priority of the Daśarathajātaka version. This leads him to see the expedition to Laṅkā and thus also Sītā's abduction as separate elements, either invented by Vālmīki or derived from elsewhere; he is inclined to find in the latter evidence of borrowing from Homer (via the presence of the Indo-Greek rulers) and seeks Greek sources for several minor incidents also

Weber adduces evidence for Vālmīki's connection with the Yajurveda On the date of the Rm, after remarks on the divergences between the recensions, he notes mention of the Yavanas and of the zodiac among other items as evidence of Greek influence, as well as that independent mention of the Rm is no earlier than the 3rd-4th century A D In the second half of the work, Weber surveys the Rāma story in the MBh, the Purānas and classical Sanskrit literature as evidence of its Vaisnava character (regarded as one expression of anti Buddhist feeling) Excursus A presents a translation of the Dasarathajātaka and excursus B the text of some parallel passages from MBh, Rm and HV (JLB)

7983 WEBER, A[LBRECHT FRIEDRICH] Über den Pârasîprakâça des Krishnadâsa [Ger] In Abh Kgl Ak Wiss Berlin 1887, pp 1-121 - Berlin Verlag der Konigl Akademie der Wissenschaften, 1887

Begins with general remarks on the Pārasīprakāśa of Krsnadāsa, a Persian-Sanskrit glossary, on Persian Hindu contacts and on the Magas and their journey from *svetadvipa*, and their description in Purānas Thereafter follow the single entries of the glossary and remarks on them (KPG)

7984 WEBER, [ALBRECHT FRIEDRICH] Über die Krishnajanmâshtamî (Krishna's Geburtsfest) [Ger] In Abh Kgl Ak Wiss Berlin 1867, pp 217-366, 4 ill - Berlin G Vogt, 1868 - Engl translation of ch 1-2 and 4 On the Krishnajanmâshtamî, or Krishna's birth festival In IA 6, 1877, pp 161-180, 281-301, and 349-354 - Engl translation of ch 3 An investigation into the origin of the festival of Krishnajanmâshtamî In IA 3, 1874, pp 21-25 and 47-52

After surveying his sources on Krsna s birthday festival besides 13th century texts like the Vratakhānda of Caturvargacintāmani of Hemādri also BhāgP, BhvP, the Śrījanmāstamīvratakathā ascribed to the ViP, VarP and HV, Weber deals with the descriptions of the ritual (*jayantī*) He then remarks on the origin of the festival and of the cult of Krsna, starting from the names *Krsna* in Vedic literature and then dealing with Krsna and his identification with Visnu in the MBh the legend of the *yatra* of the sages to *śvetadvipa* to learn the monotheistic devotion to Krsna as expounded in the MBh Comparing Krsna's birth myths with those of Jesus Christ mainly concerned with the theme of the mother nursing the child Weber concludes that the first had been influenced by the latter Also the practice of birthday festivals is seen to originate in Christianity The last chapter deals with illustrations of Devakī and Krsna comparing them with Byzantine and Egyptian art (KPG)

7985 WEBER, A[LBRECHT FRIEDRICH] Über die Magavyakti des Krishnadâsa Miçra [Ger, Skt] In Monatsber Kgl Pr Ak Wiss Berlin 1879, pp 446-488 - Berlin G Vogt, 1879

Study on, and edition of Magavyakti of Krsnadāsa, a treatise on genealogy and the journey from *śakadvipa* to India of the Magas Weber makes comparisons with Purānic material (KPG)

7986 WEBER, A[LBRECHT FRIEDRICH] *Über zwei Parteischriften zu Gunsten der Maga, resp* Çâkadvîpîya Brâhmana [Ger] *In Monatsber Kgl Pr Ak* Wiss. Berlin 1880, p 27-78

On Sāmbavijaya and on Khalavaktracapeṭikā by Rājavallabhamiśra of Kāśī (claims to belong to the BhvP and is also called Vainateya-Nārada-samvāda). Gives a survey of the contents of the texts with explanatory notes. Both treatises try to defend the Maga-brahmins against doubts concerning the legitimacy of their status. Weber shows how Vallabhamiśra compiled his work from various Purāṇic sources. (AM)

7987 WEBER, ALBRECHT [FRIEDRICH]: Ueber das Çatrunjaya [sic] Mâhâtmyam: ein Beitrag zur Geschichte der Jaina [Ger., Skt.]. Leipzig: F. A. Brockhaus, 1858. - 117 pp. (Abhandlungen der Deutschen Morgenländischen Gesellschaft Bd. 1, Abh. 4). - Engl. translation: The Śatrunjaya Mâhâtmyam (a contribution to the history of the Jainas by Professor Albrecht Weber). Burgess, James [ed., tr.]. In: IA 30, 1901, pp. 239–251 and 288–308.

Discusses the data of the text and places it around 600 A.D. Gives a detailed summary of contents and a partial edition of the text with critical notes. (AM)

7988 WEBER, A[LBRECHT] [FRIEDRICH]: Ueber Menschenopfer bei den Indern der vedischen Zeit [Ger.]. In: ZDMG 18, 1864, pp. 262–287.

Refers p. 267 to a MBh passage dealing with the rājasūya. (F)

[quoted passages:] MBh 2 627-631; 2 862; 2 864-865

7989 WEBER, ALBRECHT [FRIEDRICH]: Die Vāsavadattā des Subandhu [Ger.]. In: ZDMG 8, 1854, pp. 530–538.

Contains pp 535–538 a full list of Epic and Purāṇic characters mentioned in the Vāsavadattā. (F)

7990 WEBER, A[LBRECHT FRIEDRICH]: *Zwei Sagen aus dem Çatapatha-Brâhmaṇa:* über Einwanderung und Verbreitung der Ârier in Indien, nebst einer geographisch-geschichtlichen Skizze aus dem weissen Yajus [Ger.]. In: IndSt (Weber) 1, 1850, pp. 161–232.

Weber first treats the flood legend as it occurs in the ŚBr, and notes the differences in the same myth in the MBh He is mainly concerned with geographical details, such as the place of origin of Manu, which is beyond the Himālaya in the ŚBr and within India in MBh, and connects them with the Aryan invasion. The second myth of the ŚBr Weber deals with is the myth of the travel of Agni Vaiśvānara. Here again stress is laid on the geographical data. In a third part Weber collects names of cities, regions, rivers, peoples and persons occurring in other Yajurveda-texts, from *saṃhitā to Upaniṣads, and searches for equivalents in the MBh. He concludes that* most of the names which are important in the MBh cannot be found in the Vedic literature consulted The names occurring in the latter do occur in the MBh, but the original interrelations are often changed (KPG)

7991 WEIGHTMAN, S. C. R.: The Rāmacaritmānas as a religious event [Engl.] In: Contributions to South Asian Studies 2. Krishna, Gopal [ed.] Delhi: Oxford University Press, 1982. – pp. 53–72.

7992 WEIGLE: Ueber canaresische Sprache und Literatur [Ger.] In: ZDMG 2, 1848, pp. 257–284.

[The first name of the author is not given] Mentions p. 278 Canarese adaptations of MBh, Rm and BhāgP, with short remarks on authors and places of composition. (F)

7993 WEINER, MYRON Ancient Indian political theory and contemporary Indian politics [Engl] In Orthodoxy, heterodoxy and dissent in India 1984 - pp 111-129

7994* WEISS, BRAD Mediations in the myth of Sāvitrī [Engl] In JAAR 53,2, 1985 pp 259-270

»›The analyst s objective should be the development and application of a theory adequate to account for both the exotic and banal *elements of mythology The myth of Sāvitrī told in the Hindu epic the MBh seems* a worthy test of any theorys *adequacy because it presents highly* distinctive episodes along with motifs that any reader of mythology would recognize‹ After having reviewed the myth s essential elements the author finds that the myth is not simply the story of the mystical importance of women s loyalty ›Indeed if such loyalty is significant in this myth it is because of its expression as the ascetic wife This element in the relation to the social and natural categories presented, reveals a *fundamental opposition between success in and success as a renouncer of, the world If this analysis is accurate, it* follows more generally that the explanatory value of the rules of structural analysis has been demonstrated as well Critics of structuralism cultural relativists in particular must account for the presence of such logical operations in so obscure a cultural expression as mythology No culture can claim the unique ability to perform such operations and this must be the enduring lesson of structuralism‹« [source] Science of Religion abstract no 5782 (SD)

7995 WEISS, PAUL The Gitā East and West [Engl] In PhEW 4 3 October 1954 pp 253-258

Claims that the BhG should be a »meeting place« for East and West in the field of ethics Lists six answers of Krsna to Arjuna s *problem (moral naturalistic volunta tional* metaphysical theological religious) Deals then with the opposition between the theory of duty offered by Kant and that of the BhG Concludes »The basic, universal truths of ethics have not as yet been wholly caught by either side « On pp 361-362 of the same volume N A Nikam comments on this article (»Paul Weiss *on the Gītā«)* (AM)

7996 WELBON GUY R The Candāla s song [Engl] In Religious festivals in South India and Sri Lanka 1982 - pp 77-99 - Earlier version in Samskrita Ranga Annual 6, 1972 *Special felicitation volume in honour of* Dr V Raghavan 1972 - pp 113-134

An account of a stage production of Kāśika [or Kaiśika] Purāna a short text of 92 *verses which forms* part of some South Indian mss of the VarP Includes a translation of the *text on pp 88-93* (vSt)

7997 WELLER, HERMANN Who were the Bhriguids? [Engl] In ABORI 18,3 1937, pp 296-302

Comments on V S Sukthankar s article »The Bhrgus and the Bhārata « *in ABORI* 18 1937 pp 1-76 Thinks the Bhrgu brahmins to belong to the »*Pre Aryan India«* race of whose conflicts with the Aryans the MBh »contains undoubtedly *historical* reminiscences « Thus the »legend of Paraśu Rāma is evidence of a real *tragic conflict in the hoary past «* In the feature that Rāma is the preceptor of three Kuru heroes the author sees also an old reminiscence showing the Bhrguids »as teachers

of the Aryans « From ṚV quotations and etymological observations he concludes *that the Bhṛgus must have been »fire-craftsmen«. Deals also with their relation to* the Kṛṣṇa religion and stresses their important role in harmonizing »Aryan world-view (Weltschau) with Indid inwardness.« (RS)

7998 WELLER, HERMANN: Zu der Neuen Mahabharata-Ausgabe [Ger.]. In: JBombayBRAS (N.S.) 9,1-2, 1933, pp. 28-36.

A review article on the critical edition of the MBh. The author reports having recently received issue no 5 (obviously of vol. 1) of the work. The article is mainly concerned with editorial problems, but also points to mistakes in the new edition and suggests corrections. (AK)

7999 WELLER, HERMANN: Zur Textkritik des Mahābhārata [Ger.]. In: Festschrift Moriz Winternitz ... 1933. - pp. 37-40.

Comparison of the passage on the burning of the *khāndava* forest in Böhtlingk's »Sanskrit-Chrestomathie« and in the cr.ed. Concludes that the former has the lectio facilior, providing easier but less original readings. (vSt)

8000 WESENDONK, O. G. VON: The kālavāda and the Zervanite system [Engl.]. In: JRAS 1931, pp. 53-109.

Contains pp 57-67 a survey of the »Indian conception of time«; therein p 60 some remarks on *kāla* in ViP and BhāgP (F)

[quoted passages:] BhāgP 1,6.9; 1,8 28; 1,9 14, 1,13.16; ViP 1,2

8001 WESTERMARCK, E[DWARD]: The history of human marriage [Engl.]. 5th ed. (rewritten and much enlarged in 3 vols): London: Macmillan and Co, 1921. - Vol. 1: 23, 571 pp. - Vol. 2: 11, 595 pp. - Vol 3: 8, 587 pp. - 1st ed: ibid., 1891. - 19, 644 pp.

Detailed social anthropological study of world-wide sexual and marriage customs with scattered references to India, some culled from MBh Includes a comprehensive list of authorities quoted (MB)

8002 WESTROPP, HODDER M.; WAKE, C. STANILAND; WILDER, ALEXANDER: Ancient symbol worship: influence of the phallic idea in the religions of antiquity. With an introduction, additional notes, and an appendix [Engl.]. Reprint of 3rd ed : New Delhi: Kumar Brothers, 1970. - 8, 98 pp., ill.

Presentation of the material, referring to Egypt, India, ancient Greece and Rome, Assyria, etc. Refers incidentally to Epics and Purāṇas (ŚiP, MBh, the latter according to Muir's »Original Skt. texts .. « of 1860 onwards) - The book is a photomechanical reprint (a fact not mentioned by the publishers) of the third ed , and not the »third ed « itself, as the title-page suggests The original was clearly issued some time after 1870, as the text consists of »papers read before the Anthropological Society of London«, in 1870. - The first part, »Phallic worship«, is by Westropp, the second part, »Influence of the phallic idea in the religions of antiquity«, by Wake, and introduction, notes and appendix by Wilder. (F)

8003 WEZLER, ALBRECHT: Śamīka und Śṛṅgin: zum Verständnis einer askesekritischen Erzählung aus dem Mahābhārata [Ger.]. In: WZKS 23, 1979, pp. 29-60.

Starts from a criticism of Hacker s examination of this story (Paul Hacker »Kleine Schriften« 1978, pp 338–359) Argues that »what really matters to the author of the story is not so much the (old) age of Śamīka but the fact that he is Śṛṅgin s father a relationship which ... [constitutes] Śamīkas authoritativeness and his right to criticize his son s behaviour « Śamīka in his *first instruction* »*teaches that an ascetic in addition to offering a particular share of his dharma to the king must relinquish any ideas of violence against him even if he has been grossly offended by him* Since Śamīka's Second Instruction lacks any reference to the ascetic s special duty of not using their magical power against the king and since more such inconsistencies can be detected in the text, it is further pointed out that this part must be suspected to be a later accretion « Regarding the juxtaposition, i e the occurrence of two versions of the same story in one text, in this case »a much longer at MBh 1,36ff and a shorter at MBh 1 45 20ff arguments are adduced which, taken together demonstrate that the *more detailed version is of later origin* Finally Śamīka s ›Second Instruction‹ is analyzed as to the ›new‹ form of *tapas* Śamīka propounds and as to his criticism of traditional asceticism « (Quotations from the author s summary) (F)

[quoted passages] MBh (cr ed.) 1,36 8–9, 1,36 11, 1,36 15, 1,36 19, 1,36.21–1,37 14 1,36.26, 1,36ff, 1,37 11–14, 1,37 18, 1,37.20–27, 1,38 1–12, 1 41 1ff, 1 45 20–23, 1,45.25, 1 45 28, 1 46 2–3, 1 46 7–9 1 46 11–12 12,11, 12,214

8004 WEZLER, A[LBRECHT] The true vighasāsins remarks on Mahābhārata XII 214 and XII 11 [Engl] In ABORI 58–59 1977–1978 Annals of the Bhandarkar Oriental Research Institute diamond jubilee volume .. 1978 – pp 397–406

The two MBh passages which are examined in this article both devalue traditional renunciatory asceticism in favour of an »inner worldly asceticism« i e moderation and restraint in normal life are of higher (or at least of the same) religious value as traditional renunciation. This tendency can be regarded »as an attempt to fill the traditional magical concept of *tapas* with ethical content It results also in a palpable spiritualization of everyday life« (SD)

[quoted passages] MBh 12 236 4 12,11 12,214

8007 WHALING, FRANK: *Rāma from Vālmīki to Tulsīdās* [Engl.]. In: *Perspectives on Indian religion: papers in honour of Karel Werner* ... 1986. - pp. 111-133.

Whaling traces the rise in the religious significance of Rāma on the basis of the original Rm, the AdhyātmaRm and Tulsīdās' Rāmcaritmānas. In the original version he looks at Rāma as an embodiment of *dharma*, an example of human relationships, a hero, the ideal king and an *avatāra* of Viṣṇu. He then sketches the mediaeval developments, before looking at Rāma as a man, as devotional lord and as Brahman in the AdhyātmaRm. Finally, he surveys Rāma as a man, as Brahman and as devotional lord and his nature as god in Tulsīdās. (JLB)

[*quoted passages*:] *AdhyātmaRm* 1,1.35-36; 1,1.102; 1,7.34; 1,7.44; 2,5.11; 2,5.25; 3,2 38; 3,3.37; 3,4 44-46; 3,8.36; 3,8 50; 4,1.74; 4,4.34; 4,6 56; 4,7.14; 6,7.62; 6,10 48; 6,15.44; 7,9.12-13; BhG 10.31; Rm 1,1.71-73; 1,14 19; 2,4.43; 2,16 33-34; 2,18 6; 2,24.16; 2,36.2; 2,42.14; 2,46 50; 2,60.9, 2,66.27; 2,72.2; 2,101.12; 2,101.20; 2,110 52; 3,1.19ff; 3,46ff; 6,105.10; 6,105 12-28; 7,110.8-13; 7,111.2.

8008 WHALING, FRANK: The rise of the religious significance of Rāma [Engl.] Delhi: Motilal Banarsidass, 1980. - 19, 392 pp.

Presentation of image, tales, symbolism and theology of Rāma up to the 16th century, based on Rm, AdhyātmaRm, and Tulasīdāsa's Rāmacaritamānasa The work is mainly concerned with a theological synthesis of the content of ideas of the Rāma-character. By means of literary criticism, phenomenological analysis and theological argumentation the author seeks to show Rāma's development from a suffering human individual to the incarnate god, identical with Brahman and subject to *bhakti* The author attempts to systematize the arguments of the AdhyātmaRm and Rāmacaritamānasa; he also makes some phenomenological comparisons of Rāma, Kṛṣṇa and Christ Includes bibliography and index. [source] Buddruss, Georg: [Review] (F)

[reviews] Buddruss, Georg: In ZDMG 133, 1983, p 223 - Bonazzoli, G[iorgio]: In: Purāna 24,2, July 1982, pp 408-409 - Brockington, J[ohn] L[eonard]: In. Religious Studies 18, 1982, p. 531-533. - Lariviere, Richard W.: In JAOS 105,1, 1985, pp 183-184

8009 WHEATLEY, PAUL: *Nāgara and commandery: origins of the Southeast Asian urban traditions* [Engl.] Chicago: The University of Chicago, Department of Geography, 1983. - 472 pp., maps, fig. (Research Papers, Nos *207-208*, double number)

In ch 7 (»Urban genesis in the Indianized territories«), the author gives a brief but comprehensive survey of references to Southeast Asia in Indian literature, together with a brief evaluation of the attempts to locate the various toponyms, followed by a discussion of the rise of trade relations between India and Southeast Asia, the socio-political foundations of Southeast Asian societies, the process of Hinduization and the nature of early Hinduized states The texts surveyed comprise compilations of tales, Sinhalese chronicles, Buddhist, Tamil, *kāvya*, Epic and Purāṇic literature Epic and Purāṇic literature provides the following toponyms: Suvarnadvīpa (Rm); Dvīpāntara (AgP, VmP); Yāvadvīpa (Rm); Katāhadvīpa, *Malayadvīpa*, Kaserudvīpa and Barhiṇadvīpa (MkP, AgP, VmP, MtP). Other toponyms discussed are: Suvarṇabhūmi, *Suvarṇakuḍya*, *Suvarṇapura*, *Karpūradvīpa*, *Jāva*, *Tamalim*, Takkola, Katāha The footnotes contain comprehensive and up-to-date bibliographical references with regard to the subject of the chapter. (SD)

[quoted passages] AgP (BibInd) 118 1-5, 119 27-28, MkP 57 5-7, MtP 114, Rm (B) 4,40 30, VmP 13 1-11

8010 WHEELER, J[AMES] TALBOYS The history of India from the earliest ages Vol 1-4,1 [Engl] London Trübner, 1867-1876 - Vol 1 The Vedic period and the Mahā Bhārata, 1867 - 75, 576 pp, 1 map - Vol 2 The Rāmāyana and the Brahmanic period, 1869 - 87, 680 pp, 2 maps - Vol 3 The history of India Hindu, Buddhist and Brahmanical, 1874 - 24, 500 pp - Vol 4, part 1 Mussulman rule, 1876 - 32, 320 pp

Vol 1 contains a detailed account of the contents of the MBh and a separate description of the legends of Krsna in MBh the Nala episode, the Devayānī episode It includes an index of contents Vol 2 does the same for the Rm Wheeler then delineates four epochs of the religious history (Vedic, Brahmanic Buddhist Brahmanical revival) Traces of the last two epochs are to be found in the Epics Deals then with Vedic and Brahmanic geography conceptions of Manu sacred chronology, religion of the brahmins, rites and customs, castes *āśramas*, women government and ends with a historical resumé Vol 3 gives a retrospect of Vedic and Brahmanic India and then deals with Buddhism, Greek and Roman India Hindu drama and the Brahmanical revival For the latter he uses the Rm as point of reference (AM)

8011 WHITE, CHARLES [S J] Krsna as divine child [Engl] In HR 10, 1970-1971, pp 156-177

Summarizes some episodes concerning Krsna as child from HV and BhāgP (quoted from translations) discusses Vallabha s contribution to the spread of *bhakti* (especially as a feeling of *vātsalya*, i e the feeling of a parent for a child) summarizes Vallabha s philosophy and the worship of the consecrated image of Krsna as practised in this tradition Finally the work of Sūrdās is described his treatment of »child Krsna themes« outlined (PS)

8012 WHITE, DAVID The Bhagavadgītā's conception of human freedom [Engl] In PhEW 34, 1984, pp 295-302

A philosophical examination of the BhG s doctrine of *moksa* and the means to it in the light of the emphasis in the BhG on the universality of the *gunas* whereby all actions and all actors are entirely composed of the *gunas* of *prakrti* and are therefore part of a universal and inescapable complex of causation White stresses that nevertheless the BhG teaches that even in this life a freedom from the *gunas* and their dualities is possible by means of practising complete equanimity and that this equanimity is instrumental to the attainment of *moksa* He suggests that this equanimity is possible, even in the midst of the three *gunas* because of the operation of *sattva* and the element of choice present within the BhG s concept of causation (JLB)

8013 WHITE DAVID Human perfection in the Bhagavadgītā [Engl] In PhEW 21,1, January 1971, pp 43-54

8014 WHITE, DAVID Proto-Sāmkhya and Advaita Vedānta in the Bhagavadgītā [Engl] In PhEW 29, 1979, pp 501-507

Seeks to show that »the author of the Bhagavadgītā has deliberately attempted to synthesize the Upaniṣadic Vedānta and the proto-Sāṃkhya of his time.« Suggests that it conceives three levels of reality, that of phenomenal existence (for which the terms and concepts of Sāṃkhya are employed), that of the source of phenomenal existence (the undifferentiated *prakṛtí* of Sāṃkhya, but also the »lower« *brahman*) and the highest level of the »higher Unmanifest«, *puruṣottama* or the »higher« *brahman*. The BhG's synthesis »can now be seen to be conceived in terms of a non-dualist Kṛṣṇa-theism much as Rāmānuja understood it but without his reduction of its terminology to that of the *viśiṣṭādvaita darśana*.« (JLB)

[quoted passages:] BhG 3.15; 6 4-5; 8 18-22; 13.1-3; 13.7-23; 13.12; 13.17; 13.29; 15.4; 15.16-18.

8015* WHITE, DAVID: The yoga of knowledge in the Gita according to Sri Aurobindo [Engl.]. In: IntPhQ 12, 1972, pp. 243-250.

8016 WHITNEY, W. D.: The study of Hindu grammar and the study of Sanskrit [Engl.]. In: AJPh 5,3, 1884, pp. 279-297 [whole No. 19].

Also deals p. 287 with the language of the BhāgP. (AK)

8017* WHITTEMORE, R. C.: The pantheistic gospel of the Gita [Engl.]. In: SouthernJPh 11, 1973, pp. 351-357.

8018 WIJK, W. E. VAN: On Hindu chronology: decimal tables for finding the mean anomaly of the sun and for calculating the equations of the centre of the sun according to the Sūryasiddhānta. I-V [Engl.]. In: AO 1, 1923, pp. 206-223; and 2, 1924, pp 55-62 and 235-249; and 4, 1926, pp. 55-80; and 5, 1926-1927, pp. 1-27.

8019 WIKANDER, STIG: Fran Bravalla till Kurukshetra [Sw.]. In: Arkiv för Nordisk Filologi 75, 1960, pp. 183-193.

Corresponds to »Germanische und indo-iranische Eschatologie« (JLB)

8020 WIKANDER, STIG: Germanische und indo-iranische Eschatologie [Ger.]. In: Kairos 2, 1960, pp. 83-88

An attempt to establish parallels between the battle of Brávellir (Saxo, Gesta Danorum 8) and the MBh, especially in the blind kings Harald Hildetand of Denmark and Dhṛtarāṣṭra (JLB)

8021 WIKANDER, STIG: La légende des Pāṇḍava et la substructure mythique du Mahābhārata [Fr.]. Dumézil, Georges [tr.]. In: Dumézil, Georges: Jupiter, Mars, Quirinus, IV: Explication de textes indiens et latins. Paris: Presses Universitaires de France, 1948. - (Bibliothèque de l'École des Hautes Études 62). - pp. 37-53. - Translation of: Wikander, Stig: Pāṇḍavasagen och Mahābhāratas mythiska förutsättningar [Sw.]. In: Religion och Bibel 6, 1947, pp. 27-39.

The translation of Wikander's text is followed by a discussion and amplification by Georges Dumézil, pp 55-85. (vSi)

8022 WIKANDER, STIG Nakula et Sahadeva [Fr] In Orientalia Suecana 6, 1957, pp 66-96

Taking his starting point from Dumezil s identification of the MBh heroes as transpositions of Vedic deities, Wikander investigates in detail the identification of Nakula and Sahadeva with the Aśvins He notes that the Epic twins are clearly differentiated in their characters and occupations whereas the Asvins appear undifferentiated, and seeks to explain this difficulty He examines the epithets used of them either singly or jointly concluding that the martial aspect is predicated only of Nakula or of both while intelligence and bounty are predicated only of Sahadeva, he then follows this distinction through in the narrative There follows a re-examination of the Vedic and Iranian (Avestan) evidence in which Wikander discerns a degree of differentiation in the function of the Asvins Finally, he brings this material into relationship with the Epic evidence and seeks to demonstrate its consistency, in particular in the association of Sahadeva with Agni or fire (JLB)

8023 WIKANDER, STIG Pāndavasagen och Mahābhāratas mythiska forutsättningar [Sw] In Religion och Bibel 6, 1947, pp 27-39 - Translation Wikander, Stig *La legende des Pāndava et la substructure mythique du Mahābhārata* [Fr] In Dumezil, Georges Jupiter, Mars, Quirinus, IV Explication de textes indiens et latins Paris Presses Universitaires de France, 1948 - (Bibliotheque de l'École des Hautes Études 62) - pp 37-53

8024 WIKANDER, STIG Sur le fonds commun indo iranien des epopees de la Perse et de l Inde [Fr] In Nouvelle Clio 1-2, 1949-1950, pp 310-329

Wikander adds a third narrative similarity between the MBh and the Shāh Nāmah to the two noted by Darmesteter (»Points de contact entre le Mahabhârata et le Shahnameh«) These are that Bhīma kills Duhsāsana and drinks his blood just as Gudarz kills Pīrān and drinks his blood, that Duryodhana at the end of the battle flees into a lake but is nonetheless killed by Bhīma and similarly Afrāsyāb hides in a lake from which he is hauled out and killed by Kai Khusrau and that both Yudhisthira and Kai Khusrau finally undertake a journey towards a mountain He regards them as establishing a real connection (»une authentique rapport«) between the two Epics while accepting that there is a major disagreement in that the king himself kills his chief enemy in the Iranian epic, whereas in the MBh it is Bhīma who does so This and other lesser differences are then explained as due to the differing traditions (the different mythic and ritual settings in particular) within which they were transmitted (JLB)

[quoted passages] MBh (C) 8 83

8025 WIKANDER STIG Tansarnāmeh och Mahābhārata [Sw] In AO 30, 1966, pp 213-217

8026* WIKRAMASINGHE, MARTIN The Lanka of Ramayana [Engl] In NLanka 3,1, 1951

8027* WILFORD, F[RANCIS] An essay on the Sacred Isles in the West, with other essays connected with that work [Engl] In AsRes 8, 1805, pp 245-367, and 9, 1809, pp 32-243, and 11, 1810, pp 11-152

Relying on his pandit, whom he directed to make extracts from »all the Purāṇas«, Wilford set out to prove that »the Hindu religion had its origin in the British Isles, which constitute ... the Sweta Dwipa [*śvetadvīpa*], or white island, of the Indian mythologists.« As early as 1810 (Part 3), he also, besides other Purāṇas, referred to *passages from the BhvP. [source:] Rocher, p. 50 and 218. (AP)*

8028* WILFORD, FRANCIS: On Egypt and other countries ... from the ancient books of the Hindus [Engl.]. In: AsRes 3, 1792, pp. 295-468.

8029 WILFORD, FRANCIS: On the chronology of the Hindus [Engl.] In: AsRes 5, 1798, [p. 241-295]. - 4th ed.: London 1807, pp. 241-295.

»The accompanying genealogical table is faithfully extracted from the ViP, the BhāgP, and other Purāṇas, without the least alteration whatever. I have collected numerous manuscripts and, with the assistance of some learned Pandits of Benares ..., I exhibit it as the only genuine chronological record of Indian history that has hitherto come to my knowledge. It gives the utmost extent of the chronology of the Hindus; and as a certain number of years only can be allowed to a generation, it overthrows at once their monstrous system, which I have rejected as absolutely repugnant to the course of nature, and human reason « (AK)

8030 WILHELM, FRIEDRICH: The eighteen dignitaries (tīrtha-s) [Engl.]. In: ALB 31-32, 1967-1968: Dr. V. Raghavan felicitation volume. 1967-1968. - pp. 152-157.

This article deals with the term *tīrtha* in the sense of a political or religious dignitary *and bearer of an important office, and with their number in lists of such dignitaries* in the Arthaśāstra and related literature (Tantrākhyāyikā, Pañcatantra, Nītiprakāśikā, Rm, MBh, etc) as well as in inscriptions. (vSt)

[quoted passages] MBh 2,5 27, 12,69.50; Rm 2,94 30.

8031 WILHELM, FRIEDRICH: The German response to Indian culture [Engl.] In: JAOS 81,3, 1961, pp. 395-405

A brief history of the German response to Indian culture from medieval Germany until German indology of 1960 with a select bibliography on the topic. (AP)

8032 WILKINS, WILLIAM JOSEPH: Hindu mythology: Vedic and Purāṇic [Engl.]. Reprint of 2nd ed.: London: Curzon Press, Totowa, N. J.: Rowman & Littlefield, 1973. - 18, 499 pp. - Reprint: ibid., 1974. - 1st ed.: London, Calcutta: Thacker and Spink, 1882. - 2nd ed.: Calcutta: Thacker and Spink, 1900.

Part I: The Vedic deities. Part II: The Purāṇic deities. Deals with: the Purāṇas, Brahman, Sarasvatī, Viṣṇu, Lakṣmī, *avatāras* of Viṣṇu, Śiva, Umā, Pārvatī, Durgā, *śaktis*, Gaṇeśa, Kārttikeya, the Purāṇic account of creation, and the Purāṇic division of time Part III: The inferior deities. Refers to. divine *ṛṣis*, Kubera, demigods of Rm and MBh, the planets, the *asuras*, sacred animals and birds, Gaṅgā, sacred trees, miscellaneous minor deities, and superhuman, though not divine beings Includes illustrations and an index. (AM)

8033 WILMSHURST, W. L.: The chief scripture of India (the Bhagavad Gita), and its relation to present events [Engl.]. London: Philip Wellby, 1906. - 84 pp.

»The following essay will I hope, serve as an introduction for English readers to the Bhagavad Gita, and to questions arising out of the British connexion with India and the relation of Hindu thought to ours « The first aim is achieved at a very general level the other two scarcely at all (JLB)

8034 WILSON, C R Proposed identification of the name of an Andhra king in the Periplus [Engl] In JASBengal 73, 1904, pp 272-273

Identification of Sandanes (= Sandares) in the Periplus with Sundara Sātakarni or Svātikarna mentioned in different Purānas (KPG)

8035 WILSON, H[ORACE] H[AYMAN] Analysis of the Brahma Vaivarta Purana [Engl] In JASBengal 1, March 1832, pp 217-233 - Reprint Analysis of the Puranas 4 Brahma Vaivartta Purana In Wilson, H H Essays analytical, critical and philological Vol 1 1864 - (Works by the late Horace Hayman Wilson 3) - pp 91-120 - Reprint ibid, 1984

Gives a summary of contents of the BVP and discusses the date of this work (AK)

8036 WILSON, H[ORACE] H[AYMAN] Analysis of the Puranas 1 The Agni Purana [Engl] In JASBengal 1, March 1832, pp 81-86 [= article No 3] - Reprint Analysis of the Puranas 4 Agni Purana In Wilson, H H Essays analytical, critical and philological Vol 1 1864 - (Works by the late Horace Hayman Wilson 3) - pp 82-91 - Reprint ibid, 1984

A brief summary of contents and topics of the AgP »From this general sketch« the author concludes »it is evident that it is a compilation from various works that consequently it has no claim in itself to any great antiquity although from the absence of any exotic materials it might be pronounced earlier with perhaps a few exceptions than the Mohammedan invasion« (AK)

8037 WILSON, H[ORACE] H[AYMAN] Analysis of the Vayu Purana [Engl] In JASBengal 1, March 1832, pp 535-543 - Reprint Analysis of the Purānas 6 Vayu Purana In Wilson, H H Essays analytical, critical and philological Vol 1 1864 - (Works by the late Horace Hayman Wilson 3) - pp 140-155 - Reprint ibid, 1984

Gives a summary of contents of the VāP and discusses the date of this work (AK)

8038 WILSON, H[ORACE] H[AYMAN] Analysis of the Vishnu Purana [Engl] In JASBengal 1, March 1832 pp 431-442 - Reprint Analysis of the Puranas 5 Vishnu Purana In Wilson, H H Essays analytical critical and philological Vol 1 1864 - (Works by the late Horace Hayman Wilson 3) - pp 120-139 - Reprint ibid, 1984

Gives a summary of contents of the ViP and discusses the date of this work (AK)

8039 WILSON, H[ORACE] H[AYMAN] A composition of considerable interest [Engl] In The Matsya Purānam Taluqdār of Oudh [tr] Reprint Delhi 1972 - Appendix XI, p i iii

Gives a brief summary of contents and topics of the MtP and discusses textual history and date of this work »The MtP, it will be seen even from this brief sketch

of its contents, is a miscellaneous compilation, but including in its contents the *elements of a genuine Purāṇa. ... It is a composition of considerable interest; but if it* has extracted its materials from the Padma, which it also quotes on one occasion, the specification of the Upa-Purāṇas, it is subsequent to that work, and therefore not very ancient«. (AK)

8040 WILSON, H[ORACE] H[AYMAN]: Essays analytical, critical and philological on subjects connected with Sanskrit literature by the late H. H. Wilson: collected and edited. Vol. 1-3 [Engl.]. Rost, Reinhold [ed.]. London: Trübner & Co., 1864. - Vol. 1: 13, 392 pp. - Vol. 2: 6, 400 pp. - Vol. 3: 5, 390 pp. - (Works by the late Horace Hayman Wilson 3-[5]). - Reprint: New Delhi: Asian Educational Services, 1984.

Of the volumes of this collection of Wilson's essays, volume one is of special Epic and Purāṇic interest. Chapter 1 »Analysis of the Puráńas« gives Wilson's analysis of the AgP, BVP, ViP, and VāP (formerly published in JASBengal 1, 1832), and of the *BrP and PdP (formerly published in JRAS 5, 1839, under the heading: Essays on the* Puránas. I and II). Chapter 4 »Introduction to the Mahábhárata, and translation of three extracts« gives Wilson's preface to F. Johnson's: »Selections from the Mahábhárata« along with three translations from the MBh (formerly published in QOM) For commentary on these essays, see separate entries Vol. 2, which mainly deals with *kāvya* topics, contains pp. 290-309 a chapter »On the art of war as known to the Hindus« which also refers to the MBh and the Purāṇas. Vol 3 contains a review of the BhG edition prepared by A W. Schlegel in 1823. An index to all three volumes is appended. (AK)

8041 WILSON, HORACE HAYMAN: Essays on the Puránas. I. Introductory remarks. I: *Bráhma Purána* [Engl.]. *In: JRAS (1st series) 5, 1839, pp. 61-72. - Reprint:* Analysis of the Puráńas. 1. Bráhma Puráńa. In: Wilson, H. H.: Essays analytical, critical and philological ... *Vol. 1. ... 1864. - (Works by the late* Horace Hayman Wilson 3). - pp. 1-21. - Reprint: ibid., 1984.

The »introductory remarks« (p. 61-64) give a short survey of the nature and character of the Purānas and account especially for the modes of constituting the present series of analyses: »Engaging the services of several able Pandits, I employed them to prepare a minute index of each of the Puránas This was not a *mere catalogue of chapters, or sections, or heads of subjects, but a recapitulation of* the subjects of every page and almost every stanza in each page; being, in fact, a copious abstract in the safer form of an index. .. The original and translation [of the index] were examined by myself, and corrected wherever necessary. When any particular article appeared to promise interest or information, I had that translated in detail, or translated it myself; in the former case, revising the translation with the original « The present Purāṇa analyses are based upon these indexes, which seem to be fairly voluminous · *a footnote remarks that »the index of the MBh occupies four* folio volumes« - In addition to the survey of contents, Wilson gives a discussion of the age and character of the BrP, especially in connection with sun worship and the Jagannātha cult: »It is ... obvious, that such a BrP as has been here described, cannot have any pretension to be considered as an ancient work, as the earliest of the Puránas, or even as a Purána at all. . The BrP as we have it, is, for the most part, the Máhátmya or legend of the sanctity of Utkala or Orissa ... The internal evidence

which the work offers therefore renders it exceedingly probable that it was composed in the course of the thirteenth or fourteenth century or after the worship of Jagannātha predominated but before Siva and the Sun had fallen into utter disrepute « Finally a short analysis of the Uttarakhanda is given »The subjects of which it treats are also of a character wholly dissimilar from those of the Brahma Purána, and it is very obvious that there is no connexion between the two If there be any Purva Khanda, or prior section of the Brahma Purána of which the Uttara Khanda is a continuation it must be something very different from the work of which the preceding summary has been given The Uttara Khanda of the Brahma Purána then is nothing more than a Máhatmya of the Balajá river « (F)

8042 WILSON, HORACE HAYMAN Essays on the Puranas II [Padma Purana] [Engl] In JRAS (1st series) 5 1839 pp 280-313 - Reprint Analysis of the Puranas 2 Padma Purana In Wilson H H *Essays analytical critical and philological* Vol 1 1864 - (Works by the late Horace Hayman Wilson 3) - pp 21-82 - Reprint ibid, 1984

Description and fairly detailed analysis according to the principles accounted for in the introduction preceding the BrP essay (same volume see corresponding commentary) Concludes »There can be little doubt that the two last portions of the Pádma Purána have not much in common beyond their sectarial tendency with those by which they are preceded, and it may be questioned if there is any very close connection even between the four first Khandas and whether they can be regarded as constituting one continuous work at any rate it is clear that neither individually nor collectively do they correspond with the description of a Purana, or embody a representation that can be regarded as ancient or authentic of Hindu tradition and mythology They are all evidently the compositions of a particular sect and for a particular purpose - authorities compiled by the Vaishnavas for the promulgation of the worship of Vishnu « Accordingly the dates of the various portions of the PdP are discussed separately Srstikhanda may have been › compiled at some period between the establishment of the Mohammedan kingdom of Delhi in the thirteenth and the fifteenth or sixteenth century« Bhūmi Svarga and Pātāla khanda are regarded as somewhat older »It seems likely that they are nearly contemporary [i e of the same age] productions and that they originated with the followers of Ramanuja or Madhwacharya Vaishnava teachers in the South of India in the twelfth century ‹ and finally as to the Uttarakhanda › the fifteenth century will not, in all probability be very far from the highest antiquity to which it can lay claim ‹ - All ascriptions are based on references to historical non textual evidence (inscriptions established dates of temples, etc.) (F)

8043 WILSON H[ORACE HAYMAN] Histoire de Kachmir traduite de l original Sanskrit du Radja Taringini extraite et communiquee par M Klaproth [Fr] Klaproth M [tr comm] In JA (1re serie) 7 1825 pp 3-31 and 65-90

An extract made by Klaproth of Wilson s specimen of the Rājataraṅgiṇī It contains a long note by Wilson on the enmity between Jarāsandha and Krsna as mentioned in the MBh including genealogical tables The note is inserted in the Rājataraṅgiṇī at the place where Gonerda is mentioned who was a parent of Jarāsandha and joined his army on the march against Mathurā (vSt)

8044 WILSON HORACE HAYMAN Historical sketch of the kingdom of Pandya southern peninsula of India [Engl] In JRAS (1st series) 3 1836 pp 199-242

As to Epics and Purāṇas, the author refers to Rm, HV, AgP, and a »Madura Purana« which »appears to be a translation of the Tamil work called Tiruvalaiyādal«; this is brought together with the *Hālāsya section of the SkP. Further references are made* to MBh and PdP. No account of lines or chapters (F)

8045 WILSON, H[ORACE] H[AYMAN]: Introduction to the Mahábhárata, and translation of three extracts [Engl.]. Rost, Reinhold [ed.]. In: Wilson, H. H.: Essays analytical, critical and philological ... Vol. 1. ... 1864. - (Works by the late Horace Hayman Wilson 3). - pp. 277-341. - Reprint: ibid., 1984. - »Introduction to the Mahábhárata« originally published in: Johnson, F.: Selections from the Mahábhárata. London 1842. - »Translation of three extracts« originally published in: QOM 2, December 1824, pp. 249-257. - In: QOM 3, March 1825, pp. 134-144. - And in: QOM 4, September 1825, pp. 141-150.

*Wilson's »introduction« (originally to F. Johnson's: Selections from the Mahábhá-*rata) gives a summary of contents of all chapters of the MBh, and also a brief survey of the translations existing at that time. The three translated portions of the text printed along with it, were originally published in the Quarterly Oriental Magazine and are entitled as follows: »First day's battle« (book 7, ch. 14-16), »The passage of arms at Hāstinapura« (book 1, ch. 130-136), and »The choice of Draupadī« (book 1, ch. 184-192) (AK)

[quoted passages] MBh 1,130-136; 1,184-192; 7,14-16

8046 WILSON, H[ORACE] H[AYMAN]: Lecture on the present state of the cultivation of Oriental literature [Engl.]. In: JRAS (1st series) 13, 1852, pp. 191-215.

Contains pp. 205-212 a survey of the contemporary state of Sanskrit research, centring around Vedic texts and inscriptions Occasional references are made to Epic/Purāṇic texts, but the general attitude towards this corpus seems to be that of indifference (most probably due to Wilson's own low estimation of the age and value of the Purānas). (F)

8047 WILSON, H[ORACE] H[AYMAN]: The metaphysics of Puranas: edited and enlarged by K. M. P. Verma [Engl.] Verma, K. M. P. [ed.] Reprint (enlarged): New Delhi: Classical Publishing Company, 1980. - 87 pp. - 1st ed.: 1887.

»The following pages, from the pen of Professor Wilson [with »occasional changes« made by the editor] , form the part of his translation of the ViP. . [They will give] an idea of what all the Purāṇas contain - their nature and the probable date of composition« (editor's note) (AK)

[quoted passages not included]

8048 WILSON, H[ORACE] H[AYMAN]: Notes on the Sabhá Parva of the Mahábhárata, illustrative of some ancient usages and articles of traffic of the Hindus [Engl] In: JRAS (1st series) 7, 1843, pp. 137-144 [= article No. 13]

Account of »the principal details found in the Sabhá section of the Mahábhárata, regarding the articles, the products of nature and art, which are offered as presents to Yudhishthira, by the nations bordering upon the country of the Hindus,

especially by those inhabiting the mountains on the north and north-east of India, and the regions immediately beyond them A comparison between the Hindu and the classical accounts shows clearly that they both refer to a similar period, and as the latter, beginning with Herodotus, are as remote as the fifth century before our æra, the former must be still more ancient « (F)

8049 WILSON, [HORACE HAYMAN] On Buddha and Buddhism [Engl] In JRAS (1st series) 16, 1856, pp 229–265

Historical investigation Contains a few references to MBh (identity of the *sramanah vanaukasah* of MBh 1 7742, date of Lalitavistara in comparison with that of MBh) (F)

[quoted passages] MBh (C) 1 7742

8050* WILSON, H[ORACE] H[AYMAN] On the sacrifice of human beings as an element of the ancient religion of India [Engl] In JRAS (1st series) 13,1, 1851, pp 96–107

Considers the Śunahśepa story of AitBr to be an evidence of human sacrifices in Vedic times in opposition to the corresponding passages from RV and Rm 1 which could not be interpreted this way [source] Rodiger, E [Review] (F)

[reviews] Rodiger, E In ZDMG 7, 1853, pp 251–252

8051 WILSON, H[ORACE] H[AYMAN] Puranas or an account of their contents and nature, published by the Society for the Resuscitation of Indian Literature [Engl] Calcutta H C Dass, Elysium Press 1897 – [5] 122 pp

A separate reprint of Wilson s introduction to his translation of the VIP, covering theology and antiquity, the number of the Purānas a synopsis of the Purānas, the upapuranas, and an account of the VIP (JLB)

8052 WILSON, H[ORACE] H[AYMAN] The religious festivals of the Hindus [Engl] In JRAS (1st series) 9, 1848, pp 60–110

Concise survey of principal religious festivals based on field work research and on »Hindu almanacs« (Tithitattva Tithikrtya, Vratārka Kālanirnaya Kalpadruma of Jayasimha etc) Contains occasional references to Purānic sources, especially BhottP (F)

8053 WILSON, H[ORACE] H[AYMAN] The Śāktas – their characteristics and practical influence in society sketch of the religious sects of the Hindus [Engl] In CalcuttaR 24, 1855, pp 31–67

8054* WILSON, HORACE HAYMAN A sketch of the religious sects of the Hindus [Engl] In AsRes 16, 1828, pp 1–136, and 17, 1832, pp 169–313 – Reprint in Wilson, H H Select works Vol 1 Rost, Reinhold [ed] London Trubner, 1861 – Reprint Calcutta Bishop's College 1846 – Reprint Delhi Asian Publication Services, 1976

8055 WILSON, H[ORACE] H[AYMAN] Summary review of the travels of Hiouen Thsang from the translation of the Si yu ki by M Julien and the Mémoire analytique of M Vivien de St Martin [Engl] In JRAS (1st series) 17, 1860 pp 106–137

Contains a few references to MBh place names (F)

8056 WILSON, H[ORACE] H[AYMAN]: *Supplementary note to the historical sketch* of the kingdom of Pandya [Engl.] In: JRAS (1st series) 3, 1836, pp. 387–390.

Discusses some Tamil manuscripts procured and translated by William Taylor, concerning the history of the »kingdom of Pandya« (»Oriental historical manuscripts in the Tamil language; translated, with annotations, by William Taylor, missionary«). »The chief of them, the ›Madura Sthala Purana‹, is clearly the same as one of my authorities, the ›Madura Purana‹.« One of the manuscripts contains allusions to MBh heroes, but »in the first sections, the accounts which it gives of the connexion and intercourse between the Pandya princes of Madura, and the Pandavas of Hastinapura, although suggested by some of the adventures of Arjuna, as described in the MBh, are wholly incompatible with the details found in that poem « (F)

8057* WILSON, HORACE HAYMAN: Works by the late Horace Hayman Wilson. Vol. 1–10 [Engl.]. Hall, Fitzedward; Rost, Reinhold [ed.]. London: Trübner & Co., 1864–1877. – Vol. 3: 1864. – 13, 392 pp. – Reprint: New Delhi: Asian Educational Services, 1984. – Vol. 4: 1864. – 6, 400 pp. – Reprint: New Delhi: Asian Educational Services, 1984 – [Vol. 5: 1864. – 5, 390 pp.].

Vol 3–4 contain volumes 1 and 2 [vol. 5 = vol 3?] of W's »Essays analytical, critical and philological on subjects connected with Sanskrit literature«, collected and edited by Reinhold Rost – Vol 6–10 contain W's translation of the ViP, edited by Fitzedward Hall. – The appendix of vol 10, pp. 257–380 contains two articles by Vans Kennedy from the Asiatic Journal (N S) 33, 1840 and (N S) 36, 1841 [source] Rocher, p 261, TUB (AP)

8058* WILSON, JOHN: Indian caste Vol 1–2 [Engl] Bombay: Times of India Office, 1877.

8059 WINDISCH, ERNST: *Brahmanischer Einfluß im Buddhismus [Ger.]. In:* Aufsätze zur Kultur- und Sprachgeschichte vornehmlich des Orients: Ernst Kuhn .. gewidmet ... 1916. – pp. 1–13.

Contains pp 11–13 some remarks on the relationship of Buddhist legends to the MBh *itihāsa* literature, based on a discussion of the Asita Devala character, according to the author, the Epic *itihāsas* antedate the Buddhist legends. (F)

[quoted passages] MBh (B) 12,275; MBh (C) 9,51, 12,229; 12,276

8060 WINDISCH, ERNST: Geschichte der Sanskrit-Philologie und indischen Altertumskunde [Ger.]. Teil 1: Straßburg: Trübner, 1917. – 208 pp. – Teil 2: Leipzig: Vereinigung Wissenschaftlicher Verleger, 1920. – pp. 209–460, index. – (Grundriss der Indo-Arischen Philologie und Altertumskunde).

Discusses inter alia the history of Purāna research (AM)

8061 WINDISCH, ERNST: Das Tittirajātaka Nr. 438 [Ger.] In: Gurupūjākaumudī: Festgabe zum fünfzigjährigen Doctorjubiläum Albrecht Weber dargebracht ... 1896. – pp. 64–67.

Windisch first gives a translation of the first part of the Tittirajātaka, which tells the story of a partridge (*tittira*) which hears the three Vedas and teaches them to

brahmins Windisch then compares this with the stories about the origin of the *taittirīya śakha* as found in ViP, BhāgP and VāP, translating ViP 3 5 1-13, where brahmins in the form of partridges pick up the YV and therefore were called *taittirīya* Though the stories differ considerably, Windisch concludes that the *jātaka* has used the Purānic story (KPG)

[quoted passages] BhāgP 12,6 61ff, VāP 1,61 11ff, ViP 3,5 1-13

8062 WINSTEDT, R O An undescribed version of the Ramayana [Engl] In JRAS 1944, pp 62-73

On Raffle's Malay ms. 22 of the Hikāyat Serī Rām in the library of the Royal Asiatic Society which is described and compared with other mss (vSt)

8063 WINTERNITZ, MORIZ Brhaddevatā und Mahābhārata [Ger] In WZKM 20, 1906, pp 1-36

8064 WINTERNITZ, M[ORIZ] The critical edition of the Mahābhārata Ādiparvan [Engl] In ABORI 15, 1933-1934, pp 159-175

Agrees with the general principles of the cr ed but suggests several improvements in detail (vSt)

8065 WINTERNITZ, MORIZ Die Frau in den indischen Religionen I Die Frau im Brahmanismus [Ger] Leipzig Kalitzsch, 1921 - 121 pp

The study relies mainly on *dharmaśastra* literature and refers incidently to MBh (AM)

8066 WINTERNITZ, MORIZ Ganesa in the Mahābhārata [Engl] In JRAS 1898, pp 380-384

On the legend of Ganesa acting as Vyāsa s scribe - omitted in Grantha manuscripts of the MBh but known to Rājasekhara From its absence also in Ksemendra s Bhāratamañjarī Winternitz argues that it was not included in the MBh by his time, he also notes the absence of other mention of Ganeśa in either epic (JLB)

[quoted passages] MBh (B) 1,1 75-79

8067 WINTERNITZ, MORIZ Genesis des Mahābhārata [Ger] In WZKM 14, 1900, pp 51-77

Discussion of the book with the same title by J Dahlmann, Berlin 1895 [source] RS (F)

8068 WINTERNITZ, M[ORIZ] Geschichte der indischen Litteratur Band 1-3 [Ger] Leipzig C F Amelangs Verlag, 1908-1922 - Band 1 Einleitung - Der Veda - Die volkstumlichen Epen und die Purānas, 1908 - 12, 505 pp - 2nd ed 1909 - 12, 505 pp - Also issued separately (in 2 parts) Band 1, 1 Halfte 1905 - Band 1, 2 Hälfte 1908 [or 1907?] - Band 2 Die buddhistische Litteratur und die heiligen Texte der Jainas, 1920 - 10, 405 pp - Also issued separately (in 2 parts) Band 2, 1 Hälfte 1913 - Band 2, 2 Hälfte 1920 - Band 3 Die Kunstdichtung - Die wissenschaftliche Literatur - Neuindische Litteratur - Nachträge zu allen drei Bänden, n d [Preface dates from 1922, start of printing 1920] - 12, 697 pp - (Die

Litteraturen des Ostens in Einzeldarstellungen 9,1-3). - Unchanged reprint: Stuttgart: K. F. Koehler Verlag, 1968. - Vol. 1: 12, 505 pp. - Vol. 2: 10, 405 pp. - Vol. 3: 12, 697 pp. - Translation of Vol. 1 and 2: Winternitz, M[oriz]: A history of Indian literature, translated from the original German ... Vol. 1,1-2; 2 [Engl.]. Ketkar, S. [tr.]. ... 1927-1933. - Translation of Vol. 3: Winternitz, M[oriz]: History of Indian literature. Vol. 3,1-2 [Engl.] Jhā, Subhadra [tr.]. ... 1963-1967. - Revised translation of Vol. 1 and 2: Winternitz, M[oriz]: A history of Indian literature: a new authoritative English translation. Vol. 1-2 [Engl.]. Sarma, V. Srinivasa [tr.]. ... 1981-1983.

[reviews] *Gray, L[ouis] H.: In: JAOS 43, 1923, pp. 332-336.*

8069 WINTERNITZ, M[ORIZ]: A history of Indian literature, translated from the original German by Mrs. S. Ketkar and revised by the author: only authorised translation into English. Vol. 1, Part 1-2. Vol. 2 [Engl.]. Ketkar, S. [tr.]. Calcutta: University of Calcutta, 1927-1933. - Vol. 1,1: Introduction and Veda. 2nd ed.: 1959. - 18, 271 pp. - 1st ed.: 1927. - Vol. 1,2: Epics and Purāṇas. 2nd ed.: 1963. - 4 pp., pp. 272-554. - 1st ed.: 1927. - Vol. 2: Buddhist literature and Jaina literature, 1933. - 20, 673 pp. - *Translation of:* Winternitz, M[oriz]: Geschichte der indischen Litteratur. Band 1-2 *[Ger.] ... 1905-1920.*

8070 WINTERNITZ, M[ORIZ]: A history of Indian literature: a new authoritative English translation. Vol. 1-2 [Engl.] Srinivasa Sarma, V[ajjah] [tr.] Delhi: Motilal Banarsidass, 1981-1983. - Vol. 1: Introduction, Veda, Epics, Purāṇas and Tantras, 1981. - 16, 602 pp. - Vol. 2: Buddhist literature and Jaina literature, 1983. - 19, 640 pp. - Revised translation (based on S. Ketkar's transl. of 1927) of: Winternitz, M[oriz]: Geschichte der indischen Litteratur. Band 1-2 [Ger.]. ... 1905-1920.

8071 WINTERNITZ, M[ORIZ]: History of Indian literature. Vol 3, Part 1-2 [Engl.]. *Jhā, Subhadra [tr.] Delhi, Patna, Varanasi: Motilal Banarsidass, 1963-1967.* - Vol 3,1: Classical Sanskrit literature, translated from the German, 1963. - 9, 452 pp. [p. 417-452: index]. - *Vol. 3,2: Scientific literature,* translated from the German into English with additions, 1967. - pp. 417-720. - Reprint (2 parts in 1 vol.): *A history of Indian literature. Vol. 3:* Classical Sanskrit, scientific literature: translated from German into English. Delhi: *Motilal Banarsidass, 1985. - 18, 758 pp. - Translation of:* Winternitz, M[oriz]: Geschichte der indischen Litteratur. Band 3 [Ger.]. ... 1922.

8072 WINTERNITZ, M[ORIZ]: The late Dr. Bühler on the Gaṇeça legend in the Mahābhārata [Engl.]. In: JRAS 1898, pp. 631-632.

Summary of a letter by Bühler, on the contents of the MBh in the times of Rājaśekhara and Ksemendra so far as can be gathered from the works of these authors. (F)

8073 WINTERNITZ, MORIZ The Mahābhārata and the drama [Engl] In JRAS 1903, pp 571-572

Refers to Hopkins' statement, ie that the only mention of drama is in MBh 2,11 36 In the Malayalam ms of the Sabhāparvan this line is missing which proves against Dahlmann that the line is »anything but old« (AM)

[quoted passages] MBh (B) 2,11 36

8074 WINTERNITZ, M[ORIZ] Mahābhārata II,68,41ff und Bhāsas Dūtavākya [Ger] In Aufsätze zur Kultur- und Sprachgeschichte vornehmlich des Orients Ernst Kuhn gewidmet 1916 - pp 299-304

Discusses the [Mahābhārata] story of the tearing off of Draupadi s garments which he considers to be a later interpolation His basic arguments are 1 Krsna appears as Visnu and especially as *gopijanapriya*, which does not match the »authentic« Epic character of Krsna, 2 the South Indian manuscripts differ widely from each other as well as from the »Vulgata«, 3 the story as retold in Bhāsa's Dūtavākya has a quite different meaning in this play the story occurs only in the form of a painting which is supposed to remind the Pāndavas of the powerlessness of their friend Krsna As Bhāsa was a dedicated Vaisnava he was not very likely (according to the author) to have given the story this twist, if he had known the [Mahābhārata] story in its present shape (F)

[quoted passages] MBh (B) 2,68 41ff

8075 WINTERNITZ, MORIZ Notes on the Mahābhārata with special reference to Dahlmann's Mahābhārata [Engl] In JRAS 1897, pp 713-759

A lengthy rejoinder to Dahlmann s »Das Mahābhārata als Epos und Rechtsbuch« After preliminary remarks on Dahlmann's adducing of the plot of the MBh as evidence for it as a law book the author criticises his views under the headings of *niyoga* and joint family and polyandry [A continuation was announced but apparently not published] (JLB)

8076 WINTERNITZ, M[ORIZ] On Bhagavadgītā X,30 [Engl] In JAOS 54, 1934, p 428

Points out that P E Dumont s translation had been anticipated by R. Garbe (JLB)

[quoted passages] BhG 10 30

8077 WINTERNITZ, MORIZ On the Mahābhārata manuscripts in the Whish collection of the Royal Asiatic Society [Engl] In JRAS 1898, pp 147-150

Remarks on ms Whish 65, containing the Pauloma and Āstīka parvans, and ms Whish 158, containing fragments of the Sambhavaparvan, both are in Grantha script Other MBh manuscripts in the collection are briefly mentioned Winternitz uses their evidence to stress the difference between the N and S recensions (JLB)

8078 WINTERNITZ, M[ORIZ] On the South-Indian recension of the Mahābharata [Engl] In IA 27, 1898, pp 67-81, 92-104, and 122-136

8079 WINTERNITZ, M[ORIZ] Prof M Winternitz at the meeting of the R. A S Bombay Branch, on October 11th, 1923 [sic] [Engl] In JBombayBRAS 26,1, 1921-1922, pp 285-292

Stresses in this address again the necessity of a critical edition of MBh. Points to text-critical problems and to questions of the textual history in a discussion of the story of Draupadī's marriage to the Pāṇḍavas and the account of the death of Bhīṣma. (AM)

8080 WINTERNITZ, MORIZ: Der Sabhāparvan in der südindischen Rezension des Mahābhārata [Ger.]. In: WZKM 17, 1903, pp. 70-75.

8081 WINTERNITZ, M[ORIZ]: A Sanskrit Epic Society [Engl.] In: IA 30, 1901, pp. 117-120.

Proposal for the formation of such a society, which should publish various recensions of the MBh and foster the preparation of a critical edition. Claims that there should be a systematic collection of all available mss of MBh. (AM)

8082 WINTERNITZ, M[ORIZ]: The serpent sacrifice mentioned in the Mahābhārata [Engl.]. In: JBombayBRAS (N.S.) 2,1-2, 1926, pp. 74-91.

On the *sarpasattra* of Janamejaya which is not a sacrifice, but a magic rite for the annihilation of serpents who are compelled by the power of the rite to hurl themselves into the flames Winternitz adduces evidence for very similar concepts from Europe and concludes that the rite for the destruction of serpents is either rooted in Indo-European heritage or in a common psychological motif. The stories of Uttaṅka and Takṣaka (MBh 1,3 95-169), of Ruru (MBh 1,8-12), of Vinatā and Kadrū (MBh 1,16-38), of Āstīka and Jaratkāru (MBh 1,13-15, 45-48) and of Parīkṣit (MBh 1,40-42, 49-50) are adduced in this context (vSt)

8083 WINTERNITZ, M[ORIZ]. Some problems of Indian literature [Engl.] 1st reprint: Delhi: Bharatiya Book Corporation, 1977. - 130 pp

Contains 6 readership lectures delivered at Calcutta University in 1923. (AK)

8084 WINTERNITZ, M[ORIZ]: Zur Lehre von den Āśramas [Ger.] In: Beiträge zur Literaturwissenschaft und Geistesgeschichte Indiens: Festgabe Hermann Jacobi .. 1926 - p 215-227.

Also examines Epic and Purāṇic material as to the question when and where the *āśrama* concept occurs in the texts and how it develops. (AP)

8085 Winternitz memorial volume. Pt. 1-2 [Engl.]. Law, Narendra Nath [ed.] In: IHQ 14,2, June 1938; and 14,3, September 1938. Calcutta: The Calcutta Oriental Press, LTD Part 1: [1938] - 2, 2, 21 pp., p [201]-424, frontispiece. - Part 2: [1938] - p. [425]-659, pl.

Includes a foreword by Rabindra Nath Tagore and two articles on Moriz Winternitz by Narendra Nath Law and W Gampert. - Two contributions (contained in Part 1) are of Purāṇic interest: Przyluski, Jean: From the great goddess to Kāla; Hazra, R. C: The Vāyu-Purāṇa (AK)

8086 [WIRTZ, JOHANNES FRIEDRICH ALBRECHT:] WIRTZ, HANS: Die westliche Rezension des Rāmāyaṇa. Inaugural-Dissertation zur Erlangung der Doktorwürde [der] ... Rheinischen Friedrich-Wilhelms-Universität zu Bonn [Ger., Skt.] Bonn: Carl Georgi, 1894. - 100 pp.

On the basis of six manuscripts (three each in Berlin and Bonn) Wirtz examines and assesses the Western (now usually termed NW) recension of the Rm looking at the internal relationships of the manuscripts as well as their relationship to the NE and S recensions The final section contains a comparison with Ksemendra s Rāmāyanakathāsāramañjarī and is followed by a parallel presentation of the beginning of Rm 3 in two of these manuscripts C and B (JLB)

[quoted passages] Rm (B) 2,116–119 3 1–4 Rm (Gorresio) 3 1–8

8087 The wisdom of the Hindus the wisdom of the Vedic hymns the Brahmanas, the Upanishads, the Maha Bharata and Ramayana the Bhagavad Gita the Vedanta and Yoga philosophies Wisdom from the ancient and modern literature of India [Engl]. Brown Brian [ed] Chatterji Jagdish Chandra [forew] Delhi Heritage Publishers 1973 – 26 293 pp , tables

Source book in Engl translation To each of the text-categories mentioned in the title a short »introduction« is given The text passages are drawn from Engl translations already issued (acknowledgments on pp 273–275 unfortunately with very incomplete bibliographical data) There are no indications of the exact passages translated nor to the editions they are based on – On pp 277–293 a glossary of Skt terms is added being a reprint from Swami Vivekananda s »Raja Yoga« – The book is obviously a photomechanical reprint of a previous edition there is no publisher s statement concerning the date of the original edition but the »foreword« is dated › August 15 1921« (F)

8088• Wise, James Notes on the races castes, and trades of eastern Bengal [Engl] London Harrison 1883

On p 246 W deals with the distinctive characteristics of the Bengali Bhāt of Sylhet and Tripura. [source] Rocher p 57 (AP)

8089 Der Wissenschaftler und das Irrationale Beiträge aus Ethnologie und Anthropologie Band 2 [Ger] Duerr, Hans Peter [ed]. Revised paperback ed Frankfurt am Main Syndikat 1985 – 210 pp (Taschenbücher Syndikat/EVA 57) – 1st ed ibid 1980

The inhabitants of the Bhojpuri speaking western part of Bihar revere Hanumat not because of his devotion to Rāma but as incarnation and symbol of energy, strength, power (*bāla, śakti*). This attitude is compared with and contrasted to literary evidence, mainly the Rāmacaritamānasa of Tulsīdāsa (PS)

8092• WOLLHEIM DA FONSECA, ANTON EDMUND: Mythologie des alten Indien [Ger.]. Berlin: Hempel, 1856.

A monograph on the »Mythology of ancient India«, based throughout on the Purāṇas which the author regards as »the most important sources for the real mythology« (he even holds, at this early date, that the *upapurāṇas* are »equally important«). Quotes repeatedly from the Kriyāyogasāra of the PdP, which was made known in Europe by the author. [source:] Rocher, p 12, 69, and 213. (AK)

8093 WOLLHEIM [DA FONSECA, ANTON EDMUND]: Ueber Krijâjogasâra [sic] oder die Essenz der Opferwerke [Ger.]. In: Jahresbericht DMG 1846, pp. 153-159.

Gives a description of the Kriyāyogasāra from PdP according to a Berlin ms (AM)

8094 WOODROFFE, JOHN: The psychology of Hindu religious ritual [Engl.]. In IAL 1, 1925, pp. 68-84.

Deals with Śākta ritual, which aims at the »experience of oneness with Divinity« by *sādhana* and *yoga* (AM)

8095• Woolner commemoration volume: in memory of the late Dr A C Woolner [Engl] Shafi, Mohammad [ed.]. Lahore. Mehar Chand Lachhman Das, 1940. - (Mehar Chand Lachhman Das Sanskrit and Prakrit Series 8)

Includes the following contributions of Epic/Purāṇic interest Chatterji, Suniti Kumar Itihāsa, Purāṇa and Jātaka. Chhabra, B Ch War between Seleucus and Candragupta in the Rāmāyana. Gode, P K. Textual criticism in the thirteenth century; Raghavan, V · The Kālikāpurāṇa, Kālidāsa, and Māgha. Dhar, Lachhmi The myth of the five husbands of Draupadi For commentaries see separate entries. (AK)

8096 The word and the world: fantasy, symbol and record [Engl]. Das, Veena [ed]. In: CIS (N.S.) 19,1, January-June 1985, pp. 1-195 [Special issue on The word and the world ...] - Parallel ed.: New Delhi Sage, 1986 - 10, 218 pp., notes, references, index.

The hard cover edition (which was not at hand) contains, in addition to the issue in CIS (NS) 19,1, an epilogue of the editor. The following contributions are of Epic/Purāṇic interest Das, Veena· Introduction· varieties of life and the word. Pocock, D F.. Art and theology in the Bhāgavata Purāna, Eck, Diana, L Banaras, cosmos and paradise in the Hindu imagination, Kapur, Anuradha Actors, pilgrims, kings, and gods the ramlila at Ramnagar; Kakar, Sudhir: Erotic fantasy. the secret passion of Radha and Krishna. For commentaries see separate entries. (AK)

[reviews:] Kaviraj, Sudipta: In: CIS (N.S.) 20,2, July-December 1986, pp. 319-323

8097• WORSLEY, P. J.: E 74168 [Engl.]. In: RIMA 18, 1984, pp. 65-109, ill.

»This article gives a detailed analysis of a Balinese painting (collection number E 74168) in the Forge Collection in the Australian Museum in Sydney ... The painting

was obtained from Pura Jero Kapal, a *temple in Gelgel*, and dates from the early to middle 19th century *The narrative* subject of the painting is an episode from the Rm describing the building of a causeway between India and Lengka [sic] by the monkey army The moral significance of the painting is underlined It signifies a world coming into being a society in the making, and also asserts the dependence of kings on the power of *jaba* men« [source] Excerpta Indonesica 32, 1985 p 38 (SD)

8098 WULFF, DAVID M Prolegomenon to a psychology of the goddess [Engl] In The divine consort 1982 - pp 283-297

8099 WULFF, DONNA MARIE A Sanskrit portrait Rādhā in the plays of Rūpa Gosvāmī [Engl] In The divine consort 1982 - pp 27-41

On Vidagdhamādhava and Lalitāmādhava of Rūpa Gosvāmī (KPG)

8100 WULFF, K. Den Oldjavanske Wirâtaparwa og dens Sanskrit-original bidrag til Mahâbhârata forskningen [Danish] København Emil Wiene's Boghandel, 1916 - 270 pp

The dissertation concentrates on the Skt quotations in the Old Javanese text They are compared with Skt MBh texts *and reconstructed by the author The book also includes a discussion of the divergencies between the Old Javanese text and the Skt* Virātaparvan (Calcutta ed) The year of publication given on the book cover is 1917, while 1916 is found on the title page (SD)

8101 WURM, ALOIS Character portrayals in the Rāmāyana of Vālmīki a systematic representation [Engl] Delhi Ajanta Publications, 1976 - 20, 572 pp

» the impressive number of characters in this popular Epic [is grouped] into convenient categories like the Vanavāsī characters the Vānaras, Rākṣasas courtly characters (Daśaratha, his queens Mantharā and other associates) and the Heroic four comprising Bharata, Lakṣmana, Sītā, and Rāma« The characters are studied »by giving the context of a character s speeches and actions, quoting wherever necessary *the original earlier* text of Vālmīki, but *translating all relevant passages and then analysing them for character-traits and synthesising the data either in a* resumé or a study, *so as to present an integrated picture of a particular character«* [source] Bhat, G K. [Review] (SD)

[reviews] Bhat, G K. In ABORI 61, 1980, pp 259-262.

8102 WURM, PAUL *Geschichte der indischen Religion im Umriß dargestellt* [Ger] *Basel Bahnmaier, 1874 - 8, 303 pp*

8103* [WÜRTH, G] Canarese poetical anthology [Engl] Bangalore Director of Public Instruction Madras, 1868

Deals inter alia (p 251-293) with Kannada Purānas [source] Rocher, p 76 (SD)

8104 WÜST, WALTHER *Indisch* [Ger]. Berlin de Gruyter, 1929 - 111 pp (Grundriß der indogermanischen Sprach- und *Altertumskunde II Erforschung* der indogermanischen Sprachen, Band 4, 1 Hälfte)

Work on the *history of Indian* philology Chapter 4 on the development of language includes remarks on Epic Sanskrit (p 39-40) and on archaisms of the BhāgP Chapter 5A on the »*most important sources* from the point of view of the history of language« includes a part on the *Epics (p 60-61)* (KPG)

8105 WÜST, WALTHER: Vier Etymologien. 1: kālá-, m. »Zeit usw.« [Ger.]. In: ZII 5, 1927, pp. 164-168.

Includes incidentally quotations from MBh. (F)

[quoted passages:] MBh 1.4623; 3,297.83.

8106 WÜST, WALTHER: Zu altindoar. laṅkā-, (f. n.; Pr.) und seiner Sippe [Ger.]. In: ILing 25, 1964: Baburam Saksena felicitation volume... 1965. - pp. 59-60.

Short linguistic note, identifying *laṅkā* with Indo-European *lonkā-*. (F)

8107 XVIII. Deutscher Orientalistentag vom 1. bis 5. Oktober 1972 in Lübeck, Vorträge [Ger., Fr., Engl.]. Voigt, Wolfgang [ed.]. In: ZDMG Supplement 2, 1974. Wiesbaden: Franz Steiner Verlag GMBh, 1974. - 27, 711 pp., 19 text ill., 17 ill. on tables.

Proceedings of the 18th German Oriental Conference. Contains inter alia the following contributions of Epic/Purāṇic interest: Tripathi, G. C.: Das »Navakalevara»-Ritual im Jagannātha-Tempel von Puri, Gail, Adalbert, J.: Zur Entwicklung des Manvantara-Abschnitts im Rahmen der älteren Purāṇas; Schneider, Ulrich: *Viṣṇus hochste Fusstapfe For commentaries see separate entries (AK)*

8108• YAJNIK, J. S.: The bhakti cult in the Gita [Engl.] In: PTAIOC 21, Srinagar October 1961, summaries, p. 264.

8109• YAJNIK, M. N.: Genealogical tables of the solar and lunar dynasties [Engl.]. Baroda 1930.

8110 YAMUNACHARYA, M.: The cult of sun-worship in India [Engl.]. In: PTAIOC 10, Tirupati March 1940, publ. Madras 1941, pp. 497-502.

Brief remarks; Epic and Purāṇic testimony is dealt with. (F)

8111 YAMUNACHARYA, M.: The evolution of the monotheistic conception in the Bhagavadgītā [Engl.]. *In: QJMS (N.S.) 35, 1944-1945, pp 119-124.*

8112• YAMUNACHARYA, M.: The ideal of samadarśana in the Gita [Engl.] In: PIPhC 26, 1951, pp. 71-78

8113 YAMUNACHARYA, M.: The myth of war in heaven and its significance [Engl.]. In: QJMS (N.S.) 26,3-4, 1936, pp. 227-231.

8114 YANDELL, KEITH E.: On interpreting the Bhagavadgītā [Engl.] In: PhEW 32, 1982, pp. 37-46.

On monistic and theistic interpretations of texts, illustrated from the BhG. (JLB)

[quoted passages:] BhG 8.18-22; 12.2-4; 13.31; 14.3; 15.13-17

8115 YARDI, M. R.: Mahābhārata: its genesis and growth. A statistical study [Engl.] Pune: Bhandarkar Oriental Research Institute, 1986. - 14, 254 pp. (Bhandarkar Oriental Research Institute, Research Unit Series 7).

Study of the textual history of MBh by application of statistical methods, i.e. the analysis of variance. Yardi distinguishes five different styles, a number which

corresponds to the number of compilers mentioned in the MBh The five strata of the MBh are described by Yardi as follows 1 The Ur MBh was composed by Vyāsa and is related by Vaisampāyana from MBh 1,55 onwards 2 Addition of episodes and didactic material by Sūta 3 Bhārgava additions by Sauti, who also incorporated the BhG 4 Additions of the author of the HV These include the Nalopākhyāna and Rāmopākhyāna. Yardi discusses the interrelationship between the two Epics The Rāmopākhyāna seems to be based on a Southern version of the Rm The Hari vamsakāra also added the Nārāyanīya section 5 The fifth author (the »Parvasam grahakāra«) added some chapters to the Ādi-, Śānti- and Anusāsanaparvan and to the HV In the appendices the results of the statistical studies are presented in detail These correspond to the papers published by Yardi between 1977 and 1984 - The remaining chapters aim at an exposition of the socio-economic development as reflected in the different strata He also gives a historical interpretation of the Bhārata war Ch 6 Kauravas and Pāndavas Ch 7 Vāsudeva Krsna and Rudra Śiva According to Yardi, Krsna is a historical figure and was later deified In the days of Vaisampāyana, Śiva was regarded as the supreme god The identification of Vāsudeva Krsna with Visnu Nārāyana took place in Sauti s time (ca 450 B C.) Ch 8 Historicity of Bhārata war Ch 9 Dating the Epics In this chapter Yardi attempts »to correlate the cultural levels found from vertical excavations at the MBh sites with linguistic stratifications arrived at as a result of these studies « Vaiśampāyana s text accords with the Painted Grey Ware culture Sūta and Sauti were contemporaries of Prasenajit of Kosala (5th cent B C) and probably lived under his patronage The Harivamsakāra added his material about the 2nd cent B C and the last editing undertaken by the Parvasamgrahakāra »must have been completed before the Christian era.« Yardi discusses also the textual history of the Rm Ch 10 The date of Bhārata war Yardi deals with astronomical epigraphic and archaeological evidence and the king lists in the Purānas He then dates the war between 1060 and 1010 B C (AM)

8116 YARDI, M R. The problem of multiple authorship of the Mahābhārata a statistical approach [papers I-VI] [Engl] In JASBombay (N S) 52-53, 1977-1978, p 342-354, and 54-55, 1979-1980, pp 217-227 - Continued in ABORI 62, 1981, pp 49-65 - In ABORI 63, 1982, pp 181-193 - In ABORI 64, 1983, pp 35-58 - And in ABORI 65, 1984, pp 59-79

Study of the cr ed of MBh by application of analysis of variance For commentary see monograph by the same author (1986) (AM)

8117 YARDI, M R Theories of multiple authorship of the Bhagavadgītā [Engl] In ABORI 58-59, 1977-1978 Annals of the Bhandarkar Oriental Research Institute diamond jubilee volume 1978 - pp 1049-1054, 1 table

The application of statistical methods (analysis of variance) to metrical analysis does not support the theory of multiple authorship of the BhG Similar studies could help to determine the place of the BhG within the MBh, preliminary results indicate that it did not form part of the original text of the Epic (SD)

8118 YASODA DEVI, V Vamana Trivikrama [Engl]. In JIH 43,3, 1965 pp 833-853

Study based mainly on archaeological material Compares some of the iconographic representations with the prescription in VDhottP (AM)

8119* YEVTIĆ, PAUL: Karma and reincarnation in Hindu religion and philosophy [Engl.]. London: Luzac, 1927. - 112 pp. [thesis].

8120 YOCUM, GLENN E.: An-keḷiya: a literary-historical approach [Engl.]. In: Religious festivals in South India and Sri Lanka ... 1982. - pp. 313-329.

On the Sinhalese An-keḷiya rite centered upon the cult of the goddess Pattini. Also draws upon South-Indian epic literature, esp. the Tamil Cilappatikāram of Ilaṅkovatikaḷ. (AK)

8121* YOGANANDA, PARAMAHAMSA: Commentaires sur le symbolisme de la Bhagavad Gītā [Fr.] Atri, Rishi; Anusuyā [tr.]. Bernay-en-Champagne: Atma Bodha Satsanga, 1975.

8122 YOGANANDA, SWAMI: The greatest Hindu Bible [Engl.] In: KK 2, 1935,* pp. 127-131.

8123* YOGANANDA, SWAMI: Rahasyamaya gītā [Hi.]. In: Gītātattvāṅka ... 1939. - pp. 1009-1011.

8124 [YOGAVĀSIṢṬHA, 1959]: Mystic experiences: tales of Yoga and Vedanta from the Yoga Vāsiṣṭha by Bhārata Ratna ... [Engl.]. Bhagvan Das [adapt.]; Besant, Annie [comm.] 3rd ed.: Varanasi: Theosophical Society, 1959. - 5, 148 pp.

8125 [YOGAVĀSIṢṬHARĀMĀYAṆA, 1891-1899]: The Yoga-Vásishtha-Mahárámáyana of Válmíki: translated from the original Sanskrit. Vol. 1-4 [Engl.]. Mitra, Vihárí Lála [tr., comm.]. Calcutta 1891-1899. - Vol. 1: The Vairagya, Mumukshu Prakarnas [sic] and the Utpatti Khanda to chapter L. Calcutta: Banerjee and Co., 1891. - 20, 89, 484 pp. - Vol. 2: Utpatti Khanda, Sthiti Prakarana and Upasama Khanda to chapter LIII. Calcutta: Kahinoor Press, 1893. - 14, 982 pp - Vol. 3: Upasama Khanda and Nirvána Khanda. ibid., 1898. - 14 pp., pp. 983-1209, 694 pp. - Vol. 4: The Nirvána-Prakarana, Uttarádha [sic]. Calcutta: Metropolitan Printing Works, 1899. - 19, 1167 pp. - Photomechanical reprint: Varanasi, Delhi: Bharatiya Publishing House, 1976-1978.

Complete translation with a great number of remarks and annotations, given in brackets within the text. The first volume contains as »prolegomena« a free philosophical investigation into »Yoga philosophy« and »the *om tat sat*« (»that grand object of our holy and profound meditation«) This introduction does not specially refer to the Yogavāsiṣṭha. - There seems to be no indication of the text material on which the translation is based Vol 2-4 of the reprint are bound in two parts (F)

8126* [YOGAVĀSIṢṬHARĀMĀYAṆA, 1851]: The Yoga Vásishṭha Rámáyaṇa with a Bengali translation executed by Śripati Bhaṭṭácharya [Skt., Beng., Engl.]. Bhaṭṭácharya, Śripati [ed., tr.]. Calcutta 1851.

8127 [YOGAVĀSIṢṬHARĀMĀYAṆA, 1937]: Śrīmadvālmīkimaharṣipraṇītaḥ yogavāsiṣṭhaḥ: śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśākhyavyākhyāsah itah / The Yogavāsiṣṭha of Vālmīki: with the commentary Vāsiṣṭhamahārāmāya-

natātparyaprakāśa Part 1-2 [Skt] [Ānandabodhendra Sarasvatī] [comm] Vāsudevaśarmā »Panasīkara« (son of Laksmanasarmā) / Wāsudev Laxman Śāstrī Panśīkar [ed] Nārāyanaśarmā Ācārya »Kāvyatīrtha« (son of Rāma) / Nārāyan Rām Āchārya »Kāvyatīrtha«, Śāstrımandala / Śāstrīmandal [ed] *Trtıyam samskaranam* (3rd revised ed) Mumbaī (Bombay) Pānduranga Jāvajī Nırnayasāgarākhyamudranālaya / Pāndurang Jāwajī »Nırnaya-Sāgar« Press *saka 1859 sana* [A D] 1937 - *Prathamo bhagah* Vairāgya mumuksuvyavahāra utpattı sthıtı upasamhārākhyapañcaprakara nayutah / Part 1 containing Vairāgya Mumuksuvyavahāra *Utpattı Sthıtı* and Upasama - 4 8 4 771 pp - *Dvitıyo bhagah* Antımasastha nırvāna prakaranapūrvārdhottarārdhayutah / Part 2 containing Nırvāna pūr vārdha and Uttarārdha - 4 pp pp 773-1572

Text with Skt commentary and (few) variant readings Brief Skt introduction - The original ed [according to IOLC Part I Bombay Nırnayasāgara Press 1911 4 4 771 pp] was prepared by Vāsudeva Śarman the present 3rd ed is a revision by Nārāyana and Śāstrımandala - Principal edition of the Yogavāsistha (F)

8128* [YOGAVASISTHARAMAYANA 1937] Yogavāsıstha the story of Queen Chudala and sermons of holy Vasıstha [Engl] Shastrı H[arı] P[rasad] [tr] London 1937 - *5th* ed 1975

8129 [YOGAVASISTHARAMAYANA 1937] Laghuyogavāsısthah vāsısthacandrıkāvy ākhyāsahıtah Panaśīkaropāhvavıdvadvaralaksmanaśarmatanujanusā vāsu devasarmanā samsodhıta [Skt] Vāsudevaśarmā »Panaśīkara« (son of Laks manasarmā) [ed] 2 *avrttı* Mumbayī Nırnayasāgara Mudranālaya 1937 - 4 2 851 pp

Text with the commentary Vāsısthacandrıkā (KPG)

8130 [YOGAVASISTHARAMAYANA 1947-1949] Ādıkavısrīmadvālmıkımaharsıvıracı tah - yogavāsısthah - *śrımadacyutagranthamālā* - *vısvanathapustakā* layādhyaksena - sāhıtyācārya panditasrīsrīkrsnapantaśāstrınā vıracıtena bhāsānuvādena samalankrtah - anuvādakamahodayena tathā vedāntācā ryapandıtasrīmulasankarasāstrınā sampādıtah Vol 1-5 [Skt Hı] Mūla samkara *Śāstrı Śrıkrsnapanta Śāstrī [ed] Kāsı Acyutagranthamālā Kāryā* laya 1947-1949 - Vol 1 Vairāgya mumuksūtpattıprakaranatrayātmakah 1947 - 12 1581 pp - Vol 2 Sthıthyupasamaprakaranadvayātmakah 1947 - 10 pp pp 1583 3008 - Vol 3 Nırvānaprakarana pūrvārdharūpah 1947 - 8 pp pp 3011-4269 - Vol 4 Nırvānaprakaranottarārdhaprathama kandarūpah 1948 - 8 pp pp 4271-5454 - *Vol 5 Nırvānaprakaranotta* rārdhadvıtıya khandarūpah 1949 - 6 pp pp *5455-6289* - (*Acyutagrantha mālā* 2, Ser 12)

Each volume contains a *table of contents* in Hındı and a Hındı translation Different scholars assisted in *the Hındı translation* in vol 3 and 4 Vol 5 is prepared by Śrī Krsnapanta *Śāstrī alone* (AM)

8131 [YOGAVĀSIṢṬHARĀMĀYAṆA, 1958]: The Yoga-Vasistha Ramayana: translated into English from the original Sanskrit text. Vol. 1-2 [Engl.]. Bose, D[hirendra] N[ath] [tr.]. Calcutta: Oriental Publishing, 1958. - Vol. 1: Vaiaragya [sic] (on renuncaition [sic]) and Mumukshu-Vyavahara Pakaranas [sic] (on discipline), 1958. - 8, 204 pp. - Vol. 2: Sthiti (preservation) and part of Upasam [sic] (cure) Prakaranas, n.d.- 168 pp.

In opposition to the title, a note inside the book states that the text is »translated from the Bengali version of the Yoga-Vasistha Ramayana by Pandit Taraprasanna Bhattacherjee [sic]«. »The volume is intended to offer to the readers not acquainted with Sanskrit, a translation of this great work in simple English, omitting here and there repetitions of thoughts and abounding descriptions without in any way impairing the value of the work«. - Unfortunately, neither these omissions nor the numbers of *adhyāyas* and stanzas are marked in the text. The translation does not seem to have been continued. (F)

8132 [YOGAVĀSIṢṬHARĀMĀYAṆA, 1959]: Mystic experiences: tales of Yoga and Vedānta from the Yoga Vāsishtha, by Bhārata Ratna Dr. Bhagavan Das. With notes by Dr. Annie Besant [Engl.] Bhagavan Das [tr.]; Besant, Annie [comm.] 3rd ed.: Varanasi: Indian Bookshop, 1959. - 2, 148 pp. - Originally published in: TheosophicalR, 1899-1910.

8133 [YOGAVĀSIṢṬHARĀMĀYAṆA, 1963]: Gnomic poetry in the Yogavāsiṣṭha [Skt., Engl.]. Satyavrat, Usha [ed., tr.] In: PoonaO 28,1-4, January-December 1963, p. 73-84.

Verses on the following topics respect for the teacher, selection of pupils; praise of good people; condemnation of the wicked, impious, and fools; praise of wisdom, of initiative and perseverance, and of housewives Gives the text and translation (vSt)

8134 [YOGAVĀSIṢṬHARĀMĀYAṆA, 1970]: Laghu-Yoga-Vāsiṣṭha [Engl.] Narayanaswami Aiyar, K. [tr.] 3rd revised ed. in: ALB 34,1-4, 1970. - 29, 321 pp.; and in: ALB 35,1-2, 1971, pp. 1-158. - Also published separately: Adyar, Madras: The Adyar Library and Research Centre, 1975. - 33, 486 pp. (The Adyar Library General Series 3). - 1st ed.: Madras: Thompson & Co. 1896. - 2nd ed.: Madras: Hoe & Co., 1914.

Free translation trying to present the ideas contained in the text in a lucid manner, using at times the explanations of the Skt. commentary. (vSt)

8135 [YOGAVĀSIṢṬHARĀMĀYAṆA, 1976-1977]: Śrīmadvālmīkimaharṣipraṇītaḥ yogavāsiṣṭhaḥ: śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśavyākhyāsahitaḥ. Prathamo bhāgaḥ [Part 1]: vairāgya-mumukṣuvyavahāra-utpatti-sthiti-upaśamākhyapañcaprakaraṇayutaḥ [Skt.]. [Ānandabodhendra Sarasvatī] [comm.]; Śāstrī, Śrīkṛṣṇapanta [ed.]; Tripāṭhī, Kedāranātha [introd.]. Vārāṇasī: Acyutagranthamālā Kāryālaya, *saṃvat* 2033 [A.D. 1976/1977] - 8, 6, 771 pp.

Text edition with the commentary »Vāsiṣṭhamahārāmāyaṇatātparyaprakāśa« of Ānandabodhendra Sarasvatī. - With *bhūmikā* (introduction) in Skt. and *viṣayānukramaṇikā* (table of contents). (AK)

8136 [YOGAVĀSISTHARĀMĀYANA, 1980] Cūdālā eine Episode aus dem Yogavāsistha Nach der längeren und kurzeren Rezension unter Berücksichtigung von Handschriften aus dem Sanskrit übersetzt [Ger] Thomi, Peter [tr, comm, introd] Wichtrach Institut fur Indologie, 1980 - 509 pp

The episode in question narrates the story of »the beautiful Queen Cūdālā how she removes the wrong ascetic ideals of king Śikhidhvaja, how she guides him from delusion to knowledge, and how she conducts him back from the wilderness to his kingdom and traditional way of life « The bulk of the voluminous story consists of the teachings of Queen Cūdālā forming a beautiful narrative Yoga text book The careful translation gives the versions of the Yogavāsistha and of two recensions of the Laghuyogavāsistha (basically according to the Nirnayasāgara eds which have been collated with a number of Paris, Oxford, and London *manuscripts*) *in parallel* print The brief introduction discusses the *relation of the various Yogavāsistha versions (the author considers the Laghuyogavāsistha not to be an abridged version of the Yogavāsistha) and gives an analysis of the philosophical character of the work not a treatise, but a text book and manual (upaya)* for all who want to achieve Yogic knowledge The apparatus gives the annotations (variant readings, valuable material) a complete concordance of the various Cūdālā versions used in preparing the present translation, a detailed account of the printed eds and manuscripts and a short select bibliography (F)

[reviews] Jong J W de In IIJ 23 1981, pp 221-225

8137 [YOGAVĀSISTHARĀMAYANA, 1982] Yoga vāsistha renunciation and salvation [Engl] Prasad, Tarkeshwar [adapt], Jha, Amarnath [introd] Delhi Nag Publishers, 1982 - 12, 116 pp

Free translation from the YogavāsisthaRm which seeks to show how Rāma after the completion of his career as king renounced everything and finally was taught the »science of salvation« in his discussion with Vāsistha (AM)

8138 [YOGAVĀSISTHARĀMAYANA, 1982] The essence of Yogavaasishtha compiled by Jnanananda Bharati [Skt, Engl] Jnanananda Bharati [Swami] [adapt, ed], Samvid [tr] Madras Samata Books, 1982 - 24, 344 pp

Text and *translation of the Yogavāsisthasamgraha of jñānānanda Bhārati* who reduced the volume of the *Laghuyogavāsistha from ca 6000 ślokas to 1698 ślokas* (vSt)

8139 [YOGAVĀSISTHARAMAYANA, 1985-1988] Sree Yôga Vāsishtha [or] Sree Vāsishtha Mahā Rāmāyana an English rendering of the Sanskrit work by Sage Vālmeeki Vol 1-5 [Engl] Venkateswarulu, Bulusu [tr] Kakinada The author, 1985-1988 - Vol 1 [without sub title] *1985 - 5 168 16 pp* - Vol 2 Utpatti Prakarana the story of Leela, 1986 - 2, 215 pp - Vol 3 Utpatti Prakarana completed, 1987 - 7, 214 pp - Vol 4 Sthiti Prakarana (the *state of existence*), 1987 - 2, 200 pp - Vol 5 Upasama Prakarana prakarana five, [1988] - 7, 348 pp [to be continued]

The translation is mainly based on Bombay ed NarSP, *1918 At the end of each prakarana* a glossary and an index are appended (AM)

8140* YOGENDRA, JAYADEVA: Bhagavadgītā and the Mokshaparvan [Engl.]. In: PTAIOC 18, Annamalainagar December 1955, summaries, p. 66.

8141 YOGENDRA, JAYADEVA: Sāṃkhya in the Mokṣa-Parvan [Engl.]. In: JUBombay (N.S.) 26,2, 1957, pp. 123–141.

An analysis of the Sāṃkhya system to be found in MBh 12, emphasising its theistic nature and concentrating on the relationship between *puruṣa* and *prakṛti*. (JLB)

8142 ZAEHNER, ROBERT C[HARLES]: Hinduism [Engl.]. Oxford University Press, 1962. – 7, 272 pp. (The Home University Library of Modern Knowledge 247).

8143 ZAEHNER, R[OBERT] C[HARLES]: *Salvation in the Mahābhārata [Engl.]. In:* The saviour god: comparative studies in the concept of salvation presented to Edwin Oliver James by colleagues and friends to commemorate his seventy-fifth birthday. Brandon, Samuel George [ed.] Manchester: Manchester University Press, 1963. – 22, 242 pp. – pp. 218–225.

8144 ZAEHNER, ROBERT CHARLES: »Standing on the peak«: a concept common to the Bhagavad-Gītā and the Victorines [Engl.]. In: Studies in mysticism and *religion presented to G. G. Scholem. Jerusalem: Hebrew University, 1967.* – pp. 381–387.

An examination of the term *kūṭastha* in the BhG (and also MBh 12) »The word describes the total detachment of the extra-temporal self from all that is other than *the self.« Parallels to this self-knowledge, as distinct from the knowledge of god,* are adduced from the writings of Hugh and Richard of St. Victor (JLB)

[quoted passages] BhG 6,8, 12,3–4, 15,16; MBh (cr ed) 12,17.19; 12,172,6; 12,242.16–18.

8145* ZBAVITEL, DUŠAN: Oriental studies in Czechoslovakia [Engl.]. Urwin, Iris [tr.] Prague: Orbis, 1959. – 66 pp.

»An account of the development of oriental researches in the country and a report of present activities which are lively« [source:] Bender, Ernest. [Review] (AP)

[reviews] Bender, Ernest In: JAOS 79, 1959, p. 285. – Hartmann, R.: In: OLZ [55], 1960, pp 475–476 (Ger. tr.)

8146 ZIESENISS, ALEX[ANDER]: Enkele opmerkingen ter verklaring van plaatsen in het Wirāṭaparwa [Dt.] In: BKI 92, 1935, pp. 1–4.

Some remarks on place names in the (Old-Javanese) Virāṭaparvan. (vSt)

8147* ZIESENISS, ALEXANDER: The Rama saga in Malaysia: its origin and development [Engl.] Burch, P. W. [tr.] Singapore: Malaysian Sociological Research Institute, 1963. – Translation of: Zieseniss, Alexander: Die Rāma-Sage bei den Malaien ... [Ger.]. ... 1928.

Deals with the Malayan Hikāyat Serī Rāma, an adaptation of the Rāma story, which is »based completely on the Serāt Kānda of Java, and contains many Muslim legends. It has little affinity with the Vālmīki Rm« [source] Desai, Santosh N.: In: JAsianS 30,1, November 1970, p 10; JLB (F)

8148 ZIESENISS, ALEXANDER Die Rāma-Sage bei den Malaien, ihre Herkunft und Gestaltung [Ger] Hamburg Friedrichsen, de Gruyter, 1928 - 123 pp (Alt- und Neu-Indische Studien, herausgegeben vom Seminar fur Kultur und Geschichte Indiens an der Hamburger Universitat, 1) - Translation Zieseniss, Alexander The Rama saga in Malaysia [Engl] Burch, P W [tr] 1963

8149 ZILE, JUDY VAN Dance in India an annotated guide to source materials [Engl] Prodvidence, R I Music Dept, Brown University, 1973 - 11, 129 pp, 1 map (Asian Music Publications, Series A Bibliographies and Research Aids, 3)

This annotated bibliography lists 839 items under the following sections works of reference, history and theory, dance forms, films, recordings and resource organizations. Cross references are given at the end of each section Includes an index of periodicals and an index of authors (AM)

[reviews] Marr, J R In BSOAS 39, 1976 p 254

8150* ZIMMER, HEINRICH Abenteuer und Fahrten der Seele Mythen, Märchen und Sagen aus keltischen und ostlichen Kulturbereichen Darstellung und Deutung [Ger] Schumacher, S T [introd] Dusseldorf, Koln Diederichs, 1977 - 328 pp - Previous ed Zurich, Stuttgart Rascher, 1961 - (Gesammelte Werke 4)

Contains (p 249-317, ed 1961) an abridged translation of ch 1-19 of the KāP [source] Rocher, p 179 (AK)

[reviews] Laszlo F[ranz] In OLZ 76, 1981 pp 184-185

8151 ZIMMER, HEINRICH The art of Indian Asia its mythology and transformations Completed and edited by Joseph Campbell, with photographs by Eliot Elisofon and others Vol 1-2 [Engl] Campbell, Joseph [ed] 2nd ed New York Pantheon Books, 1960 - Vol 1 Text - 19, 465 pp, text pl, 8 text fig, chronological charts and maps, indices - Vol 2 Plates - 18 pp, 614 pp of pl - (Bollingen Series 39)

A fundamental work on Indian art, iconography, and mythology Vol 1 not only gives a survey of Indian Asian art tracing it from the Indus Valley civilization to the Far East, but also, in elucidating and interpreting iconographical details, contains copious references to Indian, also Epic and Purānic mythology (AK)

8152 [ZIMMER, HEINRICH] ZIMMER, HENRY R The Hindu view of world history according to the Purānas [Engl] In RR 6,3, March 1942, pp 249-269, 2 pl

Narrates the stories of the demon Mūra (VmP, VePr, ch 60) the demon Gula as »popular explanation« for the unity of Visnu and Śiva depicted by the Hari Hara iconography, Hiranyakaśipu (MtP 161), Tāraka (MtP 148), Mahisa (Devimāhātmya), Prahlāda (VmP 81) and the amrtamanthana myth (MtP 249) Traces the pattern of the demon who gains sovereignty over the world through his austerities and thus threatens the world-order established by the gods and the different kinds of succour provided by the highest gods (who sometimes co-operate in these stories)

Concludes: »The basic idea of this philosophic outlook on [the] world's history and *affairs is that the scales of order and tyranny ... are constantly going up and down*; that is how the life-process of the world is viewed from above«. Refers also the *possible historical and political background of the myths. (AM)*

8153 ZIMMER, HEINRICH: Indische Mythen und Symbole [Ger.]. Eschmann, Ernst Wilhelm [tr.]. Düsseldorf, Köln: Eugen Diederichs Verlag, 1972. – 288 pp., 70 ill. on 32 tables [following p. 288]. – Translation of: Zimmer, Heinrich: Myths and symbols in Indian art and civilization [Engl.]. ... 1946. – New ed. of: Zimmer, Heinrich: Mythen und Symbole in indischer Kunst und Kultur [Ger.]. ... 1951. – New ed.: *Zimmer, Heinrich: Indische Mythen und* Symbole: Schlüssel zur Formenwelt des Göttlichen [Ger.]. Eschmann, Ernst Wilhelm [tr.]. Köln, Düsseldorf: Eugen Diederichs Verlag, 1981. – 255 pp. (Diederichs Gelbe Reihe 33: Indien).

[reviews.] Kirfel, W[illibald]. In. OLZ 1953, pp 170–173. – Hacker, Paul: In: ZDMG 104, 1954, pp 263–266 – Thiel-Horstmann, Monika: In: OLZ 80, 1985, pp. 284–285

8154 ZIMMER, HEINRICH: Indische Sphären [Ger.] München, Berlin: R. Oldenbourg, Zürich: Verlag der Corona, 1935. – 249 pp., 8 pl. (Schriften der Corona 7).

In the four chapters of the book (entitled »Indian spheres«) the author deals with the following topics· »The Indian myth«, »The custom of fish« (*matsyadharma*), »Yoga and māyā«, and »Buddha« He also refers to Purāṇic myths, without specifying passages and texts he draws upon (AK)

8155 ZIMMER, HEINRICH: Die indische Weltmutter. Aufsätze [Ger.] Wilhelm, Friedrich [ed., introd.]. Frankfurt am Main: Insel Verlag, 1980. – 253 pp.

Contains nine essays by the author which deal with varied topics relating to India Of special Purāṇic interest is »The Indian world-mother«, an essay concerned with Mahādevī and her numerous forms in Hindu cult and mythology References are made to Devīmāhātmya of MkP, MtP, KāP, and MBh. (AK)

8156 ZIMMER, HEINRICH: The king and the corpse: tales of the soul's conquest of evil [Engl.]. Campbell, Joseph [ed.] New York: Pantheon Books, 1948. – 9, 316 pp, frontispiece, 5 pl. (The Bollingen Series 11). – 2nd ed.: 1956.

A collection of folk-narratives and myths from different cultures (also from India), *intended not for the scientific methodologist, but for the »dilettante« who takes* »delight in symbols« pp. 239–306 (»Four episodes from the romance of the *Goddess«) and pp. 307–316 include a translation (translated from Zimmer's* German manuscript) of 5 portions of the KāP· 1) »The involuntary creation« (KāP 1 1–5 10), *2) »The involuntary marriage«* (5.11–13.53), 3) »The *involuntary death«* (14.1–16 70), 4) »Shiva mad« (17.1–19.13); and 5) »On the Siprā shore« (19 13–33; abridged) (AK)

8157 ZIMMER, HEINRICH: Maya: der indische Mythos [Ger.] Stuttgart, Berlin: Deutsche Verlags-Anstalt, 1936. – 506 pp., ill. – Reprint: Zürich: Rascher, 1952. – 7, 439 pp., 12 pl. (Gesammelte Werke, Band 4). – Reprint: Frankfurt am Main: Insel Verlag, 1978. – 504 pp., 12 pl.

Popular presentation of the mythic circle of Visnu (sections 1-4) and Śiva (section 5) Sections 1-4 are on *avatāra* myths (Buddha and Kalkin are ignored), Visnu's *māyā*, the ascetic Kāndu, the divine maid Pramlocā, and the hero Mucukunda 2 sections are on cosmogonical myths, and the Sāvitrī story Z. has taken the versions of these myths from MtP, BrP, NarSP, and BhāgP Section 5, pp 359-421 is on Śiva's mythic circle It deals with the origin of the *linga*, the striking off of Brahman s 5th head, the origin of the war god, and Śivas visit to the forest of the divine trees The two latter ones are devoted to Devī The former presents her as *māyā*, and the latter relates her fight with the buffalo-demon Mahisa This last section Z. has re narrated from the KūP, MtP, and MkP An index of names and subjects concludes the work [source] Kirfel, W [Review] (AP)

[reviews] Kirfel, W[illibald] In OLZ 1955, pp 406-408

8158 ZIMMER, HEINRICH Mythen und Symbole in indischer Kunst und Kultur [Ger] Eschmann, E[rnst] W[ilhelm] [tr] Zurich Rascher Verlag, 1951 - 11, 282 pp , 71 ill (Gesammelte Werke 1) - New ed Zimmer, Heinrich Indische Mythen und Symbole [Ger] 1972 - Translation of Zimmer, Heinrich Myths and symbols in Indian art and civilization [Engl] 1946

8159 ZIMMER, HEINRICH Myths and symbols in Indian art and civilization [Engl] Campbell, Joseph [ed] New York Bollington Foundation, Pantheon Books, 1946 - 13, 248 pp , 70 pl (The Bollingen Series 6) - Reprints 1947 - 1953 - 1963 - 1968 - Translation Zimmer, Heinrich Mythen und Symbole in indischer Kunst und Kultur [Ger] Eschmann, Ernst Wilhelm [tr] 1951

A survey of the most characteristic phenomena of Indian religion Posthumous recomposed edition of Z's lecture manuscripts Contents chapter 1 ›eternity and time‹, ch 2 ›the mythology of Visnu‹, ch 3 ›the guardians of life‹ dealing with inferior gods (the serpent, divinities and their vehicles, the serpent and the birds, Visnu as conqueror of the serpent, the lotus the elephant, the sacred rivers), ch 4 is on Sivaism, ch 5 is on Śāktism The chapter ›the phenomenon of expanding form‹ is a remarkable contribution to the interpretation of the symbolic contents of Indian art [source] Hacker, Paul [Review] (AP)

[reviews] Kirfel, W[illibald] In OLZ 1953, pp 170-173 - Hacker, Paul In ZDMG 104 1954, pp 263-266

8160 ZIMMER, HEINRICH Philosophie und Religion Indiens [Ger] Heyer-Grote, Lucy [tr , ed] Zurich Rhein-Verlag, 1961 - 597 pp , 12 ill - New ed Frankfurt am Main Suhrkamp, 1973 - 595 pp (Suhrkamp Taschenbuch Wissenschaft 26) - Translation of Zimmer, Heinrich Philosophies of India [Engl] 1951

Includes pp 339-365 a chapter on the BhG (AK)

8161 ZIMMER, HEINRICH Philosophies of India [Engl] Campbell, Joseph [ed] New York Pantheon Books, 1951 - 17, 687 pp , 12 ill (The Bollingen Series 26) - Translation Zimmer Heinrich Philosophie und Religion Indiens [Ger] Heyer-Grote, Lucy [tr] 1961

Includes a chapter on the BhG (AK)

[reviews:] Hacker, Paul: In: ZDMG 104, 1954, pp. 263-266. - Ruben, W[alter]: In: OLZ 57, 1962, pp. 411-412 (Ger. tr.) - Ingalls, Daniel H. H.: In: JAOS 72, 1952, pp. 117-120.

8162 ZIMMER, HEINRICH: Spiel um den Elefanten: ein Buch von indischer Natur [Ger.]. Höllerer, Walter [introd.]. Frankfurt am Main: Suhrkamp, 1979. - 214 pp., 21 ill. (Suhrkamp Taschenbuch 519).

8163 ZIMMERMANN, R.: The identity between Varuṇa and Ahura Mazda [Engl.]. In: PTAIOC 3, Madras 1924, publ. Madras: Law Printing House, 1925, pp. 113-125.

8164 ZUBATÝ, JOSEF: Der Bau der Triṣṭubh- und Jagatī-Zeile im Mahābhārata [Ger.] In: *ZDMG 43, 1889,* pp. 619-652.

Discusses the history and mutual relationship between the *triṣṭubh* and *jagatī* metres (favours Oldenberg's theory that the *jagatī* developed from the *triṣṭubh*). Affirms a close relationship betwen the two metres in the Vedic period; in Epic times both had developed into two distinct forms, and the *triṣṭubh* had formed some variations of its own Gives a very detailed examination of the relevant MBh passages (including those containing irregular formations of one of these metres) (F)

[quoted passages not included]

8165 ZVELEBIL, KAMIL V[EITH]: Mythologie der Tamilen und anderer dravidisch-sprechender Völker [Ger.] In: Wörterbuch der Mythologie. Abteilung 1: Die alten Kulturvölker. Band 5: Götter und Mythen des indischen Subkontinents. Stuttgart: Klett-Cotta, 1984. - pp. 825-950, 8 b/w pl., index.

A dictionary of the mythology of Tamils and other Tamil-speaking peoples (AP)

8166 ZVELEBIL, KAMIL VEITH: Tamil literature [Engl.] Wiesbaden: Harrassowitz, 1974. - 8, 316 pp. (A History of Indian Literature, Gonda, Jan [ed.], Vol. 10, Fasc. 1)

Ch 4 on »epic poetry« (pp 178-192) discusses the Tamil versions of the Epics and Tamil Purāṇas. (AM)

8167 ZVELEBIL, K[AMIL] V[EITH]: Tamil literature [Engl.] Leiden, Köln: E. J. Brill, 1975. - 12, 307 pp. (Handbuch der Orientalistik, Zweite Abteilung: Indien, Zweiter Band: Literatur und Bühne, Erster Abschnitt).

[reviews] Marr, J R.: In. BSOAS 39, 1976, pp. 670-671

8168 ZVELEBIL, KAMIL V[EITH]: The Vaḷḷi-Murugan myth. its development [Engl.]. In: IIJ 22, 1980, pp. 113-135.

»The Northern Indian Skanda-Kumāra-Kārttikeya is very much a bachelor. On the other hand, the South Indian Skanda has two wives The first, Devasenā (Tamil: Teyvayāṉai) is known both in the North and in the South; the second, Vaḷḷi, is prominent only in the Tamil and Sinhalese-speaking part of India and Ceylon. The author discusses the medieval and early modern developments of the story, and a few of its reflections in folk-art. He shows how Vaḷḷi, being of tribal origin, plays opposite to Devasenā, who is of brahmanical origin. He gives an elaborate synoptic

table of the myth as laid down in two texts the last canto of Kacciyappa Civācāriyar's Kantapurāṇam and the Skandamahāpurāṇam In addition he brings in new evidence of the myth from a version of the Tanikaippurāṇam, the existing folk theatre and from the local traditions in places like Valliyūr, Teṟkuvalliyur and Vallimalai« [source] Science of Religion, abstract no 3091 (SD)

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